THE

BANNER OF ISRAEL.

A Weekly Journal,

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

EDITED BY PHILO-ISRAEL.

VOLUME III. 1879.

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

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1903

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LONDON: PRINTED BY ROBERT BANKS, RACQUET COURT, FLEET STREET.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 105. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 1, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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OUR THIRD YEAR.

WITH the present number we enter on our third volume and our third year of existence. For the mercies of the past, and for the anticipations, we entertain for the future, we nationally look, in gratitude and in expectation, to Him "who, in keeping Israel, never slumbereth, never sleepeth."

During the past year we have, as a journal, made steady progress. Our friends have rallied round us with much valuable literary help; and for the year now opening we have abundant promises on all sides, which leave us perfectly at ease in regard to the character of the aid in store for us. God has indeed prospered us with able coadjutors—godly, careful, painstaking writers—men and women, well read in the Word of God, to help us, before whom our opponents have had to yield on all sides, since *they* have withstood the testimony of the living God, as declared in the Scriptures of truth, and opposed the teachings of Moses and the prophets which we have brought forward to support our contention at every turn. While we notice this fact, we do so in no vain-glorious spirit. We are striving not for ourselves, not for our own profit or reputation, but simply for the glory of our God, knowing that His whole heart and His whole soul is set upon the discovery and restoration of His people Israel. With this spirit and these supports we begin our work afresh. We look in 1879 for the realisation of many of those expectations we have been so long entertaining, as our readers are well aware, ever since our work began.

The Eastern Question, early in 1879, will, we are assured by Great Pyramid teaching—as interpreted by the Rev. C. W. Hickson (page 222, vol. ii.)—enter on a critical stage in reference to a new treaty or covenant yet to be concluded between Israel and her "enemies." In 1879 we hope the period may arrive which the Lord has fixed, at least for the commencement of those glorious showers of heavenly blessing on Israel's seed, which we term "The Great Outpouring of the Holy Spirit" and the "New Covenant" promised to that House. With these blessings in view, we anticipate for our cause a period of great advance in the twelvemonth begun to-day. We look to see the Identity established in power—not only in every town, but in every hamlet and village of our Empire. We expect to find America, from one end of that land to the other, moved, as by some powerful influence, with the grand truths of the Identity as they affect the "great" Manassite nation. What will be the result of such a movement among our brethren across the water, no man can tell. But, judging from the promises in God's Word contained, we look for movements to be thereby generated, drawing the two sister nations into closer union, to end, perhaps, in "federation." We look, too, for union in commerce, in coinage, and in all that disunites and separates us to-day. The company of nations, of which the Empire is now composed, we hope, during 1879, will be united in bonds still more close, still more loving than those which bind them together now. In short, we know we are living in times which are on the very verge and threshold of periods of national prosperity and blessing, of which no tongue may tell the extent. For they embrace the blessings that lie at the right hand of the covenant God of the Hebrews, which He has promised shall be given with no stinting measure, but with magnificent profusion, at the crisis of the Identity, to His then discovered people. Such hopes as these, which fill our hearts with joy, nerve us for our work. They enable us to make light indeed of the harass, of the toil, of the anxiety, and of the disappointment and vexation, too, which oftentimes attend such operations as those in which we are engaged as conductors of this journal. For we know these trials and inconveniences will soon give place to a glorious consummation, in which our nation, recognised by the Lord Himself as His people Israel, will come forth the righteous nation, the people of His choice—His heritage, His inheritance, His elect, His saints. This will be to confer such nobility upon the race that, as the prophets have foretold, "He, the Lord, will get them praise and fame in every land where they have been put to shame. He will make them a name and a praise among all the people of the earth" (Zeph. iii. 19, 20). We shall want

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no more than this. Possessed of this great glory, known as the Christian nation, living by faith on the blood-bought merits of the Son of God, ours will be the most favoured nation, the chief of all, to whom will righteously be entrusted the kingdom and the dominion under the whole heaven, to have and to hold for Christ, the glorious King of Israel, for ever and for evermore. Of all this we desire to see, and expect to discern, the beginning during 1879. That God may allow us to witness it, that He may spare us to labour for His glory during this year also, that our readers may during this period be greatly multiplied in numbers, and be prospered in all ways as "the Israel of God," is our hearty wish and prayer.

The reader will see that the present is the first of a series of double numbers, to be issued in the first week of each month henceforth. These signs of our BANNER'S progress, and of its steady growth in the estimation of the thoughtful public, are very grateful to us.

While we thank God for His manifest blessing on our cause, also on our humble efforts to promote it in the past, we beg our readers to intercede at the throne of grace for the hand that pens these lines, that nothing may appear in future in the pages of this publication but what is consistent with the truth, as that truth is in Jesus, and that all may be done by us as regards our Identity, and everything we publish during 1879, be simply and solely, for

GOD'S GLORY.

THE CONNECTION BETWEEN THE ARK OF NOAH AND THE TEMPLE OF SOLOMON.

BY MAJOR H. A. TRACEY, R.A.

SECTION I.

OUR studies in the Temple of Solomon, as detailed in previous numbers, seemed of sufficient interest to induce us to extend our researches in the same reverently inquiring spirit to the first great inspired work executed by man of which any exact account is recorded.

We believe that we have found distinctly symbolised a clear connection between the Ark of Noah and the Temple of Solomon; and, *more*, we propose to lay the whole argument *seriatim* before our readers, and to do so the more thoroughly we purpose to inquire, first, how a Mesopotamian clan, no matter how powerful, *could* have constructed a barge of the size of the Ark of Noah?

We have already, to the best of our ability, discussed the probable length of the sacred cubit; we were led to believe, for reasons already detailed, that the sacred cubit of the Bible equals the geometrical cubit of Herschel of 25 geometrical inches, or otherwise 25·025 British inches. This cubit of 25 geometrical inches we shall use in our present inquiry.

SECTION II.

THE CONSTRUCTION OF THE ARK OF NOAH.

These are the instructions given to Noah, as handed down to us in Gen. vi. 14—16:

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of:

"The length of the ark shall be . 300 cubits.
The breadth of it . . . . . 50 „
And the height of it . . . . 30 „

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

And we further learn (chap. viii. 13) that some kind of roof was constructed to cover the ark. The size of the ark is therefore, in British measure—

625·6 feet long
104·2 „ wide . . . ($\frac{1}{6}$th of length).
62·5 „ high . . . ($\frac{1}{10}$th of length).

We thus get the outlines of an immense flat-bottomed barge, whose size is greater than that of the largest ships of the British navy of the present day. Its tonnage, calculated by the formula used by shipbuilders ("builders' measurement"), amounting to more than 32,000 tons.

It has "lower, second, and third stories." It is, then, a "three-decker," and has, compared with modern ships, great height between the decks.

We will now consider how a barge of such unprecedented size could have been constructed by men who were not skilled shipwrights.

In Col. Chesney's valuable book on the "Tigris and Euphrates" we learn how at "Hitt," a town on the latter river, there has been carried on from times that must be more legendary than historic, the manufacture of large barges of even 1,000 tons, by a simple and curious method, which he thus describes (not having the book at hand, we are unable to give the account verbatim):—A space of ground equal in size to the bottom of the intended barge is levelled, and upright stakes, or beams, proportioned to the size of the intended barge, are ranged along its edges; these eventually form the ribs of the barge. The bottom is covered in the same manner with beams laid across the breadth of the vessel, between the ribs, and slightly raised above the ground by brushwood. The angles where the sides and bottom join are strengthened by knee-pieces, and the interstices between the beams are filled in by interwoven brushwood. Any partitions or decks required are formed roughly in the same way by beams, strengthened when necessary by cross-pieces, and the intervals filled by rough hurdles of brushwood. The barge having been thus roughly shaped out, the next stage of the manufacture commences. The whole country round "Hitt" is dotted with innumerable springs of bitumen—more commonly known in England as asphalte—which is only bitumen mixed with various proportions of earth, clay, &c. Traditional experience has taught the inhabitants of Hitt the exact proportions of earthy material to mix with their fluid bitumen. A fluid plastic mixture is poured over the beams and wattled work, and solidifies. More asphalte is added and smoothed inside and out with stone rollers; the result is a perfectly waterproof construction, which is strong enough to be moved on rollers a short distance to the river, and bear its cargo safely. Col. Chesney adds, that long experience has made the villagers about Hitt so expert in their business that a boat to carry 20 tons can be built and floated in a single day.

Now here, I think, we have an intelligible solution of the method of the construction of the ark by Noah. (No launching was necessary in his case.)

It quite answers the description given in the sacred record. The frame is of wood, it *is* pitched within and without with pitch, and yet, as long as the beams are fairly proportioned to the size of the barge, no skill in shaping or fitting them is required; the asphalte binds all into its place, and the rougher the beams, the firmer they are held.

The "upper deck" (or third story), to have been of any use, must have been roofed over (and in a later chapter we read of Noah's removing the "covering of the ark").

A light framework covered with asphalte would have answered the purpose, being supported on uprights carried round the bulwarks of the upper deck. And that mode of construction is exactly what is followed to the present day in covering the flat roofs of the houses in mountain villages near Hitt—among which mountains, it is not improbable, the immense supply of timber necessary for the ark may have been felled.

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The second volume of Col. Chesney's work already referred to, gives a sketch of one of these houses surmounted, as it were, by a shed; and though only a space of two or three feet exists between the top of the parapet and eave of the roof, it is sufficient to enable the inmates to obtain light and air, and take exercise, none of which can be had in their lower rooms, crowded as they are with cattle and poultry during the long and inclement winter.

Now comes the meaning of the word *window*. Its general acceptation—at least, such as I was taught as a boy—is that of a small square window a cubit each way. I do not think we need tie ourselves to so narrow a reading. In the same account the "windows" of heaven are spoken of, and no one thinks of placing a cramped construction on the word there.

In the direction "to finish it in a cubit above" I read no restriction except as to its height, and see nothing contrary to the Divine instructions given to Noah, in supposing an opening of that height running completely round the ark, beneath the eaves of the roof that sheltered the upper deck.

I regret I cannot turn to the original Hebrew word translated "window," but I should be surprised if it might not be fairly rendered "opening;" and then many difficulties vanish with regard to air, light, removal of manure, &c., that otherwise are hard to account for.

This opening I imagine to have been screened by light grass mats stretched on reeds, such as are in use to this day all over the East for the purpose of protecting open doorways and window-places during storms, while a sufficiency of air and light is admitted into the interior.

I gather from Gen. viii. 13 that the inmates of the ark could not see out of it, as it was not till Noah removed the covering of the ark that they saw the earth was dry. The bulwarks, then, of the upper deck must have been sufficiently lofty to hide effectually the awful punishment incurred by the "corrupt" and "violent" dwellers upon earth.

This great ark, we must remember, was not made for sailing or towing, nor anything but floating; and it did float long, low, and steady, and weathered the awful storms that wrecked a world.

It was on New Year's-day that Noah took off the covering of the ark, and he and his wife and children looked out on the green slopes of Ararat, fast drying and fitting themselves as the second nursery of mankind, and cattle, and creeping thing under the hand of "Him that doeth great wonders."

Since writing the above, I have found the following passage in Josephus that bears on my view of the construction of the ark ("Antiquities," bk. i., chap. 3, sec. 6; Whiston):

"Now all writers of barbaric histories make mention of this flood and of this ark, among whom is Berosus, the Chaldean; for, when describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyeans, and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs.'"

SECTION III.

THE CONNECTION BETWEEN THE ARK OF NOAH AND THE TEMPLE OF SOLOMON.

In our previous paper touching on the numerical proportions of the Temple of Solomon, we had occasion to record that the very remarkable "porch" thereof was 10 × 20 cubits in plan, and 120 cubits high. We, in our own note-book, had recorded the various diagonals of the porch, but as they did not bear apparently on the question then in hand, no reference was made to them. But study of the proportions of the Ark of Noah has enabled us to learn some part of their value. David, in his solemn official charge to Solomon, lays much stress on the proportions of this porch, though no reason is assigned.

We will lay before our readers what we venture to think may be one of these reasons.

The imposing Eastern front of the Temple, covered, as both sacred and profane historians assert, with plates of beaten gold, reached a height of 120 cubits, with a breadth of 20 cubits. Its diagonal lines measured

$$\sqrt[2]{120^2 + 20^2} \text{ cubits} = 121{\cdot}655 \text{ cubits};$$

a number that in no way appears remarkable; but we recorded it, and reduced it to inches, and the diagonals also of the side front of the porch, and of its whole cubical mass.

This by the way.

In calculating the diagonals of the plan of the Ark of Noah, we found them equal to

$$\sqrt[2]{300^2 + 50^2} = 304{\cdot}13 \text{ cubits};$$

but the diagonals of the front of the

Temple of Solomon = 121·655 cubits, or 3041·3 inches,

or an equivalent of a span of 10 inches to each cubit—so minutely exact that I could not believe the figures without careful verification. But, besides this, the diagonals of the side elevation of the porch approximate in a surprising manner to the diagonals of the side of the ark. That of the ark

$$= \sqrt[2]{300^2 + 30^2} = 301{\cdot}49 \text{ cubits};$$

while that of the side of the porch

$$= \sqrt[2]{120^2 + 150^2} = 120{\cdot}416 \text{ cubits} = 3010{\cdot}4 \text{ inches}.$$

For the greatest diagonals—*i.e.* (supposing the ark to be lying East and West), from the lowest S.W. corner to the highest N.E. one, and the porch measured likewise across its solid content, we get for the ark diagonal

$$= \sqrt[2]{304{\cdot}13^2 + 30^2} = 305{\cdot}6 \text{ cubits};$$

while that of the porch

$$= \sqrt[2]{121{\cdot}65^2 + 10^2} = 122{\cdot}065 \text{ cubits} = 3051{\cdot}2 \text{ inches}.$$

The first of these three pairs of numbers being *exact*, the other two remarkably close approximations.

But on *approximations*, however interesting, we venture to build no argument, using them only as guide-posts on our way. But they lead us to believe that, in the porch of the Temple of Solomon, we have the Ark of Noah symbolised with a remarkable degree of minuteness.

So that beneath, or through, that ark—fit type of baptism—all must enter the temple of God.

SECTION IV.

CONNECTION BETWEEN THE TEMPLE OF SOLOMON AND CHRISTIANITY.

Readers who have followed us thus far without being able (we hope) to impugn the correctness of our figures, will bear with us while we recapitulate one of the facts that simple arithmetic, applied to some of the most mechanically simple parts of Holy Writ, has elicited.

We believe that we have been able to prove that the porch of the Temple of Solomon distinctly symbolises the Ark of Noah.

Is the ark of Noah a fair type of baptism? We have the best authority for saying it is. But through, or under, this type of baptism, all who entered the house of God, as built by Solomon, must pass. It formed, indeed, the *only* entrance to the Temple.

How is it, let us ask, that in our Christian places of worship, our "font"—our symbol of baptism—is placed near the main entrance beneath the *tower*?

We venture, in reply, to quote part of the heart-stirring prayer (would that we could read it in the original tongue!) with which Solomon dedicated his Temple to the God of Israel (1 Kings viii. 41 *et seq.*):

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"Moreover concerning a stranger that is not of Thy people Israel, but cometh out of a far country for Thy name's sake; . . . . when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for: that all the people of the earth may know Thy name to fear Thee, as do Thy people Israel," &c., &c.

It is, of course, self-evident that *our* temples—*i.e.*, cathedrals and churches—have their towers and main entrances at the Western end. But can our readers picture to themselves a nation far from its parent home and ancient place of worship, with their temples built with some kind of lofty tower over the main entrance; the font for baptism being near thereto; it and its attendant rites having to be passed ere a member can be received into the congregation of worshippers—this congregation again facing Eastward during their devotions as much as the peculiarities of each particular building will allow?

The axioms of their belief being repeated, both priests and people turn toward the East—the main source of light—the principal windows of their temples receiving illumination from that direction—then, should we know of such a people, we venture to think that, though law, and even tradition, are silent on the subject, we can here trace *custom*, dating far back beyond the historic time of that nation, and pointing Eastward certainly, and probably, to some great temple built for the worship of their God, when that nation formed part of a united whole at one of the great epochs of their history.

Nov. 29, 1878.

"ISRAEL SHALL BLOSSOM AND BUD, AND FILL THE FACE OF THE WORLD WITH FRUIT."

THE following testimony to Israel's "budding and blossoming" functions, is taken from the *Times* of the 27th November, 1878, and, being the results of Canon Scott Robertson's careful compilation, may, we believe, be relied upon as authentic. The total collected from Israel for foreign missionary work alone, without including the vast sums contributed for home evangelisation, works of general beneficence, and Christian education, or charity, amounted, for the year 1877-8, to no less than £1,100,793, of which, be it observed, the propaganda of the Roman Catholic Church in England, only subscribed £7,633, being in the ratio of seven-tenths (or 14 shillings) per cent. sterling to the gifts of Protestants. These facts speak for themselves, and ought to make us regard Popish aggression with less dismay than we (some of us) do—perhaps happily do. Our quotation is as follows :—

FOREIGN MISSIONS.—The annual summary of British contributions to 67 societies for foreign mission work during the financial year 1877-8, prepared by Canon Scott Robertson, of Sittingbourne, shows an increase of more than £52,000 upon the total for the previous year. Of this increase the Society for the Propagation of the Gospel received £9,818, and the London Missionary Society £11,588 ; while the Church Missionary Society received £32,931 more in 1877 than in 1876. The contributions are summarised as follows :—Church of England Missions, £466,073 ; Joint Societies of Churchmen and Nonconformists, £163,845 ; English Nonconformist Societies, £324,231 ; Scotch and Irish Presbyterian Societies, £139,011 ; Propaganda of the Roman Catholic Church in England, £7,633 ;—total of British contributions, £1,100,793.

EXTRACT FROM HAMERTON'S "MODERN FRENCHMEN."—Page 100 : "The great fabric of the British power" (in India, in 1831) "commanded Jacquemont's admiration. 'The more I know of this fabric,' he wrote in our own language, 'the more extraordinary it appears to me ; no guess can be made at its durability ; it may last centuries, and may be swept away in a few months. However, this I will foretell : *the British power in India will not perish by foreign aggression.*'"

OUR IDENTITY HISTORICALLY VIEWED.

BY B.

I HAVE been told by some that they admit that, as a nation, we have enjoyed peculiar blessings and privileges, and so far appear to have fulfilled the conditions necessary to be found in Lost Israel ; but for all that, it is quite possible that, at some future period, a nation may arise who will fulfil the conditions more closely than ourselves. But they err, not knowing the Scriptures, for the prophet Hosea tells us of the time in which Israel was to become a prominent nation.

In chap. vi. 1—3, speaking of Ephraim's recovery, he says: "After two days will He revive us." Taking those days to be millennial days, or each day 1,000 years—which they are evidently meant to represent—we should immediately, after the expiration of 2,000 years from the breaking up of the kingdom of Israel, expect to see a revival of their political power as a nation, although not as Israel, for it must be observed that it will not be under their own name. If we read the verse through, we find that "After *two* days will He revive us: in the *third* day He will raise us up, and we shall live in His sight," by which we must understand that some time will elapse between the revival of His people and their restoration to the Promised Land, in which they will be raised to a height of glory far above the most splendid Empires of the past.

Before we look into the events which occurred in the history of our people, immediately after the termination of the 2,000 years, during which Israel had ceased to be known as a nation, I will direct your attention to the date of the year in which the prophet Hosea pronounced God's sentence against His disobedient people. We have reason to believe it was as shewn in our marginal Bible—viz., B.C. 785. Now let us go forward 2,000 years from that time, and it brings us to A.D. 1215. Surely this is no mere coincidence! It is the year in which the Great Charter, the bulwark of our liberties, was signed! True, the provisions had to be enforced by the sword, and although our brave ancestors did not enjoy the benefits themselves, the ground was prepared and the seed sown, which afterwards produced good fruit to be enjoyed by their children; and, moved by a love of freedom, they bravely resisted the power of their unworthy King John, and also that of his successor Henry III.; and however dark it appeared at that time, it was near daybreak.

We must remember we have been reckoning from the time when sentence was first pronounced, but that sentence was not completely carried out until sixty-four years had passed away. Let us, therefore, look at the date when Israel was utterly carried away, and we find it to be B.C. 721, and reckoning on 2,000 years, it brings us to A.D. 1279. Recalling to our minds the events which took place immediately after the year A.D. 1279, we find it to be the very time when the English nation was properly formed.

Edward I., a brave, strong-minded prince, having just before ascended the throne, proved himself to be quite different from his father and grandfather, for he not only voluntarily signed the Great Charter, but, having called members from the various Boroughs to sit in Parliament, he consented to their adding a clause by which the king could not levy taxes or raise any money without the consent of Parliament. From this time forth, great progress was made by the English nation, for very soon the races which, since the conquest had been objects of dislike and even hatred to each other, became united, and a common language was spoken. From the latter part of the thirteenth century to the middle of the fourteenth century, England had risen to be the most prominent nation in Europe. It was during this period that John Wycliffe arose and gave the Scriptures to the people in their own language.

And now allow me to quote Lord Macaulay, the eminent historian. He says: "The sources of the noblest rivers which spread fertility over continents, and bear richly-laden fleets to the

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sea, are to be sought in wild and barren mountain tracts, incorrectly laid down in maps, and rarely explored by travellers. To such a tract the history of our country, during the thirteenth century, may not unaptly be compared. Sterile and obscure as is that portion of our annals, it is there that we must seek for the origin of our freedom, our prosperity, and our glory. Then it was that the great English people were formed, that the national character began to exhibit those peculiarities which it has ever since retained, and that our fathers became emphatically Islanders—Islanders not merely in geographical position, but in their politics, their feelings, and their manners. Then first appeared with distinctness that constitution which has ever since, through all changes, preserved its identity; that constitution of which all the other free constitutions of the world are copies, and which, in spite of some defects, deserves to be regarded as the best under which any great society has ever yet existed during many ages. Then it was that the House of Commons held its first sitting; then it was that the common laws rose to the dignity of a science; then it was that the courage of those sailors who manned the rude barks of the Cinque Ports first made the flag of England terrible on the seas; then it was that the most ancient colleges, which still exist at both the great national seats of learning, were founded; then was formed that language, less musical, indeed, than the langnages of the South, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to the tongue of Greece alone; then, too, appeared the first dawn of that noble literature, the most splendid and the most durable of the many glories of England.

"Early in the fourteenth century the amalgamation of the races was all but complete, and it was soon made manifest, by signs not to be mistaken, that a people inferior to none existing in the world had been formed by the mixture of three branches of the great Teutonic family with each other and with the aboriginal Britons.

"Every Yeoman from Kent to Northumberland valued himself as one of a race born for victory and dominion." After describing the position to which the English people were then raised, he says: "The same age which produced the Black Prince and Derby, Chandos and Hawkwood produced Geoffry Chaucer and John Wycliffe." In so splendid and imperial a manner did the English people properly so-called first take their place among the nations of the world. In plain terms, then it was that the words spoken by the prophet Hosea were fulfilled, and Israel was revived and stood erect.

BENJAMIN DISRAELI'S TESTIMONY TO OUR IDENTITY IN "TANCRED."

"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 when that labouring multitude cease for a while from a toil which equals almost Egyptian bondage, and demands that exponent of the mysteries of the heart, that soother of the troubled spirit, which poetry alone can afford—to whose harp do the people of England fly for sympathy and solace? Who is the most popular poet in this country? Is he to be found among the Mr. Wordsworths and the Lord Bryons, 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' that won the boasted liberties of England; chanting the same canticles that cheered the heart of Judah amid their glens, the Scotch, upon their hill-sides, achieved their religious freedom."—*Tancred; or, the New Crusade*, p. 187. R. L.

"THE CITIES OF THE NATIONS FELL."

[THE GERMAN PROTESTANT CHURCH.]

OUR readers are aware of the views we have expressed in regard to the meaning of the above Apocalyptic utterance. It occurs in Rev. xvi. 19, in connection with the tripartite division of Israel's Church-city in our own land, with the condemnation and punishment of the Great Babylonian false Church-city which at that crisis comes into remembrance "before God, to give unto her the cup of the wine of the fierceness of His wrath," and also with the incidence of "the great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great." In point of time, as Great Pyramid teaching proves, it is, we believe, close to our own days. The fall of the cities or "Churches of the nations" or Gentiles, we presume, must be the downfall and decadence of the true Protestant light-bearing "candlesticks" of the continental Churches of Christendom, and, if we are right in our interpretation, those Churches must now be exhibiting symptoms that their light is vanishing and themselves tottering to their fall. Israel's Protestant Church is, as we all know, divided into three parts—High Church, Low Church, and Broad Church—each violently opposed to the other and striving for the mastery, neither able, from a variety of causes, to effect the expulsion of the other two. The whole presents the wonderful aspect of a house divided against itself, yet not falling—nay, a house which, though so divided, is now stronger and more firmly rooted in the hearts of the people, for the very reason in some degree that those divisions exist. We ask, then, if Israel's Church at home is so divided, and portents abroad show us, as they do, that Rome's doom cannot be delayed beyond A.D. 1881, as most men from other data have already decided, have we ground for thinking that the Protestantism of the Churches abroad is dead, and the Churches themselves ready to fall? Let the following true statement of a correspondent of the *Times*, writing from Antwerp on the occasion of the late Rubens' fête there, tell us what is the condition of Protestantism at Leipsic, the stronghold of Protestant orthodoxy, and as a contrast that of Roman Catholicism, its deadly enemy, in its head-quarters—the cathedral at Antwerp. The comparison is ominous for the condition of the true faith and of those Churches of the Gentiles which have hitherto held it on the continent. The account, which is as follows, is copied from the *Times*, published some months since. The correspondent says:—

The Salle Leys having become crowded to suffocation I went to hear high mass in the cathedral. This being the Festival of the Virgin, the church is at present decorated with a resplendent figure of the virgin placed in the nave of the cathedral, and along the aisles are hung the banners exhibited at the recent procession. The cathedral, like the town hall, has in recent times been very much improved by the removal of altars and decorations in the classical style, and the introduction in their place of mural decorations in keeping with the architecture of the fifteenth century. The best artists have done the work. Thus a long line of fine pictures runs along the right wall just under the windows representing the stations of the cross in a way which seems to touch the feelings of many worshippers. Yesterday the building was filled in every part, and the congregation did not consist, as may be supposed, of loungers or people who merely came to hear the music. I do not think I am far wrong in saying that 99 out of 100 of those present knelt, made the sign of the cross, had prayer-books, and with apparent fervour took part generally in the services. The majority of them were men, and belonged to the working classes. A few weeks ago, also on a Sunday forenoon, I went to hear the services in one of the largest churches in Leipsic, and although the clergyman was able and popular, he preached to galleries in which there was not one hearer, and to pews empty everywhere but just in front of the pulpit. The congregation might roughly be said to have consisted of a few elderly people of all ranks, but chiefly women. The contrast between what I saw in the two cities, one the stronghold of Catholicism and the other that of Protestant orthodoxy in

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modern Germany, seemed striking, and I have therefore recorded it as a mere fact.

This comparison, making so fatally against the value set on Protestantism by the German people, agrees accurately with the dictum of the *Times* itself recorded on Dec. 3, 1875, when it said that "the Protestant Church of Prussia was going down the stream with ever-diminishing buoyancy, form, and bulk, till it is like to sink altogether." In other words, the city Church of that hitherto (politically) Protestant nation is tottering to its fall, and is about to disappear finally. If we find not a living Protestantism in the "Church-city" of Germany, where else, we ask, can we discover it on the whole continent of Europe? Alas! not in Spain, or Portugal, or France, or Italy, or Austria, or—may we add?—in Sweden or Denmark.

The cities of the "nations"—*i.e.*, of the Gentiles—are falling or have fallen, and all is ready for the great catastrophe, the earthquake, which, it will be seen, is described as occurring with the terrible convulsions, which accompany the "fiery deluge" of God's wrath—*in darkness*—the warfare being conducted (as we saw it was lately in Bulgaria) without mitigating Christian light—warfare without quarter—warfare where protection for sick, wounded, and prisoners is ignored by the whole of the belligerents, and no one is or will be willing to intervene or interfere, on the side of mercy or of Christian mitigation. Such is the terror of the picture, and such the reality presented to us in the passage by the words, "and the cities of the nations fell."

We conclude our notice of the subject for the present by referring our readers to a quotation from the memoir of the late Rev. Norman Macleod, vol. i., p. 49, relevant to the point under notice. We think it right thus to fortify our position in regard to this and all similar facts whereby indications are given us that we are chronologically in the "last times" described in Rev. xvi. 18—21; not only because of the inexpressibly great importance of these matters to our race and Church, but because these things, while they are regarded as of secondary importance by the thoughtless and careless among us, are in fact silent witnesses to the truth of God's Word, which we feel it to be the vocation of all us Israelites, and ourselves especially, to make vocal and far-resounding. The late lamented editor of *Good Words* said, writing from Weimar, in Germany, so far back as the 30th May, 1834 (things have not, we know, mended since):—

> Would to God there was a second Luther! Germany is in a most extraordinary state. The clergyman here (Rühr) is the head of the Rationalist school; of religion there is none, and most of the clergy merely follow it as a power in the hands of the State. I am credibly informed by competent judges that ninety-nine out of a hundred are infidels. If you but heard a Rationalist talk on religion! I had a talk with one yesterday. He believed in "Hume on Miracles," and, moreover, said that he thought it of no consequence to our faith in Scripture whether miracles were true or not; in short, he believed in the Scriptures, and yet said they were "pious frauds." Devils and all are to be saved at last. . . . . If you wish to *adore* your own Church, country, and profession, come abroad.

The following is the testimony of a German baroness regarding the religious life of her own countrymen, as lately published in one of our monthly serials. It is a melancholy confirmation of what has gone before:—

> The Germans and English (she says) although springing mainly from one stock, and having many outward features in common, are widely diverse in thought, manners, and character.
>
> A long residence in Germany has strengthened me in the belief that no two nations in the world are more utterly at variance, in all that constitutes the inner life of a nation, than the English and their Teuton cousins.
>
> Among the Germans, the Bible is only a lesson-book, and is shelved with other lesson-books as soon as the rite of confirmation has marked the close of childhood, and the lad or girl enters upon the great battle of life. It is very rarely their daily companion, the guide and comfort of their souls; it is little read in their churches, nor is it used in family prayer, a rite which is almost unknown in German households.
>
> Irreligious feeling for years has been spreading among all ranks of Germans. The results of the law for civil marriages and civil baptisms, and the recent revelations at the funeral of a Berlin Socialist, all point in the same direction. Dark as the horizon of Europe is at the present hour, to me the saddest and most hopeless problem of our nineteenth century is the future of the German Empire. We all acknowledge its intellectual and its military supremacy; but what can we expect from a people which prides itself on casting aside the trammels of what it calls an out-worn faith, and trusting only in its boasted intellect, and in the strength of its own very strong right arm, chooses, with open eyes, to tread the downward path in which want of faith and want of truth walk hand in hand?

Verily we may add that God's Word is true, and that, as regards Germany—a Gentile nation—"The cities of the nations fell!"

HOW THE OPPOSITION WORKS.

By L. G. R.

OUR friends will be surprised to hear that neither David nor even our blessed Lord were Israelites, and, therefore, their descent from Judah goes for nothing, and the Bible might as well be put behind the fire. This train of thought is brought about by hearing an eminent preacher, and truly Evangelical opponent, state to his audience in church that the moment the descendant of Abraham ceased to practise the rite of circumcision, he lost his claim to being an Israelite, having renounced the covenant. No doubt our friend, who has publicly appeared in the pages of the BANNER as an opponent, intended this as a set off against our views, knowing there are many believers in our Identity amongst his hearers. We feel confident he is not aware of the consequences of this line of argument. From Gen. xvii. 9—14, we find that the rite of circumcision was not the covenant itself, but only the sign thereof, and that the covenant is contained in the previous verses of the chapter; for if circumcision be the covenant, then it stands to reason that the rite must be performed whilst the child is eight days old, and if not during the childhood, "that soul shall be cut off from his people."

If we are to take the letter of the law, which we must do according to our opponent's argument, then, according to the passage of Scripture contained in Joshua v. 2—5, 7, there can be no true Israelite except he be a descendant of Joshua, Caleb, or Eleazar; for none of the Israelites were circumcised according to the law. We thank God that of His mercy, even at that time He showed His people that He was a God that keepeth covenant, although we had rebelled against Him and admitted us again into relationship with Himself and gave us again the sign of the covenant the rite of circumcision; but now this sign is done away by the Word of the living God Himself set forth by St. Paul (Gal. vi. 13—15; 1 Cor. vii. 19; Gal. v. 1—6).

Divorced Israel (Jer. iii. 8) is not to come again under the law of circumcision according to the letter in the flesh, but to return in faith (Hosea. ii. 19, 20), having the circumcision which is in the heart; and though Judah is under the law, and will be saved by God's own mighty power (Ezek. xx. 33—38; Zech. xii. 5, 8, 10), the Ten Tribes are under grace, free from the law (Jer. xxxi.), in Christ, and to be blessed with the new covenant.

To return to our opponent's logic, if he is right, then it stands to reason there are only portions of Two Tribes in existence who may partake of the covenant promises—viz., Ephraim from Joshua's seed and Levi from Eleazar, therefore Judah is no where, and in Christ there can be no covenant blessings. Are we right, or is the reasoning of the opposition? We leave our readers to judge for themselves.

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SECURITY OF THE PEOPLE OF GOD.

INTRODUCTION BY THE EDITOR.

PART I.

THE REV. ALFRED J. J. CACHEMAILLE, the vicar of St. Mary, Oldham, has favoured us with a copy of the translation of a French tract, issued by his late father, the Rev. J. L. V. Cachemaille, vicar of Sark, in the Channel Islands, written in 1853, but published in 1868 in English. It is necessary to state that the rev. author of this very extraordinary pamphlet, had not, when he wrote it in French, probably so much as heard of the Identity of the British with Lost Israel. After its publication, it appears he read John Wilson's first work, which was issued in 1844. The teaching of this pamphlet appears to us, under the circumstances, perfectly marvellous; and we really wonder how a divine, holding the views he did, missed the glorious discovery that the British race, regarding whom he wrote so feelingly, was, in fact, the true "Israel of God"—the flesh and blood "remnant" of God's people—long "lost," now found! We desire to republish the English translation of this pamphlet in the pages of the BANNER, at the present crisis, because we deem it throws much useful light upon the meaning of the Lord's proposed dealings with our race, in reference to the low passage leading from the South end of the grand gallery of the Great Pyramid into the ante-chamber; and also, to those who carefully ponder the matter, as to the symbolism of the "first hollow of construction" above the king's chamber, leading from the South end of the grand gallery ceiling.

The rev. author seems to point to the mode of Israel's journeyings through all the trials and difficulties of the coming times of "the great tribulation," protected all the time in the hollow of Jehovah's hand, shielded by His loving power, and protected by His might, what time the Gentile nations of the "earth," essaying to follow them in that course, meet their doom as by a great earthquake, and as by the fiery deluge of God's wrath and indignation, just for lack of the sustaining help He grants to us, His chosen ones. We only request our readers to substitute "the British Israelites" for the "true Christians" of our author, as they peruse his work, and they will find his pamphlet wonderfully suggestive and edifying. If they reflect, that when the time of the great affliction shall have arrived, Israel will, by the outpouring of the Holy Spirit, and by the new covenant blessing, have herself become the truly "Christian," "righteous nation," our author's words will not seem far wrong, even without any substitution of terms, though, in fact, he was, as all must admit, when he wrote, one of those of whom it might be justly said, "Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect? and blind as the Lord's servant?" (Isa. xlii. 19). With these words of introduction, we leave our author to address the readers of the BANNER for himself:—

"THE SECURITY OF THE PEOPLE OF GOD.

"The Apostle Paul, when speaking of what had happened to the Israelites under the guidance of Moses, says: 'All these things happened unto them for ensamples (or typically); and they are written for our admonition, upon whom the ends of of the world are come' (1 Cor. x. 11). He enumerates many things which had happened to the Israelites; he does not mention them all, for they would occupy too large a space, but he selects the most striking, and those which relate more especially to the object he had in view. As to those which he passes over in silence, they are still, no doubt, applicable to the same purpose, being still written and reported with the same object as those indicated by St. Paul. And in considering with attention the expressions of the apostle, it is impossible not to perceive that all that has been written concerning the children of Israel, and all that happened to them, is what he has in mind, and declares to have been typical. Thus all that happened to this nation was a type, or happened typically; and if this is written and the remembrance of it preserved, it is that the warning may be heard, and the instruction thus afforded may be received. Moreover, it is not to every succeeding generation that the lesson is given, but as St. Paul expresses it, to those on whom the end of the world has come, or those who should live in the last ages—that is to say, under the dispensation of the Gospel, and especially in the last moments of that dispensation—consequently it is written for us who live in these latter days.

"Hence the history of the Israelites should be exceedingly interesting to us, as being almost the record of our own, since what happened to them was typical of what should happen to us. In reading this history we may deduce practical instruction, seeing that it affords admonition as to the regulation of our own conduct. It is from this point of view that we wish authorised by the language of St. Paul, to examine some of the types which are to be found in the history of the Israelites. The part selected relates to the plagues inflicted upon Egypt and the Egyptians, till the moment when after the passage of the Red Sea, Israel sung the song of praise for his *deliverance*.

"What occurred to the Israelites during this period is what will interest us particularly; not what happened to Egypt or the Egyptians. The Egyptians are not types for the believer, nor for the Church of Christ. The Israelites alone are such. Moses relates that God inflicted upon Egypt and its inhabitants ten severe and destructive plagues (Exod. vii.—xii.), and in chap. xiv. he relates that Pharaoh and all his army were drowned in the Red Sea, not one escaped. We must remember that during the infliction of the plagues, the Israelites remained in Egypt, but in a remote part of the land which had been assigned to them by Pharaoh, on their first arrival in that country.

"The land of Goshen formed a part of Egypt not very distant from the residence of the king, so that it may be said that the Israelites were really dwelling amongst the Egyptians, and not beyond the limits of their country. They were thus on the frontiers of the country subjected to these plagues. What, however, happened to the Israelites during these judgments? When God denounced the fourth plague, He declared that He would put a difference between His people and those of Pharaoh, and that He would so sever the land of Goshen where His people dwelt, that the swarm of insects should not come nigh them—and 'The Lord did so' (Exod. viii. 22, 23). The same distinction was made as to the fifth plague (Exod. ix. 4, 7) and as to the seventh (verse 26), and as to the ninth (Exod. x. 23). We know that it was the same as to the tenth, for none of the first-born of Israel were killed by the destroying angel, and consequently God commanded Moses to sanctify them—that is to say, to consecrate them to Himself (Exod. xiii. 2). If it be not expressly stated with respect to the other plagues, the three first, the sixth, and the eighth, that the Israelites were exempt, we have good reason to infer that it was the case as well as respecting the tenth, for there it is not directly, though clearly proved that none of the first-born of Israel perished (see Heb. xi. 28). The plagues were pronounced against Pharaoh, his people, and his country, and not in any way against the children of Israel. So that it may be positively asserted that they were absolutely exempt. The same distinction existed at the passage of the Red Sea. The children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them, on their right and on their left: 'Thus the Lord saved Israel that day from the hands of the Egyptians, and Israel saw the great work which the Lord did upon the Egyptians' (Exod. xiv. 29, 31). The song which Moses and the children of Israel sang after the passage, is a song of praise and thanksgiving for the miraculous and perfect deliverance which God had thus afforded. They did not sing this song till after this last

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deliverance, the greatest and the most wonderful; for not only is it, so to speak, the crowning one, but now Pharaoh and his host are utterly destroyed. The last enemy they had to dread, after having escaped the hard bondage of Egypt, this enemy is destroyed—drowned, sunk in the depths of the sea, nothing remaining but powerless, lifeless corpses. In Egypt, during the infliction of these plagues, Israel certainly enjoyed their exemption from them, and each succeeding must have added to their enjoyment, deliverance, and have produced a strong assurance. They thanked God for each deliverance, but were not free from uneasiness or anxiety, whilst the ruler of the land, its tyrant, still lived, and became more and more hardened and unwilling to let them go. We may therefore imagine why it is not till after the death of Pharaoh that the people sing loudly this song of deliverance. Now Israel is utterly free from all fear. We have been considering the enemies of Israel, the subjects of terrible plagues, which crushed and ruined them, their country and their possession. And when they make a last effort, expressed thus by Moses: 'The enemy said, I will pursue;' 'My hand shall destroy them' (Exod. xv. 9), when Israel seems to be in their power without the possibility of escape, then it is that God destroys them utterly, and takes signal vengeance of them. We have also seen Israel, the people of God, perfectly exempt from every plague, and every evil, the objects of a stupendous and wonderful preservation. And, at last, when all his enemies are destroyed, he sings a song of praise, of adoration, of thankfulness, and of freedom. What a dreadful and ignominous fate for his enemies! How glorious for Israel! We propose now making some remarks upon a verse of the song of Moses and Israel: 'Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation" (Exod. xv. 13). It tells us that the children of Israel have been the objects of the mercy of God, during all the season of judgments, and till the moment that they were placed in perfect safety from their enemies. This mercy was manifest in their preservation and exemption from every evil from the beginning to the end. It was moreover declared most evidently, it is said: 'Thou hast led forth'—that is, Thou hast brought him out of Egypt; Thou hast delivered him from Pharaoh and his people: 'By Thy mercy and strength' in the infliction of dreadful plagues, and in the display of miraculous power, which has ruined, crushed, and destroyed the enemy. Thus the mercy of God is manifest—first, by the exemption of the children of Israel from all evil, and secondly, by the judgments displayed upon Pharaoh and his subjects. What is mercy towards Israel, is a dreadful calamity to Egypt. The power which preserves Israel, which sustains him and hinders the plagues from molesting him, which guides him through the Red Sea and brings him into the holy habitation of God, is the same power which destroys, ruins, overthrows, and swallows up Pharaoh and his army. It is impossible to contemplate a more complete contrast than is here afforded and produced by the same cause. But this is not a solitary instance in the Holy Scriptures. The same Christ is Himself a sweet savour, which becomes a savour of life to some, and a savour of death unto others (2 Cor. ii. 14, 16).

"The same day (or the same light) is for some like a fiery oven, to consume utterly—and for others a sun, whose rays bring life and health (Mal. iv. 1, 2). If God will 'avenge His own elect'—that is to say, deliver them (Luke xviii. 7)—He comes with flaming fire taking vengeance against the wicked, but He comes also to be glorified in His saints (2 Thes. i. 6, 10). Many similar passages might be named, but these are sufficient for the end in view, and clearly warrant such an interpretation of the verse of the song as has been given. St. Paul tells us that these things happened as types or typically, and that they were written for our instruction, that we may take heed of them because we have an interest in them. We have reached the latter days in which such things may be expected to happen, as may be called anti-types, or the reality of what happened in Egypt and in the Red Sea. We should then learn, that as God did in times past to His people and to His enemies, He will do again and in the same manner. Therefore, 'All that was written aforetime was written for our admonition, that through patience and comfort of the Scriptures we might have hope' (Rom. xv. 4)." *(To be continued.)*

THE VICAR OF ST. GILES, DURHAM, GIVES BLIND TESTIMONY TO OUR IDENTITY.

A FRIEND to our cause in Durham, under the name of "Zeta," has been pointing in the pages of the *Durham Chronicle* to the utterances of the vicar of St. Giles, on the occasion of the St. Giles Harvest Festival, regarding the British nation. We conclude the reverend vicar is not a friend to our Identity. But when he speaks as he does of our "peculiar" national blessings, of the peace, civil and religious liberty, security for life and property, we British enjoy; of our dwelling alone, free from invasion, with the best laws, the best education for our young, the purest Church of any of the nations of the world, he certainly, whether he knows it or not, speaks in the language of us Israelites, and he speaks, also, the truth. But he is, we fear, quite unaware, like so many of his brethren in the ministry, that, claiming all this for the British, he is endowing them with all the blessings and all the favours their Lord Jehovah promised only to "Israel obedient;" and the preacher, and those who think with him, therefore, are on the horns of this dilemma—that they must either come to the unavoidable conclusion, the Bible being true, that we British are positively the remnant of Lost Israel, or that our God, forgetful of His promises to His friend and our forefather "Abraham and his seed for ever," has placed the stock of Israel entirely aside, and, either permanently or temporarily (both suppositions being blasphemous, and, therefore, incredible), endowed the purely *Gentile* races called the British with every one of the temporal and spiritual blessings and benefits He swore by Himself should be "Abraham's and his seed's after him" for ever (Gen. xxii. 17, xvii. 19; Luke i. 55). With this introduction, we ask our friends to attend to "Zeta" addressing the editor of the *Durham Chronicle*:—

SIR,—Perhaps you will allow me to rescue from oblivion a few remarks of the vicar of St. Giles, which deserve to be recorded. They stand out like an oasis in the midst of a desert of clerical platitudes. He said, "We ought to be thankful also for the peculiar national blessings we (the English people) enjoyed. Many people had striven for peace and prosperity, but they had not gained it in the measure this nation had. Other nations had known the horrors of war, and the still greater curse of civil war; but we have dwelt in peace, surrounded by the streak of silver sea, quite alone and free from invasion. We have, also, in this land, personal liberty, such as never has been enjoyed in any other land; and, not only liberty, but security of property and life. We have the fairest laws that any nation ever possessed. We have the purest, most learned, and devoted Church that ever was the glory of any nation. We have, also, very cheap religious and secular education within the reach of the poorest beggar. The poor man can have his child well educated and well trained." The rev. gentleman observes, we see, that England is in possession of the following blessings, for which we should be thankful:—(1) "Profound peace." But this was Israel's lot: "Lord, Thou wilt ordain peace for us" (Isa. xxvi. 12). (2) "Comparative prosperity." Also Israel's promise (Deut. xxviii 1—13). (3) "We dwell alone." Also Israel's: "So the people shall dwell alone, and not be reckoned among the nations" (Num. xxiii. 9, 10). (4) "Free from invasion." Also Israel's: "Thy Gates (*i.e.*, ports) shall be open continually" (Isa. lx. 11). (5) "Unexampled personal liberty." Also Israel's: "Thou shalt be far from oppression" (Isa. liv. 14). (6) "Education within the reach of everyone." Also Israel's. "And all thy children shall be taught of the Lord" (Isa. liv. 13). If the British are that long-lost people, there is really no fear of famine while Deut. xxviii. 5, 6, 11, stand on record. ZETA.

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ISRAEL'S BATTLES.

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

(*Continued from page* 291.)

NO. XVII.—THE BATTLE OF THE NILE.

WE have detained our readers for a long period over the stirring narratives of the wars in which Israel was engaged for many a year, at one period of her history, in the great heathen Empire which those operations and battles served to consolidate and build up there. It is now fitting we should change the scene, and we purpose for some time to occupy the space at our disposal by bringing before our readers the battles fought by our fleets and armies during the perilous times of Nelson, and of the Peninsular War—the times, in fact, of the great Napoleon and the terrible crisis of our nation's history when it was "Israel against the world," when, in sober, literal truth, our standing motto which appears above, was exactly true: "There was none other that fought for US but only Thou, O God!"

British isolation was complete in those days; but Israel was all-powerful, for on her side was the Lord Jehovah, the GOD of Israel, who gave her the victory in instances without number, but scarcely ever so decisively and in so marked a manner as at the battle of the Nile, on the night of August 1, 1798.

The great Napoleon, on the last day of June of that year, had safely reached the shores of Alexandria with his army and fleet distined for the conquest of Egypt. On the road there, he had, by help of the same force, surprised and captured the citadel-stronghold Malta, destined afterwards to be a British "Gate."

During these operations, the French were closely followed by the British fleet, then under the command of Nelson. But the latter having no frigates to bring him correct news of the enemy's movements, was too late to prevent the French occupation of Malta, too late to hinder the landing of their forces in Alexandria, too late to stay the march of Napoleon and his army to Cairo. But he was not too late in the providence of God to find his long-sought foe, the French line-of-battle ships, drawn up in Abukir Bay, detained there by a singular error of Napoleon's, from July 1, when the French landed, till August 1, when Nelson discovered his enemy and forced him into action. The French were under Admiral Brueys, and the fleet consisted of thirteen ships of the line, and four frigates, carrying 1,196 guns, and 11,230 men; Nelson's force also was thirteen ships of the line, but he had only one fifty-gun frigate, carrying in all 1,012 guns, and 8,068 men. The British ships were all seventy-fours; the French had three eighty-gun ships, and one three-decker of 120 guns. The preponderance of force therefore, it will be seen, was greatly on the side of the French, and they had the immense advantage of being anchored close to a shoal in shore, moored in a strong and compact line of battle, in the open roadstead it is true, but so placed that it was scarcely possible to turn the line from the South-west.

Once the enemy was in sight, Nelson resolved on his plan of attack. He decided to close with the French ships, keeping on the outer side of their line; but Captain Foley, in the *Goliath*, led his ship between the enemy's line and the shore, fastened on the *Conquérant* as his enemy, and shot away her mast in ten minutes. The battle began a little after 6 p.m., and during all that fearful night the shores of Abukir Bay, and the Egyptian sands for many a mile, were reddened with the glare of terrific broadsides given and returned as the British ships, one after the other, came slowly on, and, fixing on their anchored adversaries, seized them in a deadly grip, which was only loosened when the Frenchman surrendered and struck his colours, or sunk at his anchors.

Thus, Hood in the *Zealous*, Nelson in the *Vanguard*, Louis in the *Minotaur*, Darby in the *Bellerophon*, and all but poor Trowbridge in the *Culloden*, who was stuck fast on a mud bank all night and could not reach his foe, each was engaged with a colossal French line-of-battle ship with unvarying success. The first two ships of the French line were dismasted within a quarter of an hour after the action began. At half-past eight, p.m., the third, fourth, and fifth Frenchmen surrendered to the British; others had suffered so heavily they were certain to succumb, when, at 9 p.m., an event occurred which was the crisis and decisive point of this great battle. The French flag ship *Orient*, which carried the flag of Admiral Brueys, was found to be on fire. The French admiral was ere then dead, killed in the action—cut in two. The flag ship was soon one sheet of flames from stem to stern, and at last the fire reaching the powder magazine, the immense 120-gun flag ship blew up with a prodigious noise, and stopped the din of the battle by its yet greater horror. Only about seventy of the French crew were saved, many hundreds of the remainder were drowned or killed in the explosion, and with the vessel there went down to the bottom of the sea no less than £600,000 sterling, which was the plunder Napoleon had secured at Malta, while he was there as its treacherous conqueror. When morning dawned on August 2, 1798, the Battle of the Nile had been fought and won. The French fleet was no more. Its only relics were two ships of the line and two frigates, which had escaped much disabled. The flag ship was destroyed, eight ships struck and were captured by the British squadron, two were wrecked on the shore of Abukir Bay, and two of the frigates were destroyed, sunk, and burnt. Thus ended not the victory, but, as Nelson called it, "the conquest" of the Nile.

The event left Napoleon landed in Egypt without the means of returning to Europe with his army; the Mediterranean was a British lake, and Malta at the mercy of the British to starve it into surrender, which they forthwith did.

Thus God destroyed Israel's foes before them, fought for them, and gave them victory when the odds were strongly against them—the enemy's power in men, and guns, and weight of metal being, as we have seen, all in their favour. Then, in truth, Jehovah came forth for His people Israel and "maintained their cause." He, and He alone, appeared for them then, when of earthly allies they had none. He showed them that "there was none other that fighteth for them and giveth them the victory" but Himself.

Reader, let us thank God for our origin. It was the cause of our nation's conquest at the Nile, of Napoleon's crushing defeat and humiliation in Egypt, and afterwards at Acre, when he was beaten by Sir Sydney Smith, an Englishman. It raised our nation at once to the pinnacle of earthly glory, as the chief maritime nation of the earth—a position we have occupied ever since by the grace of our God, the God of Israel.

(*To be continued.*)

THE GREAT EARTHQUAKE ANTICIPATED IN THE "EARTH;" BUT PEACE FOR ISRAEL.

WE proceed to give a few extracts from the papers of the day to show that the continental nations are now beginning to realise that war for them is imminent, and that the lull which has been granted them for a time is likely soon to have an abrupt but very terrible termination. The following is from the Paris correspondent of the *Pall Mall Gazette*, dated some weeks since:—

The present position of Eastern affairs is exciting a great deal of apprehension here, for another and more general conflict is feared, into which this country may find itself dragged. The *Temps* reminds its readers of the intention which England had at one time of seizing on Gallipoli, adding that should the Russians refuse to recross the

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Balkans, the British Government will, in all probability, sequestrate Constantinople. The *République Française* says :—"In reality the orders of the Congress are paralysed; and this regrettable state of affairs is contrary to the legitimate expectations of Europe. The Treaty of Berlin appears more and more to have been but a temporary arrangement, hurriedly knocked together, with the object of PUTTING OFF THAT GENERAL WAR which alone among all the Powers France sincerely desired to avoid, but which in a short time threatens to become inevitable."

The Russian paper the *Ruski Mir* speaks in plain terms of the intention of that nation to "set the world in a blaze" again, and to tear up the Berlin Treaty with all the obligations it imposed on Russia.

English attention is engrossed by Afghanistan. Austria is taken up with unfortunate Bosnia, and has, besides, struggles with her many domestic difficulties. Germany has her hands full with Socialist and Ultramontane troubles. So there is no power left in Europe to oppose Russian action. For any resistance to be rendered to Russia, Europe has ceased to exist. We may settle Balkan affairs as we think best, having the interest of Russia and Slavdom alone in view, and ignoring entirely all Lord Beaconsfield's and Count Andrassy's sayings and doings. It cannot enter into our view to restore the country South of the Balkans to the Anglo-Turks and allow their influence thence to extend even to the Bulgarian Principality. We have to think of the future, and secure a firm and enduring peace instead of the truce marked by the Berlin Treaty. Time and circumstances are in our favour. Let us profit by our opportunities and antagonists.

What Russia's aims are, regarding God's "gift" to Israel—viz., the heathen Empire of India—let the following choice morsel from the *Vedomosti* of St. Petersburg tell us:—

England once possessed of Afghanistan (this writer says) would be impregnable. With that mountain fortress in English hands Russia would not only *have to abandon all hope of ever driving the English out of India*, but might actually find her Eastern flank threatened by those who are her worst enemies in the West. Russia's future depends upon the Afghan-English war being turned to account in more quarters than one by her statesmen.

Reader, let us thank God that being Israel we are saved from all these troubles and afflictions now coming on the "earth." We have had in India to face a short, sharp, and decisive struggle for the great Gates of Afghanistan, because we see that, for the most part there, when God has desired to place a portion of the heathen heritage in our hands, He has made us seize it by violence, thus breaking the heathen kings and potentates into pieces like a potter's vessel (Psa. ii. 9); and it may be His will that we should teach Mahommedan Afghanistan also a lesson that they must "kiss the Son lest He be angry, and they perish from the way." But the Powers of the European "earth" stand on a different footing. Their battle-axe and destined destroyer we believe to be just now not Israel, but the Russian Empire, and with that quarrel and these wars God tells us not to meddle (Isa. xxvi. 20, 21). For us He has, in all these commotions and this great earthquake, ordained European peace (verse 12). While for the Powers of the Roman earth it will, we believe, in the forthcoming fiery deluge, be "two (Powers) against three, and three (Powers) against two," the foes of the Gentile nations being those of their own households (Matt. x. 36; Luke xii. 52, 53), for us (Israel) we see reason to conclude there will be "peace, rest, and quietness, and none to make us troubled or afraid" (Jer. xxx. 10; Luke xxi. 9, 28). This unutterable mercy and blessing we must, however, recollect comes to us not for our deservings, not for our excellence as a nation, but simply and solely because of the blood-bought love, mercy, and compassion of our covenant God in Christ Jesus, our Redeemer, who died that He might restore us to the land and to the favour of His Father, giving us the promised new covenant and outpouring of His Spirit, that He might make us "the righteous nation," "a praise, and an honour, and a name of joy" before all the nations of the earth" (Isa. xxvi. 2, lx. 21; Jer. xxxiii. 9).

THE CENSUS OF 1881.

By A. WATCHER.

No point yet discovered in Pyramid coincidences is more suggestive of new and practical ideas than the one just announced by Mr. C. Horner, in the BANNER, Nov. 13th. If a revision of the measurements of the grand gallery, and a fresh calculation thereon, should bring down the cubical capacity to the figures given by his calculation, it will be strangely near to the probable census of 1881. This leads us to several useful considerations.

1. Many who would not be induced to believe in the inspiration of the ancient architect, from his knowledge of the size of the earth, or the distance of the sun, or the time it takes one to go round the other, and would agree that the wisdom of the Egyptians was equal to all this, will be struck with astonishment if it can be proved that a whole inch of that vast building was designed, 4,000 years ago, to represent his own individual person.

2. It proves beyond dispute that the grand gallery is Christian Anglo-Israel alone, and that Gentile and anti-Christian Powers can only appear there as the enemies of Christ and His people. This will be more fatal than anything else to any attempt at fitting what is called "The Historical Theory," in the interpretation of the Apocalypse, into the Pyramid. I heartily wish some one would try to do this, for I am convinced that one main object of the Pyramid was to unlock that book, and to be fitted and filled by its visions. I have failed to make the historical theory fit it, but have found Bishop Wordsworth's scheme perfectly consistent with it up to this time, though he has not ventured to grapple with the future, which the Pyramid alone can declare.

3. It works well with the theory which I have tried to set forth in "Modern Hieroglyphics of the Apocalypse and Great Pyramid," that the seven-fold roof of the gallery represents the true Church of Christ in Israel, the peaceable multitude of Esdras, the woman in the wilderness of St. John. But, as I presume, the cubical capacity includes the space between the ramps (?), which I had given to the "earth earthy," supposing it to include the world, I must somewhat modify this idea.

4. It gives a distinct answer to the much-vexed question of "Who form the visible Church?" Clearly the capacity of the Church of Christ must be equal to that of Great Britain, of the field in which the Lord has sown His wheat, and in which the enemy has sown tares also. Not only all who appear to be, but all who ought to be, members of the Established Church of Anglo-Israel. Our Lord said the wheat and tares were to grow together till the harvest. They have grown together all up the gallery. How admirably the section of its upper end from the top of the step symbolises the same idea as the section of a field of tares and wheat in May and June. From 1820 the roof and floor cease to run parallel. So the wheat runs up into ear, and gradually leaves the tares as it ripens its grain. The tares cease to run upwards, get into a tangled mass, and throw out purple blossoms like plague spots of sin. As they ripen, they fall and grovel on the earth. The time is at hand, the wheat is almost ready to be garnered in the escape passage, and the tares to be burned in the low one beneath.

This idea of the Church will be a shock to many, as it was to me. But I think it is our Lord's own idea, shown in this parable. And can any of us show a better definition? High Church people say, "Only members of the Catholic Church." Broad Church people say, "Only members of the Established Church." Low Church and Dissenters say, "Only converted Christian people." Calvinists say, "Only the elect, of whom I am one." But which of all these will dare to say that they can produce a Church, or even a congregation, in which no tares can be found? Then why not mix them all together in the cubical capacity of the Anglo-Israel gallery, and leave the angelic reapers to sever the wheat from the tares?

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My own belief is, that the angel with the "seal of the living God" is told out for that express purpose.

5. Comes the important question—"Who are to be burned or tormented in the low passage?" Clearly, if the grand gallery is all Anglo-Israel, the low passage must be Anglo-Israel also.

The only possible light that we have as to the future condition of those who escape in 1881-2 is thrown on it by the promises of a future restoration of Israel and Judah to Jerusalem. If this is to be, it seems probable that it is represented by the exaltation of a few at the end of the gallery that they will have the privilege of preparing the Holy Land for the heaven upon earth, so well described by L. P. in the BANNER, Dec. 8th. They will draw all true Christians, of all nations, into their fold, and occupy the whole Promised Land, already under the protection of the lion of Judah (Gen. xv. 18; Numb. xxxiv. 2—16). But the floor-line must carry Anglo-Israel still—the scum, the leavings, but Israel all the same, for they will have been numbered as such. How could it be otherwise? Three years hence there must be millions of people in these realms who could not be admitted to a Holy Land, or they would make a hell of heaven. If they are to be tormented by the four angels (Rev. vii. 1—3), still bound in the river Euphrates, until the carcase is buried, and the elect sealed for their exodus, it must be war with the European Powers that will torment them. This makes an urgent question for all watchers—"Shall we be sealed or unsealed three years hence?

6. It gives us one more small insight into futurity. There will be no exodus, great or small, till after the census of 1881 has been taken. Every member of the woman in the wilderness must stand in the "place prepared of God'" (Rev. xii. 6, 14) for her when her "one thousand two hundred and threescore days" comes to its end, that he may be numbered amongst the "remnant of her seed."

BY THE EDITOR.—We do not, of course, adopt our correspondent's conclusions by publishing them.

THE DATE OF THE DELUGE AS RECORDED IN THE GREAT PYRAMID.

BY THE REV. A. J. J. CACHEMAILLE.

IT is very important that we should secure accurate dates, when possible, for our starting and pivot points; and as the date of the deluge is one which is often referred to, I venture to suggest the following as probably the most accurate that can well be reached.

The Great Pyramid has a definite purpose to fulfil, and, in carrying it out, accuracy seems to have been very wonderfully secured in every part. It seems reasonable, therefore, to expect that some definite and clearly given epoch would be taken as the starting point from which to record the history of this "generation" of the human race. That epoch could not well be other than that when man once more stepped out from the ark on to the earth just newly come from the baptismal waters of the flood. Accordingly the outer edge of the entrance passage of the Great Pyramid has been taken to record the date of the deluge, and, following the measurement of the floor-line backwards from the North wall of the grand gallery, we obtain 2528, or perhaps more accurately 2527, as the required date. This date, however, does not seem to accord with any given date of that event except one given by W. Osburn in his "Monumental History of Egypt," and that only as nearly as 2527 approaches 2500. I venture to suggest the following as being more probably the true date, as intended to be recorded in the Great Pyramid.

It will be seen by reference to vol. ii., p. 36, plate 3, of C. Piazzi Smyth's "Life and Work at the Great Pyramid," that the masonry at the North end of the entrance passage all consists of a double course, whereas the rest of the passage is a single course. Nothing in the Great Pyramid is done without design; this, therefore, must have a purpose. That purpose will have a reasonable explanation if we consider that the double course of masonry represents the continuous floor line *doubled back*, because it would otherwise be too long to be contained within the required size of the Pyramid for all other purposes. But when the length which is folded back is opened out, we obtain the full length of years reaching up to the date when man began a fresh history upon the world.

It will be seen that on p. 493 of vol. iii. of C. P. Smyth's "Life and Work at the Great Pyramid," the Astronomer-Royal for Scotland has shown that the Pyramid's indicated date of the deluge, by astronomy and masonry, was, roughly, in round numbers, B.C. 2800. And on page 489 of the same book, he shows that the Scriptural dates which we have now in the world, vary between B.C. 3246 and 2327, and give, on the mean of their discordance being allowed for, B.C. 2741. If now we take the method suggested by the doubled course of masonry and add to the date 2527 the number of inches contained in the portion which is folded back—viz., 216 inches (see "Life and Work," vol. ii., pp. 21—26), we obtain as the date recorded by the Pyramid, B.C. 2743, a date which is very near the mean quoted above and *within sight* of the astronomically-recorded date B.C. 2800, and we are thus furnished with a good, solid, accurate date from which to calculate subsequent events.

Oldham, Dec. 5, 1878.

LORD CARNARVON ON THE GREAT EARTHQUAKE-WOE IMPENDING, AND ITS TERRORS.

LORD CARNARNON delivered his inaugural address on November 5, 1878, in connection with the Edinburgh Philosophical Institution, and took for his subject, "Imperialism." We quote what he said on the subject of "the great tempest which is to come," and his own "apprehensions" connected therewith, from the *Chorley Standard* of November 8. Our readers will be able to draw their own conclusions without aid from us. His Lordship said,—

You cannot divorce our system of politics from your system of morals (cheers). There are no two sides to that shield, no two sides to be observed. I have seen it of late more or less denied. I was reading a few days since in a periodical, which enjoys deservedly a great circulation and reputation—I read to my amusement that, speaking of a man's character, it was said that he could not be a statesman because he gave obedience to the laws of morality. I abhor, and repudiate, and detest such a doctrine as that (cheers). I believe there is no safety for a nation the moment it departs from those principles of right and wrong which, in our case, have carried us through storms, trials, and triumphs (cheers). I have but one more word to say, and then I shall have exhausted my subject, and that is as to the foreign Imperialism. Thank God we have nothing to get there. Foreign Imperialism means great standing armies. At this moment we have the picture before our eyes of the nations of Europe divided into hostile camps. The three hundred and fifty thousand men, who in the earlier time of the Roman Empire were sufficient to guarantee the peace of the world, are now converted into something like six millions of armed men. It is the day of great Empires, casting their colossal shadow over the smaller States, and, through the gloom of that shadow, those *small States look up, and as they may well do, tremble.* It is the day of restless intrigue and of reckless expenditure (loud cheers). It is the day of violence, and, depend upon it, as certain as we are assembled in this room, it is a day which will be followed by certain re-action (cheers). So sometimes we have heard the hollow moan of the wind, or seen the sullen break of the wave upon the shore, all presaging the great tempest which is to come; and so when I look round upon the horizon of Europe and see how heavily these thunder clouds are piled up, I cannot resist the feeling of deep apprehension for the future, and my earnest hope that this country, at least, will not be tempted by anything short of the most paramount duty from joining in this madness of waste of money and human blood (cheers).

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TWO PROPHECIES.

I.—THE SHEPHERDS.

FROM the *Christian*, of Nov. 14th, 1878, we copy the following paragraph:—

A SECESSION TO THE PAPACY.

It is not often, says the *Sunday Magazine*, that we have to notice a more painful event in connection with missionary work, than one which has recently occurred in Western India, and which has been the subject of comment in several of the Indian newspapers. Under the influence of the sacerdotal teaching, which unfortunately prevails in a large and important section of the Anglican Church, an entire congregation of Hindoos has passed over to the Papal fold. The number is said to be not much under 500 persons. The congregation was that of the Rev. Mr. Barker, whose conduct was so extraordinary that he was removed. His flock being left without a shepherd, advanced a single step, and entered the Romish field. The Roman Catholic bishop was eagerly waiting for them, and beckoning to them to advance. Mr. Barker then re-appeared. He asked the Romish bishop the reason of the conversion of the people, and ended by declaring his satisfaction that they had not fallen into the hands of the Americans, but had joined the Roman branch of the Church Catholic.*

After reading the above, with the burning indignation which we think such a transaction is calculated to excite, we were the more ready to peruse, with thankful hearts, the record of work performed by the Evangelisation Society in this land during the past few years, together with the address which was given to its workers to aid and guide them in the carrying on of their Christian labours—labours, let us note, undertaken by laymen for the love of Christ, and in pity for dark minds and dead souls, in order to carry life, and light, and joy to those who had been intrusted to the care and teaching of ordained shepherds. How is it that such laymen are needed? Are the pastures of Israel, which are white with their flocks, unshepherded? Are there none appointed to look after the hungry, the wandering, and the careless? By no means is it so. We confess we frequently feel wrathfully inclined, while we admire and sympathise with the generous givers, when we read lists of donors to many societies whose object is to supplement the work the shepherds of Israel are appointed to do—nay, to do even more: to suggest, to start, to carry out, from beginning to end, Christian efforts, that would, we see reason to believe, never even have been commenced had it been left to ministers, Established or otherwise, to originate them, and which, when successful, may or may not obtain their tardy patronage, or be feebly copied.

Where would have been the London City Mission, opposed in its beginning by a very influential bishop, had laymen not set the wheel in motion, till a work has been done which must have often caused joy in heaven, by bringing many sinners to repentance from out the masses of our great cities' heathenism?

Why is there a necessity for an Army Scripture Readers' Society, as the country pays for chaplains and Church-appointed teachers for our soldiers? Because, forsooth, laymen must be found to do the work left undone by Israel's army shepherds.

Who has done and, we believe, is doing, a noble work of evangelisation in one of our camps? A Christian woman, who wins officers to fight for Christ, and the soldier, in his leisure hours, to exchange his weapon of war for his Bible, and to go forth to seek the ignorant and the vicious, to try and win them to better things.

Who is it that, sick and suffering, spares no effort to rescue soldiers, both regular and volunteer, from the degradations and miseries of sin, to provide bodily comforts for them, as well as mental and spiritual advantages, and a just provision for their families? A shepherd? No, another woman.

When hardy sons of toil covered our land with a network of railways, working bravely and skilfully, though often brutalised by ignorance and debasing habits of drink, and recklessly, in their quarrels, risking their own and their companions' lives, with "no man caring for their souls"—who sought them out, showed the world they had often as large warm hearts as they had brawny arms and big fists, and could be led to love the Lord Jesus, and to believe He died for them? Not a mitred lordship, nor a priest-like curate, but an earnest Christian woman.

Again, we hear of the daughter of a gentleman of science, whose life is spent in promoting the well-being of our noble sailors, till her name shall surely be written in bright characters in the modern annals of our navy. It was no shepherd, but a very noble nobleman, who rescued children from the slavery of brickfields and factories, who lifted women out of mines, where their work was a degradation, and taking by the hand the neglected, starving street Arab, led him to be warmed, sheltered, fed, and taught in schools.

Laymen, not clergy or ministers, have fought for years the battle of the despised cause of temperance, while the names of any of the latter, till lately, have been absent or vastly few in number, as giving any heed to the question; while drunkenness, we fully believe, has had many a forward push given it by the shepherd's pleadings, for the plausible but dangerous, nay, treacherous, claims of the "moderate drinking" school.

We wonder whether these watchmen—"shepherds who cannot understand" (Isa. lvi. 11), whose business it is to stand and cry out words of warning to their flocks against pitfalls, and snares, and rocks ahead—ever study the 12th verse of this same chapter, and if the cap seems to suit them, whether they consider it *befits* the head of such as can wear it.

We think, in our lay simplicity, that it would be seemly in the shepherds of Christ's flock not only to teach obedience to their country's laws, but also to set the example of doing so. But, lo! we perceive or hear rumours of clerical rebellion on many sides, of contempt for the advice or orders of ecclesiastical superiors, of defiance of established law, of a haughty sitting in judgment on those appointed to judge them, and of resolutions to follow their own course.

There has been a distinct undertaking, as unto God, at the time of ordination, to uphold the teaching and reformed principles of their Church, with too often a subsequent treacherous, dishonest, dishonourable hanging on to an Establishment whose teaching they contemn, and whose principles they ignore, undermine, or defy, till a chief shepherd with despairing suggestiveness, announces an intention of having recourse to a species of ecclesiastical "sending to Coventry" to endeavour to reduce the rebellious to a state of submissiveness.

When we hear—as we have heard—of a social meeting at the house of a minor Church dignitary of the Broad School, of some of his fellow-labourers, and that, after the retirement of the usually supposed indiscreet element of the gathering—we mean the female—the gentlemen expressed a belief that they were safe, and might speak openly, and then gave vent to opinions, to which one present listened, we believe, with little less surprise than dismay. When, we say, we hear this, and know that in all probability the gathering consisted of men of intellect and position—likely to swing them to the higher branches of our Church—we do not wonder, as we read Ezek. xxxiv. 10, that "Thus said the Lord God: Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them.

We know that many faithful ministers, Established and otherwise, have fought battles to the very death with the sin and evils rampant among their flocks. They have wrestled, nay, agonised, in their closets in prayer to God for their people, and they have laboured and struggled in sickness and in poverty,

* A statement has since appeared in the *Christian* to the effect that the above account was exaggerated, and that "only a small proportion of the five hundred" joined the Romish Church. The conduct of the shepherd remains uncontradicted.

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with hearts wrung with horror for sin, grief at suffering they could not alleviate, and disappointment at the small result of all their efforts. How joyfully, doubtless, many will sit lowly at their feet in the kingdom of heaven, who on this present earth may have for long thought lightly of their labours, and helped to increase their burdens by their opposition, till their own hearts have been changed—possibly when the sower has been no longer living to see the harvest of good in these awakened souls! But we do not write of these—we are desirous of drawing attention to Ezek. xxxiv., and we see there that our King and Lord does not speak of the exceptions, but addresses the shepherds *en masse*, and declares them wanting.

We ask ourselves if we may believe the shepherds are remarkable for their disinterestedness, or their indifference to the high positions, or the possessions which most men covet; but we cannot reply in the affirmative. We do not deny that there are doubtless many beautiful, humble, and little known exceptions, as there may be also many magnificent ones, but we speak of the main body of shepherds, Established and Nonconformist, not of the grand particular stars which shed a clear light far and wide, or of those whose rays as bright, though far less spreading, can cover a smaller space, yet whose glorious reward will not fail to reach them and be theirs for ever. But we know, or think we have reason to know, that the so-called prizes of the Church are eagerly sought for by needy, or shall we say, by greedy shepherds, that a clerical or an ecclesiastical "job"—a word of varying significance—is not an unknown thing in quarters where such may be attended by certain earthly advantages.

We have heard of the clinking of money where beneficial changes of incumbency were contemplated—beneficial, we mean, to the incumbents or their families, or supposed to be so, not, perhaps, for the flocks to be left or to be adopted! We notice strong, apparently mutual, ties of affection between shepherds and their flocks broken very lightly on the part of the former, though the latter may be left bleating long and painfully after their late pastor, and be quite powerless to influence the election of his successor, or to prevent themselves being handed over to the keeping of one whose teaching they shrink from. We know, on the other hand, when an unworthy or an incompetent pastor is a burden and weight on his people, *they* cannot rid themselves of *him*, however lightly he may cast them off, but must be folded in by him, or left to wander about seeking other pastures, or to sink into heathenish darkness and indifference. These are plain truths, we are aware. But we do not think truths are to be concealed because they are ugly to look at.

If anybody takes the trouble to read thus far, possibly they may inquire, Whither does all this tend? What has all this to do with Israel's Identification? This much: we believe that as our shepherds, the shepherds of Israel, have been self-seeking, feeding themselves (Ezek. xxxiv. 1, 2—8), heedless and careless of what has become of God's lost sheep of the House of Israel, He has given it to the laity to discover them and to some to proclaim the joyful tidings, and He is punishing the faithless watchmen by closing their eyes, so that they cannot see the truth which our writers put before them; nay, more, their hearts seem hardened, so that they do not care for the matter, nor wish to see. In vain the Bible is opened out before them, and fingers point to passage after passage. What is all this to us? they cry. They laugh, they turn away. Show us where we are mistaken, we say. We have no time, they reply. Hear us then, we exclaim. Nay, nay, and they clap their hands over their ears. We have our Bibles (are they always studied?). We have our learned professors, our canons, we cannot heed you; and they hurry on impatiently, content to be blind. But what does God say? "I will cause them to cease from feeding the flock" (Ezek. xxxiv. 10). Aye! there it is: they shall cease to be shepherds, and their place and their work shall be taken by the Lord Himself. Verse 12: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep;" and again (ver. 15): "I will feed My flock, and I will cause them to lie down, saith the Lord God."

None on earth can tell how this shall be; but, surely in this chapter we read the sentence they shall pass away. As shepherds, their place shall know them no more. Prelates and deans, canons (full and minor), ministers who can exercise Christian despotism on crowds that hang admiringly on their words of eloquence, and sway their minds hither and thither, shall melt away as a power in God's pasture, and the sheep shall be folded, fed, and pastured by the Great Shepherd Himself!

L. P.

(*A Member of the Church of England.*)

November 23rd, 1878.

NOTE.—After the above was written, we met with the following remark in the *Christian* (Nov. 21)—a paper which opposes our Anglo-Israel views: "This seems to be the day when God is doing most of His beneficent works through the instrumentality of holy women. He gives us mothers in Israel, like Deborah, and continually He sells into the hands of a woman the Sisera who oppresses us as with chariots of iron. The men of Israel, at least, must not abide among the sheepfolds like Reuben, like Dan in his ships, and like Asher in his creeks, but, like Zebulun and Naphtali, must jeopard their lives unto the death in the high places of the field, lest the curse of Meroz come upon them."

THE IDENTITY AT MADRAS.

THE Editor of the *Indian Jurist* (a legal paper published at Madras) being now in England, has, we are glad to know, accepted our Identity as a fact, and is desirous (as all Israelites should be) to "publish" this good news (Jer. xxxi. 7). He has accordingly, not only volunteered to advertise the BANNER OF ISRAEL in his journal, at nominal rates of charge, but has invited us also to introduce the subject in the body of his journal in such wise that the *raison d'etre* of our communication, in a publication of the kind, may be self-evident to his legal readers in the East. We have acquitted ourselves of the task in a manner regarding which our readers must be pleased to judge, for they will find it republished below. We are glad to be informed also by the editor that with his issue, to appear in Madras on the 15th December, 1878, he proposes to publish a supplement on "The Afghan Question," the first paper in which will be entitled, "The Religious Aspect, as Viewed by the Editor of the BANNER OF ISRAEL;" the same being a reprint of our leader in the BANNER of the 30th October, 1878, No. 96, on "The Khyber Pass — The Gate of Afghanistan, and Present Complications." We are thankful to notice this extension of influence in an unexpected quarter, and are rejoiced to know and to announce the fact to our opponents, that the whole has arisen from our poor efforts to "publish" the truths of our Identity in Ryde (Isle of Wight), in August last, where the editor of the *Indian Jurist* happened then to be. A cultivated mind, accustomed during many years of Indian life to judicial investigations, prepared also by previous submission to Gospel truth to receive with reverence the teachings of God's Word, enabled the Editor of the *Indian Jurist* to accept at once the evidence which the story of our Identity presented to his investigation. The result, as our readers know, is that he willingly does all he can to "publish" these Bible truths; and he boldly introduces them to an audience in India, to whom he has hitherto presented merely what most of our friends would call the dry bones of judicial and juridical investigations. Now, however, he will ask them to look into the glorious proofs of our Hebrew origin, which is established by evidence documentary, oral, and real, which surely never was found in such profusion, or in such irresistible strength before, in sup-

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port of any previous case whatsoever? Our letter, to appear in the *Indian Jurist* in December, is as follows :—

To the Editor of the "Indian Jurist."

SIR,—Permit me as an old judicial officer (a magistrate and district judge of South India for nigh twenty years), to address you and your readers on a subject of exceeding interest, which has occupied my attention since my return to my fatherland ;—I mean the question (one purely of evidence) of the Identity of the British races with the Lost Ten Tribes of the House of Israel. All questions of Identity, judicially considered, have a fascination for the mind, and, as a fact, engross public attention. The late trial of "The Claimant," who personated the deceased Roger Tichborne, was a case in point. Men's minds, even now, are not satisfied in many quarters that justice was done in that case, or that the right man having appeared, he was not unjustly punished by the British Courts of Law!

The Identity of a leading nation of Europe with one long since unknown to history—lost to all secular knowledge—untraced, and apparently untraceable, for fourteen centuries of time—this is indeed a matter of serious importance, especially when it is known what vast consequences depend on the right appreciation of the evidence which is presented to us on the subject. In what does this evidence consist? It is that of ancient writings and witnesses of the most unimpeachable authenticity and excellence ; of facts patent to all men ; and such as "he who runs may read." The writings are the self-proved records of God's Word written, inspired by the Spirit of the living God ; and the men whose evidence we offer to the British nation are the prophets and apostles of the Hebrews—men who died to seal with their blood the truth of their testimony—men who witnessed to the identity of the Carpenter of Nazareth and of the crucified of Calvary with the only begotten Son of the Most High God, the Great Jehovah of the Hebrews!

The facts of the day, such as we see recorded in our secular journals and leading organs of opinion of our times, all certify that the only nation which bears *all* the prescribed marks of that lost, but now forthcoming race, the House of Israel of the prophecies, is the British Nation—that nation which is now "a nation and a company of nations," which is mistress of the seas, which has the "Gate of its enemies" the world-wide over ; which possesses "the power to get wealth ;" which owns the great Empire over the heathen world in India and throughout the globe ; which possesses, in fact, not one, but ALL the marks the prophets and witnesses of Jehovah declared should appertain to "Lost Israel," "found" in these our latter days.

The British Empire in India is one of the very chief of these glorious "signs" and proofs of our Identity. It was "given" to our race, to have and to hold, not for selfish purposes of aggrandisement, not to add to national wealth and power, though these results have doubtless been attained, but in order that Christ's Gospel may be offered to Israel's subjects in the far-off Empire of the Empress of India ; that judgment and equal justice may be administered by Israel's sons to the native races God has placed in their charge and keeping at "the ends of the earth ;" that the depressed and long down-trodden nationalities of British India, may, under Israel's benign rule, rise in the scale of nations, till at last, accepting Christ as their Divine Lord and Master, they may "cast their idols of silver and their idols of gold which they have made, each one for himself to worship, to the moles and to the bats" (Isa. ii. 20). This glorious *rôle* and function, sir, is reserved for our race as God's chosen and selected people ; and I hope I have said enough to show your readers, employed and interested in the administration of public justice in India, that the glorious subject of British Identity with God's Lost Nation, the Tribes of the House of Israel, is one which nearly concerns *them* as His agents and "servants" in carrying out His gracious purposes in the heathen Empire of our Queen and Empress ; and that, therefore, the matter is one which, for judicial investigation, is of the deepest interest and importance, requiring their attention and prayerful consideration as reasonable men.

I am, Sir, yours truly,
E. W. B.

("*Philo-Israel*," *Editor of the "Banner of Israel."*)
Bristol, Nov. 2nd, 1878.

ERRATUM.—At page 413, No. 102, first column, 37th line, the words, "If, up to the end of that time, they still continued in unbelief," should come in the 35th line (after A.D. 33) as the conclusion of that sentence.

JEHOVAH'S "WITNESSES" AT WORK.

WE have before us a little leaflet of the Monthly Tract Society's operations at the Paris Exhibition, 1878, giving a detail of their labours. The reader will notice it was British work—the society was a British society; it was supported by British funds, and was doing Israel's duty. It was seeking to benefit "all the families of the earth," whose representatives were congregated at the world's fair in Paris lately. Hear what its agent says:—

Much united prayer is made that the blessing of the Holy Spirit may accompany the reading of tracts now distributed from the windows of the Kiosk at the Paris Exhibition. Five hundred thousand of these messengers of the truth have already been put into circulation since May 1st, among Frenchmen, Italians, Austrians, Germans, Dutchmen, Spaniards, Portuguese, Americans, Englishmen, Poles, and other nationalities. The sole aim and object in view is to obey the Divine command: "Preach the Gospel to every creature," and truly a wonderful opening exists, such as may not occur for many years, if ever again, to proclaim the good news of "eternal life through Jesus Christ our Lord." It is universally held by believers that we live in times of momentous importance to the Church, and to the world, and that it behoves those who look for the glorious appearing of the Judge of all flesh to labour while it is yet day. Only such as have witnessed our tract distribution can in any measure estimate the magnitude of the work. Thousands and tens of thousands flock to receive that truth, which, with the Lord's blessing, is able to make them wise unto salvation, and, in a few short years, every recipient, with the donors at home, and those whose humble duty it is to distribute, will meet face to face, when life or death will be the just award.

Here spoke the voice of one of God's people Israel, one of the blossoming and budding ones of the Protestant witnesses, one who seeks to be a blessing to all the families of the earth, whom barely to see is to recognise as one of "the seed which the Lord hath blessed" (Isa. lxi. 9). He is doing, with others, the work which thousands of British Christians have associated themselves to do, and this duty, as he faithfully records, is looked on by foreigners "as a national indication of the interest Christians in happy Britain entertain on behalf of the spiritual welfare of those of other lands." Let our opponents take this fact to heart, and tell us why no other nation upon earth performs this world-wide function of Christian beneficence but the British and their American brethren? There can be no response except on our principles, and those are, that, being Israel, we British act as God said the Hebrews—the seed of Abraham, Isaac, and Jacob—should, when He promised the latter: "In thee (that is, in Israel) and in thy seed (which is Christ) shall ALL the families of the earth be blessed" (Gen. xxviii. 14).

THE REV. C. W. HICKSON, M.A., OF BRISTOL.

ALL honour again to the rev. pastor of the parish of St. Bartholomew, Bristol! We drew attention to one of our friend's previous addresses to his parishioners in our issue, No. 82, of the 24th July, 1878 (p. 242), and now have the pleasure to republish his recent *resumé* of four of the principal marks God's Word puts on Israel of the Lost House, which Mr. Hickson shows are possessed by the British nation alone. We commend the whole address to the attention of the clergy and ministers of our land as an epitome of a truth now rapidly spreading, and Mr. Hickson's proceedings as an example they would do well to follow. Our reverend friend and coadjutor has, we are glad to say, given several lectures in various parts of England, and would doubtless be ready to give others also if occasion required. He has lectured before large audiences in Weymouth, in the Midland Counties, in Liverpool, also in Bristol, and always with acceptance. He is popular as a speaker both on the subject of the Identity and of the Great Pyramid, regarding which latter his knowledge as a good

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mathematician gives him great advantages. His address to his parishioners on his "localised" journal, *Living Waters*, is as follows:—

TO THE PARISHIONERS & CONGREGATION OF ST. BARTHOLOMEW'S, BRISTOL.

DEAR FRIENDS,—I now draw your attention to the inquiry, In what condition is Israel to be found at the time of his Identification?

1. They shall be found a multitudinous people (Hosea i. 10, Zech. x. 8, and Gen. xlviii. 19).

2. They shall be found also a Christian people, "sons of the living God" (Hosea i. 10. Compare Gal. iii. 26).

3. They shall be found also as a powerful nation (Zech. x. 7). And let it be observed that, however much these blessings may be developed after the restoration of Israel to their own land, it is before that restoration that these things are to begin to be realised. It is "in the place where it was said unto them, Ye are not My people" (Hosea i. 10)—that is, the place of non-recognition as God's special nation; it is in a land "out of" which they, with Judah, must "come up" in order to return to Palestine—it is in "the wilderness" (Hosea ii. 14)—that is, wherever they may be other than in Palestine itself—"there" (ver. 15)—that God will begin to reveal those tokens of His favour, and Identifications of His long unrecognised people.

4. They shall be found also as a maritime Power, "terrible from their beginning hitherto, that meteth out and treadeth down," by whom the Jews are to be brought as an "offering" or "present" to the Lord of hosts. Compare carefully Isa. xviii. 1, 2, and 7, with Zeph. iii. 10. The people to be brought are unquestionably the Jews. But the people to bring them are a branch of the same people, "terrible," &c., and expressly said to be God's dispersed people—*i.e.*, the Lost Ten Tribes.

These four Identifications, then, are distinctly connected with Israel, and not Judah. They are to be found a multitudinous, mighty, maritime, Christian Power. And where are they? Jer. iii. 18 says, they shall come "from the land of the North." They are to be found a Northern Power. Hosea xi. 10 says, that they, "the children"—*i.e.*, the children of Ephraim spoken of in ver. 9—"shall tremble," or anxiously hasten, like birds scared by a noise, "from the West." When the Jews' land and city are laid waste and desolated (Isa. xxiv. 1—13), then a gleaning of the same Hebrew race are found glorifying the Lord God of Israel in the Isles of the Sea (ver. 13—15). But, as these cannot be the Jews, it must be the Lost Ten Tribes that are referred to. Israel, then, must be found with each of these marks—multitudinous, mighty, maritime, Christian, a Western Power, a Northern Power, an island-inhabiting people. There is but one people combining these seven marks. They are the British nation.

Your friend and pastor,
C. W. HICKSON.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Since I became a reader of the BANNER, I have many times felt inclined to send you reports of little things bearing upon the Identity Question, but have forborne doing so, thinking you must be flooded with such. I have now just returned from a journey in the North of England, where I found people far more alive to this great subject than they are in the Midlands. Most of them had heard of it, some were believers in the truth of the matter, and nearly all with whom I had an opportunity of speaking on the subject showed the keenest interest in it. However, I should not have troubled you with my experiences amongst the Cumbrians had I not chanced to hear a most remarkable sermon preached at Crossthwaite Church, Keswick, on Sunday morning, Sept. 22nd, by Dr. McDougall, Canon of Winchester, and late Bishop of Labuan. The text was from Jer. xvi. 19—21, and the sermon was preached on behalf of foreign missions.

I cannot pretend to furnish you with a detailed report, but I made careful notes, and will do my best to give you the heads of the address.

The doctor began by assuring us that no one with his experience amongst the heathen for the last thirty years could avoid being struck by the remarkable changes now taking place amongst them, and confidently predicted a great accession to the Church from their ranks in the near future.

Dilating next on the wonderful position of England, and her power over the "dark places of the earth," he asserted that the "heritages of the heathen" are completely "hemmed in" by her, and that she always engages the confidence and respect of the native races far more than any other Power, while she supplants other civilised nations in their influence over them—notably the Spaniards and Portuguese. Why should this be, except that God had selected us as His Gospel messengers? And, if this be so, unless we accept and duly perform our mission, we fail to carry out our part of God's covenant with us, and therefore cannot expect a continuation of national and individual prosperity.

Regarding the present numerical position of Christ's Church relatively to the heathen world, 30 per cent. would represent the Brahmins, Buddhists 15, Jews and other religions 25, leaving only 30 for all denominations of Christians. This, he said, had been called a failure of Gospel teaching, but we must remember that it was not until the beginning of the last century that the English Church, having at length settled down after the struggles of the Reformation, began, by means of her two great associations, to spread abroad her great principles.

There was no need to despair at the small results attained up to this time. Looking Eastward to India and China, we must remember how few were the workers in the missionary cause, that great things were already accomplished in proportion to the efforts made. Lately, in India, no fewer than 20,000 natives had come forward in a body for baptism, apparently actuated by the famine relief and other causes. In short, *the time had come* for a great ingathering of the Gentiles, who are now pressing into the fold.

Christ was to be "a light to lighten the Gentiles, and to be the glory of"—what?—"Thy people Israel," that people who are now *represented* by ourselves. *We* are *now* God's covenanted people, His people Israel, so long as we faithfully propagate the Gospel message—and no longer.

Some very strange notions had lately been indulged in about our being the Lost Tribes of Israel. He had heard that such an extraordinary idea had even penetrated to that neighbourhood; but, while we felt great interest in and pity for the *Jews* (!) as the ancient race who were once the chosen people highly favoured by God, we must remember that they forfeited their privileges by sin, and were now scattered and cast out.

In conclusion, he repeated once more that *we, the Church*, are now God's Israel, and, in order to retain our position, must stretch out our hands to help those who are sitting in darkness and the shadow of death."

It was, I can assure you, very trying to be obliged to sit and hear the above from one who ought to know better. The manner in which the allusion was made partook very strongly of the contemptuous, but this I would have forgiven if the reverend doctor had only condescended to explain and argue the matter a little. As it was, the ignorance displayed in such a high quarter was a matter of astonishment even to such an obscure and unlettered individual as

Your grateful reader,
A. T. MATTHEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—In connection with your remarks on page 349 of the BANNER, in reference to the Kyber Pass, permit me to call your attention to the sketch-map published in the *Times* of the 7th inst. You will observe that our troops had to occupy and pass through the Durwaza Pass before getting to the Peiwar Pass. Now, the word "Durwaza" means door or "Gate," and is the word in common use in India to express door or "Gate."

Yours faifthfully, E. J. L.

St. Helier's, Jersey, 13th Dec., 1878.

[BY THE EDITOR.—We beg our readers carefully to note the above. We were aware of the Durwaza Pass being near the Peiwar, but did not know it was in General Roberts's route. It is remarkable that our very word occurs in the path to Israel's destiny!]

MISS LAWRENCE, Spencer-hill, will be glad to receive the name of any one believing in the Identity, with a view, ultimately, of forming an association. [By the Editor.—We beg to call attention to this notice by a lady residing at Wimbledon, and recommend the plan to others, who, feeling they ought to publish the good news of our Identity, know not if there are persons in their neighbourhood like-minded. Miss Lawrence is acting judiciously in distributing printed notices in her vicinity to the above effect, and we wish her every success in forming an association for Wimbledon.]

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JANUARY 1, 1879.

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 106. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 8, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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HARD TIMES FOR ISRAEL.

DOUBTLESS these are hard times. Wherever we go, whatever the business may be, the complaint is the same: "the times are hard," "trade is dull;" people are beginning to feel the pinch of want, and money seems scarce, for the spending inclination is gone. The whole of this is true. But do the complainants, if Israelites, reflect where we stand nationally in the stream of time? Are we not now at the very point where Great Pyramid teaching tells us we have reached the last days—"the time of the end" of Dan. xii. 9—just where the Lord predicted there should be "distress of nations" upon the earth, with perplexity; "hard times," in fact, when "there is no hire for man, nor any hire for beast," when work is slack, wages short, trade excessively dull, and men's hearts failing them for fear, and for looking after those things which are coming on the "earth?" (Luke xxi. 25, 26; Zech. viii. 10, 11).

These are the times of famines, of pestilences, of great earthquakes, of wars and rumours of wars, of seditions, infidelities, sorceries, superstitions, and ungodlinesses, which the three frogs—those three unclean spirits now abroad among not only the kings of the "earth," but of the whole world too, and, therefore, also among Israel—are predicted to produce in these our days. We should, consequently, be unwise to expect just now halcyon roseate seasons of prosperity; but knowing it is darkest night before the dawn, we must act as God-taught men of Israel should, looking forward soberly into the future, regarding the present troubles as mere transient trials for ourselves, but as the joyous harbingers of a day soon to break full of glory, peace, and prosperity for our race in the very near horizon.

Such sober, calm, and re-assuring views as these, we are glad to see that Mr. Shaw Lefevre, an ex-President of the Board of Trade, has lately been enunciating. Regarding him we beg to quote for our readers' benefit, an admirable *résumé* of his speech we have seen recorded in the *Bristol Times and Mirror* of Nov. 22, 1878.

Mr. Lefevre speaks throughout with knowledge and authority, and we do well to take heed to his blind testimony to our national prosperity, though it be now somewhat under a sobering cloud, like that of all the world beside. We shall act wisely, while we act cautiously in the matter of expenditure in these critical times if we abstain from foolish fears as to the ultimate result of all these troubles, knowing, as we do, that, being Israel, our God "who keepeth Israel never slumbereth or sleepeth," but will with our present trials bring us soon such prosperity, that it "shall be to Him a name of joy, a praise and an honour before all the nations of the earth, which shall hear of all the good He will do unto us; and they shall fear and tremble for all the goodness and for all the prosperity that He procures unto our nation" (Jer. xxxiii. 9).

Our extract is as follows:—

If we are to believe an ex-President of the Board of Trade, we have been crying out about bad trade without a cause. Mr. Shaw Lefevre has been taking a review of the last ten years of British trade, and his review, if not rosy, is certainly far from depressing. He admits, to begin with, that some of the most important branches of trade are in a very depressed condition, that large numbers of merchants and manufacturers are making no profit, that wages in these trades have fallen to a very low point, that large bodies of men in the manufacturing districts are working short time; but if we are to believe many authorities, the prospects of the future were never more gloomy, our foreign trade is deserting us, we are feeding on our resources and gradually reducing them, and the balance of trade against us grows larger every year. There were, he says, the same complaints in 1868. There was general stagnation of trade, large numbers of men were out of work, pauperism increased, manufacturing capital was fearfully depreciated, and there were demands for reciprocity. In 1870 trade enormously improved, and in the following years was unprecedentedly great and profitable. Thus a country may be near a period of unexampled prosperity without, apparently, anyone being aware of what is coming. Mr. Lefevre did not say so, but the inference is that we may be now equally near a period of prosperity, and not know it.

Mr. Lefevre's object, however, was not so much to deal with the future as with the past, and he quoted statistics to show that during the last decade the country has made more advance than ever before—an unprecedented advance, whether we look at the bulk of trade, the accumulated wealth, or the condition of our labouring people. The income-tax returns show for the decade an increase of income of 44 per cent., as compared with 26 per cent. in the previous decade. The income of trade under schedule D shows an increase of 60 per cent., and property assessed to legacy duty an increase of nearly 40 per cent. The realised wealth of the country has increased in the

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decade by £2,400,000,000 or £240,000,000 a year. The production of coal has increased 28 per cent., iron 40 per cent., and shipbuilding 32 per cent. The capital invested in railways has increased 34 per cent.; the import trade has increased 43 per cent., and the export trade 29 per cent. The increase of imports has been continuous; exports increased rapidly till 1872, and since then have decreased somewhat; but taking decreased values into account, the bulk has remained the same. During the same period the population of the country has increased by 3,465,000 persons, or nearly 700,000 families. We have found it possible, therefore, to feed, clothe, and employ a fresh population equal to that of Scotland, and also to employ many who at the commencement of the decade were idle, for pauperism has been greatly reduced. The savings banks show an increase of deposits of 52 per cent., spread evenly over the whole period, and wages have increased, in trades unaffected by the great profits, by 25 per cent. True, the difference between the value of our exports and imports has assumed enormous proportions in the last three years; but the explanation is to be found in our great investments abroad. There is no cause for alarm in the discrepancy, and there is equally no fear for our foreign trade from the competition of others. The depression has been aggravated by three bad harvests in England, by famines in India, and war and the fear of war. The first two are removed; and the peace in Turkey has opened again the Black Sea. Trade is still depressed, but it is a depression marked by plenty and low prices rather than by want. There never has been a period when all the main products of the soil and wants of mankind were so plentiful and cheap. These low prices are of inestimable benefit to the great mass of consumers; but we hear far more of the complaints of producers and importers than of the rejoicing of consumers.

Here we see Mr. Shaw Lefevre confirms and rather exceeds our previous statements to be found on page 104, No. 65 of the BANNER. For—

1. He estimates our realised capital at 240 millions sterling a year—not 200 millions—or 2,400 millions for the past decade. This is indeed an Israelite qualification—a proof the Lord hath given us the power to get wealth (Deut. viii. 18).

2. He next points to our vast increase in population during the last decade, and says it amounts to 700,000 families, or 3,465,000 persons—a rate of increase (for England alone, we presume) to which, if the emigration to the colonies and to the American Republic be added, must be accounted vast indeed, and quite like Israel's (Gen. xxii. 17).

On the whole, we think Mr. Shaw Lefevre's opinions, which we are sure are correct and well-founded, are re-assuring and comforting to our faithless "trembling" "children of Ephraim in the West," who are always, if not "murmuring" like their ancestors without cause, are terrified and troubled where no cause for fear exists, and to such we commend the wise words of the ex-President of the British Board of Trade, merely adding what he also suggests, that we are certainly now very near a period of unexampled prosperity, say in 1882 (as we were in 1868), and yet may not, do not, know it. Reader, there is a good time coming. "Praise YE the Lord."

NOTICE.—The editor acknowledges with sincere thanks the receipt of £3 from *Beni-Ephraim* to be expended "at his discretion for the advancement of the cause of the Identity." Philo-Israel begs to inform the generous donor that he means to expend this money as follows:—£1 will be remitted to Dr. H. H. Rugg, Treasurer of "The Metropolitan Anglo-Israel Association," to aid its general funds; £1 to Mr. R. Banks, to enable him to circulate copies of No. 105 of the BANNER, by post, to 100 members of the *House of Lords*; and £1 will be spent by Philo-Israel himself in circulating his "History of the House of Israel for children," "Our Identity," &c., "The Inquiry," and the new Pyramid "Digest" (when published), in Shrewsbury, Stirling, Bristol, London, our sea ports, &c., &c.

THE EDITOR regrets he inadvertently omitted to acknowledge, last August, *the sum of ten shillings*, received from Mrs. L. F., of London, W., and paid by him, *at the time*, into the National Provincial Bank of England at Bristol, for the "China Famine Relief Fund."

TWO PROPHECIES.

II.—THE RICH.

IN reading the prophecy of St. James, at the commencement of chapter v. of his Epistle, we particularly note two things. One is, that it can scarcely be addressed to the "Twelve Tribes" (chap. i. 1) as applicable to them, at the time the epistle was written, as when a people are wandering, "scattered and peeled" (Isa. xviii. 2—7), and pushing their way through every kind of obstacle in order to reach a destined resting-place, feeling no claim on any country or city, beyond that of endurance and forbearance, it is scarcely likely that many among them would hold prominent places as rich men. But if chaps. i. and ii. would seem to militate against this view, the fact that St. James refers to "the last days" (v. 3) sufficiently indicates that the prophecy in that chapter alludes to the present rather than to the past. The other point that strikes us is, that never since that time have we any reason for supposing the warning to have been followed by the threatened evil; for though in past centuries our wealthy ancestors, after being settled in this land, had, doubtless, to endure much, and were often severely handled in foreign as in home wars; yet their sufferings were not comparatively greater than those of their poorer brothers, and instead of their possessions melting away, they have in many cases increased and descended through long lines of inheritors.

It is difficult for us to know who are, on the whole, to be exactly considered as the rich, though some are undoubtedly so. Wealth is a relative term, and we cannot draw a distinct line and say, all above this are rich, all below are poor, or set a distinct mark of wealth or poverty on some—whether we speak of him who earns largely by the sweat of his brow, or the skilled use of his hands, is able to provide every comfort for his home, may live in his kitchen if he pleases without shocking "the proprieties," and can leave an inheritance to his children—or whether we speak of the successful trader, or the large landowner. We cannot suppose St. James alluded especially to any form or source of riches, though, doubtless, as we may perceive in ver. 4, he associated them with the ownership of rich pastures, flowing streams, and many flocks and herds, such as David had tended in his youth, and such as enabled Nabal to live in luxury. We cannot but suppose that the apostle's prophecy is yet to be fulfilled in Israel's Tribes in some manner, and that it points distinctly to those of that nation, who commanding by their possessions the power of serving others much by their help and by their example, instead of so doing, spend their wealth on themselves, and, alas! in too many instances, in fostering evil around them by their careless indifference to their influence. We know that having much does not prevent many from desiring more, and it cannot be denied that, to gratify this wish, tenderness of conscience and scrupulousness of dealing, do not make themselves conspicuous in our day. We do not, perhaps, see wages fraudently withheld by those whose fields are reaped; but what shall we say about noble names and high positions, stained with the public shame of wanton extravagance that indulges every whim, buys and uses the goods of others, while debts accumulate, and the spendthrifts know they can never be rightly and fully discharged? How about money that is due to others being lost at the gambling table, or risked on the race course?

A rich man, we repeat, is not always one who owns broad acres, or an ancient title. A duke may have a large rent roll, yet may possibly have but a few thousands to spend annually, and with a great name and a large family he may be a much poorer man in reality than the tradesman who retires with a discreet helpmeet on a few hundreds per annum, and has no "appearances to keep up."

There are landowners whose unquestionably great wealth is spent largely in the endeavours to elevate all connected with

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the soil they have inherited, and in making the humblest a sharer of the earthly good things they possess ; but there are others who seem to believe that rioting, profligacy, and contemptible self-indulgence, are what their riches entitle them to indulge in, and that the talent they possess, which might be powerful for good, may lawfully be scattered abroad like ill seed, that shall raise a future harvest of wrong and ruin to many.

What shall we say of those whose wealth in this our day is ever increasing and ever becoming more and more deeply dyed with the stains of the sins and sorrows it must necessarily, if unintentionally, create ? Though these may possess no lordly names, nor lordly acres, we think the curse is on their riches, and that they are yet to find it so to their cost.

Again, there are others who would, doubtless, fain hide themselves behind their more conspicuous brothers, and decline the dangerous distinction of being called rich, yet to whom the epithet and its attendant threatened consequences must be supposed to apply, as compared with the poor, the undoubtedly poor, for whose wants they provide, and who they rob with false weights and short measures, that they may add to their own store.

We do not of course suppose that St. James could teach that the possession of riches is a sin in God's sight, any more than that poverty is a claim of itself to His favour. It is the use or abuse of them that must cause them to be a blessing or a curse to the owners.

We do not see that the accusation contained in verse 6, applies to these days, but surely we have not to look back many years to find proofs of harsh opposition and even cruel persecution on the part of the powerful towards those in humbler positions in this land, who dared to lift up their voices, or use their pens, against wrong and injustice ; and glancing still farther back, what heart-rending cases we meet of imprisonment and suffering imposed on those who ventured to prefer the teaching of God's Word to those of an ambitious priesthood, or to the will of a godless, yet Church-upholding aristocracy.

If we are right in our accusation of many, while acknowledging there were grand and glorious exceptions, we think surely such doings were not calculated to bring a blessing on the wealth and the dignities that were to descend to the heirs of such men. We see in this fifth chapter of St. James what are to be the consequences to the rich whose possessions are not blessed. We do not read that they are to be swept away or set aside, but "miseries are to come upon them;" "their riches are corrupted, their garments moth-eaten, their gold and silver are cankered," and their "rust shall witness against them" (v. 2, 3). We know what a moth-eaten garment is like; fair to view, but lift it and it falls into holes, dust, and useless strips. It exists, but it is worthless; it is an unprofitable burden. Such like is to be misused or buried and rusted wealth, burning into the flesh as the hand clutches it, and loosening the grasp by pangs as of fire.

Let it not be supposed we write with the pen of a despiser of wealth, with a communistic or socialistic pen; very far, indeed, from that. We incline to believe in all humility and deep sense of our ignorance, that when God's kingdom shall come, and His will be done on earth as it is in heaven, there will still be different grades and varieties of position, yet all be content, each one satisfied; though "many that are first" now may be "last" then, and those "last" now may be "first" hereafter.

Wealth, if it is accompanied by the generous hand, a Christian faith, and a just and noble mind, is a power for good, which may well be stamped as an especial earthly blessing; but when it is made to gild vice, to encourage or conceal iniquity, to uphold wrong, and to paint sin with alluring colours, then is it a wonder if we see an inspired writer bid us expect to behold it crumble into dust, and turn into rottenness and corruption?

We have been shewn by Mr. Gott (BANNER 100, p. 392), that possibly Israel's Identification is as the voice of one in the wilderness crying, "Make straight the way of the Lord," thus "preparing the way before Him." May that cry penetrate to those who are yet living "careless" and "at their ease,"* with no law unto themselves but that of their appetites, and no thought but for their pleasures; and may the voice lead them to make ready for "the last days" which surely are at hand, and to be sure that, besides being Israelites, they are first of all believing Christians, or their being sons of Abraham will not save them from the wrath of God.

November 29. L. P.

* The following passage is copied from an article, signed Josephine E. Butler, which appeared in the *Christian* of Dec. 12, 1878 :—"There are men among us, of education and rank, candidates too sometimes for the posts of legislators, who can only be truly described as 'lewd fellows of the baser sort,' even though 'the best blood of the aristocracy' flows in their veins. But of the vices of the rich and great it is scarcely permitted to speak. We may denounce the immorality of the poor, but we have few Knoxes among us who dare to warn the great, whose ignoble example is ruining thousands."

ISRAEL'S WORK FOR THE LORD IN BELGIUM.

THE following is an extract from the fortieth report of the Belgian Evangelisation Society, established for the preaching of the Gospel, the building of churches, the working of schools, the printing and circulating of evangelical literature in Belgium. The donations and subscriptions from the 1st July, 1877, to the 30th June, 1878, were as under:—

	FRANCS.	CENTS.
Germany	690	25
America	2,940	89
Belgium	41,562	70
France	3,251	—
Great Britain	35,297	48
Holland	15,570	44
Switzerland	545	—

It will be seen from the above that Belgium gave towards this society for the spread of the Word of God amongst its own people the sum of 41,562fr., while the foreigner supported it to the extent of 58,295fr.! Of the latter sum the British Israelites contributed 35,297fr., being a third of the whole amount collected, or a sum nearly equal to that subscribed in Belgium itself! Here, then, is proof positive that the love of souls felt in favoured Britain for their Gentile neighbours compares favourably with that evinced by the latter for their own people. The question arises—since the case of Belgium is by no means a special or peculiar one—why the British are always thus foremost in propagating the Gospel in foreign parts? and why those for whom these efforts are made in happy Britain are themselves so apathetic in working for the Lord? There can be only one reply. This our nation being Israel is, on that very account, blessed with the will to extend the kingdom of God. Theirs it is "to blossom and bud, and to fill the face of the world with fruit;" theirs it is to prove "a blessing to all the families of the earth." The Belgians, and other nations, for whom it is our privilege to labour or expend our means, not being Israel, feel under no constraining motive, therefore, to carry the Gospel to those of their fellow-countrymen who are lying in darkness without the light of life to cheer them. Germany—which some of our friends suppose to represent, under the so-called "Teutonic theory," one of the Tribes of Israel—certainly shows no sign of the Israelitish origin of its inhabitants in the case of the Belgian Evangelisation Society! For, whereas the British contribution was 35,297fr., the German nation (nominally Protestant too!) could only gather a fiftieth part of that sum, and sent not more than 690fr. (about £27) to the help of the Lord! We ask our Teutonic friends how they reconcile this fact with their views which recognise the Germans as Israelites, but not Gentile Teutons as they are? We would add that, on the committee of the Belgian Evangelisation Society in Brussels, not a single English name appears, and that, therefore, the large subscriptions realised in Great Britain for the association (nearly £1,400) cannot be accounted for by the supposition that the British are working on the spot, and by such effort are exciting an interest at home which accounts for the large amounts remitted abroad.

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SECURITY OF THE PEOPLE OF GOD.

By the Rev. J. L. V. Cachemaille.

(Continued from p. 12.)

PART II.

We know from Scripture that the present dispensation will terminate nearly in the same manner as did the bondage of Israel in Egypt, or as is expressed in the book of Rev. xi. 18: "Thy wrath is come" and "The time is come," "That Thou shouldest give reward to Thy servants." "And shouldest destroy them which destroy the earth." When this time is come, John sees seven angels, to whom are given seven vials filled with the wrath of God. These are seven plagues, by which the wrath of God shall be finished (Rev. xv. 1, 7, 16). These plagues are the effect of the wrath of God—that is, they are judgments of anger, and of destruction, and consequently they can only be put upon the enemies of God. God sends them to the sinners who have outraged His majesty, and irritated Him by their sins; but they are also vials of wrath to those same enemies who have persecuted, hated, and murdered the servants of God, or who have figurately kept them in hard bondage, as the Egyptians kept the children of Israel. Those who are designated as destroying the earth, and whom God will destroy, are represented in Rev. xvii. 4—6. It is only on enemies that the vials will be poured out, as may be seen in Rev. xvi. 2, 5, 6, 9, 11, 15, 21. The Great Babylon which is destroyed under the seventh vial, is well designated as a prostitute whose sins have reached up unto heaven (Rev. xviii. 3, 5). And the great and final battle will be fought against the same enemies (Rev. xix. 15—21). It is then evident that the plagues foretold in the Revelation, as well as those of Egypt, fall exclusively on the Egyptians spiritually, and on the enemies of the people of God.

The time of the manifestation of the wrath of God is that of the deliverance of His people, when He comes to bring them to the mountain of His holiness, or into His kingdom; and this liberation then can only be effected by the destruction of the wicked. This has already been asserted, and will be confirmed by an attentive perusal of 2 Thess. i. 6—10. St. John expresses this also most distinctly (Rev. xviii. 20): "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Thus these two series of events are, therefore, similar—the one the type of the other. The locality, the country, the individuals, and the times, are not the same; but the latter are traced upon the other, from which we should consequently derive instruction. Moreover, there is a great resemblance between the vials of the Apocalypse and the plagues of Egypt. Witness the noisome and grievous sores. The waters changed into blood. The darkness of the kingdom of the beast. The hail. The three unclean spirits like frogs (Rev. xvi. 2, 4, 10, 13, 21). Then the great city upon which these vials are poured out is spiritually called Egypt (Rev. xi. 8). Finally, the great assembly of all the kings of the prophetic earth for the battle of the great day of the Lord God Almighty, described in Rev. xix. 11, 12, corresponds perfectly with the army of Pharaoh, with his chariots and horses, and with their destruction in the Red Sea, seeing that the last enemies are drowned, as it were, in their own blood (Rev. xiv. 19, 20). We have seen, then, that God has revealed in the Apocalypse that there will be times and events perfectly similar to those of Egypt—that there will be the outpouring of vials which are also called plagues, poured out upon a country which is called, in the Revelation, the great city, spiritually called Egypt, and upon the inhabitants of that country, inasmuch as they have been partakers of her sins, and that her chief men and the beast, the false prophet and the kings under him, are themselves utterly destroyed, as was Pharaoh and his army. Seeing that God sends these judgments to avenge His people—His servants whom He describes as "the called, the elect, and the faithful"—and that this vengeance and this deliverance will take place towards the end of this present dispensation, this consideration, added to what St. Paul has said as to the end for which the history of the Israelites has been transmitted to us, ought to lead us to understand that in these latter days there will be found on earth in this spiritual Egypt, on its frontiers, as was the land of Goshen, not in its centre, a nation or people who are the antitype of Israel. The types referring to Israel cannot be applied to the believers who have already been gathered to the Lord. It is not written for the departed who have no need of instruction, of patience, or of consolation; for they are sheltered from every evil, from all the assaults of the enemy, and they rest from all their labours. They are already, it may be said, in the heavenly Canaan; but our concern at present is with the earth and with its inhabitants, who may be living during the pouring out of the vials. For a long time spiritual Egypt (Rome) has put a heavy yoke upon the people of God. Multitudes have, humanly speaking, led very miserable lives. Many have fallen. What torrents of blood have been shed! How many have perished! How many have been beaten with rods, spoiled of their goods, afflicted and tormented! And, as in the case of Israel, their cry has mounted up unto heaven. God has heard it; He has come down to deliver this portion which are still on earth, which Pharaoh spiritually will not let free; he will not allow them to go out and serve God; rather would he make them serve with a harder bondage, as was the case with the Israelites when Moses asked for some mitigation to their labours. This people still on earth may, for its instruction, for encouragement, for patience, and consolation, observe the typical events which happened to Israel in Egypt; for as God did then He will do again. Already He has said, "Come out of Babylon, My people, that ye be not partakers of her plagues" (Rev. xviii. 4). And as Israel remained in Goshen, where they found perfect exemption, so the people of God in our day having taken refuge in the modern Goshen will find the same security—the same deliverance. It is generally admitted that the seven vials of the Apocalypse began to be poured out in the year 1786, and that we are now under the seventh, the effects of which have now been felt for some years. The plagues contained in these vials have been poured out upon what is called in Revelation the great city with its ten kingdoms, or that portion of Europe which formed the Roman Empire in the West. It is not the intention of this work to speak of these plagues generally, or in detail, neither as to what they may be in themselves or what were the effects produced and still being produced. Others have done this, and have related the misfortunes, the calamities and the tortures, by which Europe has been desolated typically, intellectually, and morally, for the last half century. We shall only here briefly advert to the events which happened to the people of God, whilst the wrath of God was poured out upon Egypt and the Egyptians spiritually. When God came down to deliver His people, that He might bring them to His holy mountain, and place them for ever in His holy tabernacle, and for that purpose He began to pour out His judgments upon Europe, true believers, few in number, felt a beginning of liberty and they understood that they were about to escape from their tyrant. There was a remarkable religious movement in the British Islands, and a striking spiritual revival, which has been maintained to the present moment. Whilst successive vials have been poured out upon the continent of Europe, England enjoyed a special exemption and protection. No plagues were felt in her; on the contrary, she grew and prospered in a most extraordinary manner—her internal resources were multiplied—her manufactures and commerce grew and expanded rapidly—her armies and fleets prospered in all parts of the globe, and extended her empire prodigiously throughout the earth—her riches multiplied—and, it might be said, she spoiled the Egyptians.

It is an historical fact, that during all the wars and convul-

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sions which have agitated the continent for the last half century no foreign enemy has put his foot in England, and that during this whole time she has prospered wonderfully, and has become the queen of all the empires of the world. No foreign Power has been able to hurt her; and, notwithstanding all the extraordinary, prodigious and powerful efforts of a modern empire, she has enjoyed the most perfect exemption. God has thus wonderfully distinguished her in the eyes of the whole world. In this point of view England affords an admirable antitype to the land of Goshen, which was given to the Israelites. She formed a part of the Roman Empire in the West, and has been for many centuries one of the ten kingdoms of the beast, or of the city which is spiritually called Egypt; but she is on the borders of that Empire, separated by an arm of the sea, as was Goshen on the frontiers of Egypt separated by a branch of the Nile. At the Reformation in the sixteenth century she was absolutely separated from the great city. God took her to Himself as the tenth part, or tithe, and gave her to the Protestant Church as the best part of the country. Is there, in fact, a richer country in the world than England? It is there especially that God distinguished to the eyes of the modern Pharaoh and the Egyptians His people and His country, and proved by the exemption He afforded them that the plagues and judgments of these later days come from Him, and are the effects of His wrath, because of the iniquities and abominations of Popery. Moreover, during this period the religious movement has been strengthened and struck firmer root, and England is the country where most piety has been found, and the greatest number of pious persons. Her protest against the abominations of the modern Egyptians was universally known; the whole of Europe knew her to be a religious country worshipping the true God and not the Pope. Thousands of witnesses have been forced to come from the continent to bear this testimony. Witness the records of the emigrants and refugees from all the kingdoms of the beast, come as the modern Egyptians to seek a refuge in this Goshen, many of whom have become Protestants—another similarity to the Egyptians who came out of Egypt with Moses and the children of Israel.

(To be continued.)

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

We are glad to announce that on the 20th December, 1878, a preliminary meeting of friends resident in London and its vicinity met at 29, New Bridge-street, Blackfriars, under the presidency of Philo-Israel, and (we trust with the blessing of God) then and there established an Anglo-Israel Association, whose sphere of usefulness will be the metropolis; whose objects, as the founders defined and stereotyped them themselves, will be "To spread the knowledge of the Identity of the Anglo-Saxons with the Lost Tribes of the House of Israel."

The meeting was attended by the Rev. F. R. A. Glover, Capt. G. Bayley, R.N., Messrs. Chas. Horner, Douglas A. Onslow, R. Banks, W. H. Guest, J. T. Fletcher, Hodson Rugg, H. H. Pain, and others. The treasurership of the association was accepted by Dr. H. Hodson Rugg, of 1, Grove-road, St. John's-wood, London, N.W., to whom all subscriptions and donations should be sent; and the *pro. tem.* secretary appointed was the Rev. James Billington, who will attend at the office of the association for certain hours daily, such office being for the present at 20, Warwick-lane, Paternoster-row—a room not included in Mr. Guest's premises.

The association proposes to carry out the objects self-imposed, by holding public and private meetings in various parts of the metropolis, by issuing leaflets, by holding Bible classes and readings, by seizing on opportunities for the discussion of our Identity with opponents in the public press, and by adopting such other methods as may present themselves for propagating our views, using at the same time every lawful means in their power to effect the object.

It was decided to limit the subscription for members to half-a-crown a year, and it is hoped that all metropolitan believers, and many in the provinces, may aid the association by enrolling themselves as paying members, and, so doing, enable the committee to carry out their programme, which need not be expensive or burdensome.

The meeting, having transacted a large amount of business, separated with the full assurance that God's blessing would follow an effort which had already been successful in Leeds, in Sheffield, in Bristol, and in other places, and which, founded on correct principles, ought, it was felt, to succeed equally well in London.

We wish the new association God-speed! We trust it may do good work for the Lord in London! Also that, by its instrumentality, the Identity may take such hold of the masses in the metropolis that the numbers of those who are the "publishers," the "praisers," and the "praying" ones for Israel may be infinitely increased (Jer. xxxi. 7), and thus the outpouring of the Holy Spirit be granted to the nation—from the least of them to the greatest of the House of Israel.

We refer our readers to our advertising columns for the full particulars as to the meeting, as to the rules of the institution now existing, and as to the objects it has set before itself to accomplish.

THE GEOGRAPHY OF THE GATES.

(Continued from page 427, Vol. II.)

No. XXVI.—BRISBANE, QUEENSLAND.

We lately saw a notice, taken from the *Brisbane Courier*, to the effect that the colony of Queensland had this year entered on her nineteenth birthday, and was, therefore, "a nation yet in her teens."

This, in one aspect, may be very true, since it is, indeed, only nineteen years ago that, on June 3, 1859, the colony was named anew, and proclaimed in honour of Her Majesty Queen Victoria, by a title selected by herself—"Queensland." It is, however, equally true that this colony, instead of being a young, is one of the very oldest Australian settlements. It was once known as "Moreton Bay," attached to New South Wales. In 1825, when Sir Thomas Brisbane was Governor of New South Wales, the Northern settlement on the river Brisbane was named after him, and constituted a penal station. It was then established a British Gate, and, by that door of entry, the land from the twenty-ninth parallel of latitude to the Gulf of Carpentaria and Cape York, is now by proclamation a British-Israelite colony, and by virtue of its responsible government and independence, one of the great company of nations promised by God to our forefather Abraham and his seed Jacob for ever, when He said: "A nation (the central link in the Western islands) and a company of nations (the British Colonial Empire, including Queensland) shall be of thee" (Genesis xvii. 6, xxxv. 11).

The Gate we are now considering is situated on the East coast of Australia, 500 miles to the North of Sydney, in lat. 27° 30′ South, and East longitude 153° 15′. Although four degrees removed out of the Southern tropic, its climate is, nevertheless, decidedly tropical. Wheat and other European cereals will not, as a general rule, grow there. Maize, therefore, is used as its substitute. Sugar planting and vine cultivation have now developed into important and permanent industries. The acreage under crop is stated to be 90,000 to 100,000, though pasturage was originally, and now also, the employment of a large portion of the settlers. The district

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was first occupied from New South Wales as a convict settlement; but the foundation of its prosperity lay in the extensive pasture lands of the interior, where countless herds of cattle (not sheep, for which the grass to the East of the main range of hills is not fit) were speedily raised.

After 1859 the colony made rapid progress under the energetic administration of the then Governor, Sir George F. Bowen. The gold discoveries of 1851 did not do much for the colony, as not much gold was then found within it. Its population by immigration, however, rapidly increased. In 1846 it was 2,257. In 1851, the year of the discovery of gold, it was 8,575. In 1856 it rose to 17,082. In 1860, after the colony was declared independent, it was 28,056. At the end of December, 1861, it was 34,367. In 1862, 45,077. In 1864 there was a rise to 74,036 souls; but on December 31, 1875, when the last census available for reference was taken, the population of this country was 181,288; to-day, probably not less than 200,000.

It will thus be seen that in thirty years about 180,000 souls have been added to the population, and the "Gate" by which the Israelite colonist advanced to occupy this land, was and is Brisbane. The area of this magnificent colony is 678,600 square miles, being nearly *twice as large as Canada* proper, and equal to six times the size of the United Kingdom! To the pastoral and agricultural industries of the colony, mining has lately been added, and now gold, copper, tin, and other metals are largely exported. Coal is found extensively, and the yield of gold alone is said to be worth considerably more than one million sterling. Most of the productions, of both temperate and tropical countries, can be cultivated with success in Queensland. Cotton is grown easily, being indigenous and perennial. Its quality is said to be very superior.

Besides that, the country exports largely sugar, tobacco, wool, quicksilver, antimony, timber. The land being rich in splendid pasturage, large numbers of horses and cattle are bred in the country, the number of the former in 1875 being 121,497, and of the latter, 1,812,576. The estimated number of sheep in the colony was then 7,500,000, and these, from excess in number, can only be utilised for their tallow and skins. Should the art of preserving the meat for the European market be discovered, there will then be a new opening found for Queensland as for all the other colonies of this most-favoured country.

Brisbane is the seat of government as well as the See of a bishopric. The interests of religion in this flourishing Gate are fully provided for. The places of worship, including several handsome churches, are many in proportion to the inhabitants. The aborigines of Queensland have been kindly treated by the Europeans, and are well cared for. They are lazy, however, and inert, though far superior to the others of their race in the more Southern latitudes of the remaining colonies. Their fate, we may be sure, as the country fills up with the pushing and aggressive Anglo-Saxon, is to "die out." When we have said that the total exports and imports of this noble daughter of Israel amount to seven millions sterling per annum, we have furnished our readers with much food for reflection, and with reasons to thank God for the gift of "the Gates," whereby such a colony as Queensland has been secured for our nation—a colony yet in its infancy, and one the prospects of which demonstrate that "we of this generation are only on the threshold of its future greatness" and of its magnificent prosperity.

(*To be followed by a paper on Hobart Town.*)

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

SEVERAL gentlemen deeply interested in extending the knowledge of the fact that the Lost Tribes of the House of Israel are now identified with the Anglo-Saxon races, have for some time past felt the need of a metropolitan organisation to bring them into closer union, and to form a centre or bond of strength which might, by its influence and operation, make known far and wide the glorious tidings of the Divine light, which has so plainly revealed the various tokens of British Identification with God's favoured people Israel.

By the exertion of two or three friends—notably among them "Philo-Israel"—these earnest advocates met on Friday afternoon, the 20th ult., at 29, New Bridge-street, Blackfriars, London, E.C.—the use of the large Board room of these offices being most kindly granted by C. Woodroffe, Esq. "Philo-Israel" was unanimously voted to the chair. The meeting was opened with prayer offered by the Rev. J. Billington, after which the Chairman pointed out the advantages and benefits to be expected from an association grounded on correct principles, thoroughly organised and earnestly worked, to publish the fact of Israel's Identification. He concluded by proposing that a Metropolitan Association for this purpose should be at once formed. The motion was seconded by Douglas A. Onslow, Esq., and most enthusiastically adopted and carried.

Several rules were then taken into consideration, and unanimously agreed upon, as the basis on which the Association should be worked; for particulars of these we must refer our readers to the Advertisement to be found on page 28.

The meeting, which was most encouraging, then terminated with the usual votes of thanks, and the benediction by the Chairman.

(*Official Report*).

PROGRESS AT ST. LEONARD'S.

WE take the following from the *Hastings and St. Leonard's Advertiser* of the early part of November, 1878, and are glad to give it BANNER room, as it tells our readers that one of the local clergy there, who not long since scoffed at "our Identity," is now a believer! So we progress all along the line; and the recent capture of Ali Musjid, on the morning of Friday, the 22nd November, 1878, must satisfy most men that the Power to whom the Lord gives so easily "the Gate of its" Afghan "enemies" must in truth be Israel! We merely wish, in passing, to protest against Dean Bagot's idea that the *Jews* are to be restored to Jerusalem. Ezek. xlviii. ought to teach him (a divine learned in God's Word) that Judah's portion in "the return" will be many miles North of Jerusalem, and that that city will fall to the portion, not of Judah, the Jews, but to Benjamin of the Ten Tribes, now one with Israel. The newspaper extract is as follows:—

"Dean Bagot, speaking at a missionary meeting at St. Leonard's, on Monday afternoon, said he believed 'the return of the Jews to Jerusalem was at hand.' This statement will be received with satisfaction by the little crowd of Biblical students who recently brought down a lecturer to convince the people of Hastings and St. Leonard's that the British are really the descendants of the Lost Tribes of Israel. Not long since we heard of a local clergyman who was inclined to scoff at this notion. He is now *a believer*!"

THE BRITISH PROTECTORATE AND THE RETURN OF THE JEWS TO PALESTINE.

BY ROBERT LAMB, DURHAM.

I HAVE lately seen an interesting extract from the *Christian Signal* on the above subject. It is headed, "The Return of the Jews to Palestine under the British Protectorate." We are told, however, in the Scriptures that the Jews, or House of Judah, will return to Palestine under the protection of the "House of Israel." "In those days the House of Judah shall walk with (or to—see 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" (Jer. iii. 18). We are told also that while the Jews may return in a body, the House of Israel will, on account of their multitudinous numbers, be only allowed to return representatively by a remnant (Jer. iii. 14; Isa. x. 21, 22). The writer of the article mentioned above states:—"Professor Marks, the eminent Jewish Rabbi, in a lecture he once delivered, stated that he did not hesitate to say the nationality of Judaism is a memory; and taking the word nationality in its ordinary material sense, to the majority of Jews in Western Europe it is no longer a hope." In Jer. xxxiii. 24—26, and xxxi. 35—37, we are told the two Houses of Judah and Israel should never cease from being a nation, with a descendant of David ruling over them. If the House of Judah or the Jews, then, are not a nation, the House of Israel must be one. Where is it? We all know where the House of Judah or the Jews are. Where is the

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sister people—the descendants of the House of Israel? Has England been put in the place of Israel, or is she Israel herself under another name? (Isa. lxv. 15). The correct answer to the above query would solve more than one complex political problem.

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THE "ROCK" BLINDLY TESTIFIES THAT THE BRITISH ARE ISRAEL.

WE take the following from the *Rock* of Nov. 8th, 1878. Our readers will observe what a splendid testimony the *Rock* unwittingly bears that the Anglo-Saxons alone, of all the nations of the earth, kept the Sabbath-day holy at the Paris Exhibition. The cause of the phenomenon the *Rock* knows not, and cares not to ascertain or to explain. To do so would be to share in "the craze" and "baseless delusion" of "our Identity" with Israel! But for all that, accepting the *Rock's* testimony to the facts as true testimony, we know no reason whatever forthcoming to explain what follows, but God's Word regarding Israel's observance of the Sabbath, as contained in Exod. xxxi. 13—17, and Ezek. xx. 12—20. With that clue, we see in the faithful proceedings of our race—including the British, American, and Colonial exhibitors at the world's great show—a great, glorious, unique, and undeniable proof of our Identity with Israel which nothing but God's promises to the nation can in any way explain.

The idea that all the exposants at the Exhibition were actuated at the time by godly motives no one can believe; but that the unanimous resolve of all those taking part in the Anglo-Saxon portion of the building to keep the Lord's-day holy, arose from a God-implanted instinct tied to the race because it is Israel, explains why the British, American, and Colonial annexes were always silent as the grave on the Sabbath, but the French and other Gentile portions of the building were a scene of "bustle, sight-seeing, buying, and selling" dishonouring to the day, but natural to the people who so dishonoured it, because they are Gentiles who have not the Sabbath law binding on them by God's command, given only to Israel. The extract we allude to is as follows:—

ENGLISH RESPECT FOR THE LORD'S-DAY AT THE PARIS EXHIBITION.

The Rev. John Gritton, writing from Paris on Oct. 28th, says: Yesterday was the last Sunday but one on which the Exposition will be open. The crowds were immense. The bustle of sight-seeing, of buying and selling, of inspection and display in the foreign sections was amazing. The noise of moving machinery incessant, and the babble of tongues endless. I passed through some of the foreign sections that I might realise the actual extent of French disregard of Sunday as a day of repose. One fact was everywhere patent. English visitors were very few. I did not detect fifty in all, and I made careful observation, looking earnestly, and listening attentively. When I passed into the sections devoted to exhibits from Great Britain, Ireland, Canada, the United States, and the Colonies of England, a marked quiet was everywhere evident. The immense ranges of machinery were still; many hundreds of exhibits were covered up; attendants were absent, and the stillness seemed to affect the streams of people passing by, for they, too, moved along quietly, and mostly in silence. Standing at the entrance to the machinery annexe, I listened attentively to the remarks of those passing in. I saw marks of displeasure in two or three instances, and some shrugged their shoulders, as only French people can, in evident pity for English eccentricities; but the very general tone of remark was not antagonistic to the protest made for Sabbath rest. I was specially interested in hearing several parents reply to the inquiries of their children that the English people thought it right to pay strict religious regard to the Sunday.

We add, reader, "Praise YE the Lord!"

DANIEL'S DATES.

To the Editor of the "Banner of Israel."

DEAR SIR,—Is "Oswyn" aware that Daniel's 1335, reckoned from the Hegira, comes exactly to the most mystic spot in all the Pyramid, where the granite floor begins, under the granite leaf, with the standards of sacred inch and cubit? Prof. P. Smyth showed this when he first produced the Hegira Gallery Problem. Dan. xi. 41 looks like Mahomet, as Edom, taking away the Holy Land from the Roman Empire, but the rest of the chapter is much more like Rome, which had palaces in Jerusalem and Constantinople as well as the Sultan.

The 12th chap. seems to pass on at once to the end of the age and the coming of troubles. We are all agreed about the time, times, and half time being 1882. But the prophecy says that then "all these things shall be finished." Ver. 10 speaks of the pure and wise, as distinguished from the wicked, and then gives a key to another date after Mahomet is done with.

The beast with seven crowned heads, Imperial Rome, set up the abomination of desolation in Jerusalem, and removed the daily sacrifice of the Jewish Church, at the end of the seventy years. But afterwards the seven crowns are transferred to ten horns, a woman "full of abominations" rides upon him, and she has to be made desolate by the ten kings who did worship, but will hate her. There is another earthy beast who exerciseth all the power of the first beast (Rome Imperial), and causeth the earth, and them that dwell therein, to worship the first beast (Rome). Who can this be but the Papacy, which took away the pure daily sacrifice of prayers and praises of the seven-starred Churches of St. Paul and St. John? And his number is a typical date, "six hundred threescore and six," but we are not told his duration.

No. of Papacy .	666	Hegira . . .	622
Daniel's 2nd date .	1290	Daniel's 3rd date .	1335
	1956		1957

This brings the end of the Papacy to the year preceding the blessed date of the Millennium in Daniel and the Pyramid, and gives him a full share in the troubles of the low passage, which the signs of the times indicate so clearly he is to have. There is no point in the Pyramid to fit 1944. A WATCHER.

To the Editor of the "Banner of Israel."

DEAR SIR,—When talking to a friend a few days ago upon the correspondence which had appeared in the BANNER on Mr. Gladstone's views as to the ultimate supremacy of America over Great Britain, I was reminded that Mr. Savile, in his Letter of Oct. 24th, BANNER 98, finds a difficulty because, as he says, "according to all analogy, the daughter (America) must be younger than the mother (Great Britain)." No doubt this would constitute a difficulty if we were in the habit of alluding to America as our daughter, but this is not the case (as my friend pointed out to me), we invariably speak of America as "Brother Jonathan." This is very remarkable and very significant, too much so to be lost sight of, hence my reason for troubling you again upon this subject. Canada, and some of our other colonies, we call our daughters, but America is always Brother Jonathan. For proof of this see the cartoons in *Punch*, and other illustrated papers, where America is typified in caricature. D. A. O.

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(Motto of Her Majesty's Most Exalted Order of the Star of India.)

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 107. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 15, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE GREAT PYRAMID GRAND GALLERY'S LOW EXIT PASSAGE AS BEARING ON THE GREAT GATE, ISRAEL'S POSSESSION IN PEACE.

OUR readers, no doubt, recollect our leading article, headed "Russian Tactics," in No. 100, of the 27th November, 1878. We then, quoting a German official newspaper, said that there were rumours in the air of projects for the transfer of the protectorate of Constantinople to the British, with the full consent of Russia, the *quid pro quo* being the permission of the Powers, including our own nation, to Russia, to retain Eastern Roumelia with Bulgaria, in direct contravention of the terms of the Berlin Treaty. The report seemed incredible, and we gave it with some reflections arising therefrom, for what they were worth, to our readers. In the *Standard* newspaper, however, of the 12th December, 1878, we have the same reports repeated, coming this time from St. Petersburg, as the statement of the Berlin correspondent of the *Novoe Vremja*, and the reiteration is accompanied by details of facts, time, and place, which appear to give it an air of verisimilitude which it seems difficult to put aside. The extract is as follows :—

THE EASTERN QUESTION.

St. Petersburg, Dec. 11.

The Berlin correspondent of the *Novoe Vremja* states that the communication made by Count Münster, the German Ambassador in London, to Lord Salisbury, referred to by Mr. Bourke in the House of Commons on Monday last, consisted of a proposal that, in consideration of England permitting the unification of Eastern Roumelia with Bulgaria, the British Government should assume the protectorate of Constantinople and occupy certain neighbouring positions. The correspondent adds that negotiations on this subject still continue.

We do not imagine, however, that the above can be regarded yet as authentic, and in the face of the constant assertions by Lord Beaconsfield and others of the Ministry that the stipulations of the Berlin Treaty must and certainly shall be carried into effect, it is difficult to imagine that the British Government could be even entertaining proposals now which will utterly subvert and annul the Berlin decisions, and substitute for them arrangements which have not certainly yet obtained the sanction of the Powers. What we want our readers to observe, however, is this: that first from Berlin, and now from St. Petersburg, come rumours of impending events, the chief of which is the transfer of "the Gate of all the Gates" to the protectorate of Great Britain IN PEACE; and that arrangements are spoken of connected therewith, which will bring Russian territory so close to Constantinople that the latter would become thereby the very "Gate" of the possessions of the enemies of Great Britain! We who have long contemplated the "Scriptural future of Israel," are aware that to us, as God's people, Constantinople must be transferred ere long, and that in peace. We know also that "the peerless Porte" is to be, when possessed by Israel, "the Gate of her enemies;" and the enemies of the British Israelites to-day, as the whole world knows, are located, not only in the mountains of Afghanistan, but also near the Bosphorus, being the Russian Northern King—the Gog of Scripture. He recognises himself, already, judging from the statements of Russian journalists, as the enemy of the Empress of India—the King of the South. The facts, therefore, are exactly parallel with those the Scripture record, and point distinctly and surely to the near fulfilment of God's Word written regarding the destinies (how different!) of these two great Powers.

Some of our friends, we see, are beginning to anticipate, from reflections connected with the low passage of exit from the Southern end of the Great Pyramid grand gallery, that the passage in question, being meant for the march of the British Israelites alone, there is in store for our race in 1882, and thereafter, wars and troubles, punishments and chastisements—which that very low passage, they believe, indicates as Israel's portion—for such of that race as shall then be among those who are the unfaithful sons—the sleeping virgins—the openly wicked, ungodly, and rebellious sons of Jacob. We are quite well aware that Piazzi Smyth, at p. 513 of his work on "Our Inheritance" (3rd edit.), considers the low passage in question to symbolise "the unutterable anguishes of those most exceptionable days to come," described in Mark xiii. 19. We have always, we must submit with deference, been accustomed to ascribe that entire portion of Scripture, from ver. 14 to 23, to the period of the destruction of Jerusalem by Titus—and the

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troubles of the yet future time to our Lord's prophecy as contained in ver. 24 to 37. The internal evidence of ver. 24 ("after that tribulation") seems to us to support our view. We urge it the rather because, to expect wars and the horrors thereon attendant, for Israel, or for any portion of our race in 1881-82, is surely to run counter to our Lord's own assurances in Luke xxi. 9—28; Mark xiii. 7; Isa. xxvi. 20, 21, and other portions of God's Word. These would become utterly falsified and void if, when the Gentile afflictions take place, Israel is to suffer too. What the low passage Southward of the grand gallery may signify, we cannot yet anticipate. The Lord has not revealed it. While, therefore, we fully admit, with our present light, that Israel must pass through that low and "excruciating" passage, we do not see that war need any more be symbolised by that narrow lane than war was particularly the result of Israel's journeying through the 1542 inches of the entry passage into the grand gallery from the North (war certainly followed Israel all through the grand gallery epoch as a fact!). That it may mean the cessation of all Israelitish means to benefit the world by Gospel effort, we believe. That it will be the signal for wars, bloodshed, and the awful terrors which these scourges bring in their train, we do not believe; and with God's Word in our hand to lead us to more joyous anticipations for our country, we intend to hold to our belief till events show us we are wrong. We believe, rather, that that narrow and difficult passage may symbolise the troubles which the whole earth awaits now in terror. But when Israel passes through it, they will find, as the Twelve Tribes did in Egypt while the avenging angel passed over Goshen, and when they journeyed through the Red Sea by the narrow lane of the water-bounded terrific road which led them into safety, that the passage, if fearful to contemplate beforehand, is lighted by the glory of Israel's God, is defended by the chariots of Israel, also by the horsemen thereof, and is for them as safe and secure a road as the Red Sea proved to their forefathers sheltered in the hollow of Jehovah's hand!

This view we recommend to our readers for their adoption. We see that, for that portion of our race who are now doubtless unworthy to stand before the Son of Man at His appearing, "the new covenant" and the outpouring of the Holy Spirit promised to Israel just at the very crisis when "the enemy cometh in like a flood," will amply suffice to meet their case. But will not this lead to unclean living now, and embolden men to trust to the mercy so soon to appear, to live the while in open sin? Nay! who can secure such an one life for a single hour? Who can guarantee to that bold sinner that he shall see to-morrow's dawn? The prospects we anticipate cannot, therefore, justify any one continuing in sin; but they are a call, on the contrary, to repentance, because obdurate continuance in violation of God's law, in the near prospect of such mercies as are in store for this nation, is likely to call down God's vengeance on the individual, whose case is surely depicted, with his justly-deserved doom, in Matt. xxiv. 48—51!

GREAT PYRAMID SCIENCE AGAIN;

THE EARTH'S MEAN DENSITY.

By Piazzi Smyth, Astronomer-Royal for Scotland.

During the last four years our readers have probably heard enough, though by no means the last, of what modern science has been doing through means of numerous expeditions to all parts of the world at overwhelming national expense, to improve its determination of the sun's mean distance from the earth. The reputed quantity some twenty years ago was so faulty that the Great Pyramid theory could not then be worked out; but the results now being procured from the latest observations are coming so very close to the ancient and primeval stone record that we may safely leave the scientists of all countries during the few remaining years of this Dispensation to improve their own determinations, if they can, a little further, and not shake the Great Pyramid's sun-distance at all.

Another question, however, of a related kind has now cropped up, equally connected with the science and very foundation of all earth commensurable weights and measures. This new, and yet not altogether unknown, question, is that of "The Earth's Mean Density," and is something still more refined and difficult than even the sun-distance for modern science to measure accurately, and therefore quite out of the question for anyone, unaided by Divine inspiration, to have succeeded in at the date of the building of the primeval Great Pyramid.

In fact, this "Mean Density," which, taken in conjunction with the already accomplished ascertainment of the size and shape of the earth, gives its weight or mass absolutely, is something so abstruse, so profound, that even at the beginning of the present century the Savants of Paris, in making up their metrical system of weights and measures, and intending it to be appropriately and harmoniously earth-commensurable in everything, yet shirked the awful scientific difficulty with regard to earth-weight; and thereby left an enormous hiatus in their system, to become more and more an eye-sore with every successive year of the growth of true science, and every successive approach that civilised man makes to the true numerical expression (in terms of pure water) for the mean-density, or specific gravity, of the earth. Not of a bit of mere soil, or even mountain rock, such as France, Germany, Spain, or any other French-metrical country is superficially composed of, but of the earth-ball as a whole; or of all the wondrous internal contents of this planet-globe we live on, from its surface down to its very centre, which no man hath seen, but only God alone, who Himself made it in the beginning.

Wildly various have been hitherto the results of all the grandest and most costly series of experiments which have been made of late years by men and nations to obtain some idea of the numerical expression for this grand quantity deep in the secrets of nature. Up to last year, the latest experiment in date was, I believe, the attempt by the best officers and men of the Ordnance Survey Corps to obtain the long-desired cynosure, through means of a long series of astronomical observations whereby they determined first of all the attraction of the Edinburgh hill, Arthur's Seat, on the plumb-line; and then, when they had waded through all the further intricate calculations required, they brought out as their earth-density result,

5·316.

The Great Pyramid's expression was

5·70,

or even if a little more, was certainly not so great as 5·71; but at either of these quantities it was much ridiculed in some circles of London society for being far too great. Within the past few weeks, however, a new determination by a supposed new and improved method of modern science has been published by the very Royal Society, the hot-bed of anti-national leanings towards the French Metrical System, in the midst of London itself; and this new determination is given out as being

5·69.

Could anything well have been more encouraging for Pyramid students—viz., to see modern science, after indulging in sneering contempt for several years, at last come so very close, though not yet quite up to, the anciently monumentalised quantity? Hardly! Though it must still be remembered that this 5·69, though printed and published in a book, is not a final and fixed quantity, nor even very surely arrived at; for the separate measurements, of which it is the mean, exhibit considerable variations among themselves, while further apparatus is proposed to be constructed, and more measures made.

I had not, therefore, intended to take any immediate notice

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of this 5·69 affair. But while I, perhaps too quietly, passed it by, a scientific and most upright friend in the Society thought the matter exceedingly important; and not knowing that I had already seen the printed account, he very kindly copied out all the crucial part of the memoir with neatness and perspicuity, and sent it to me in the form of a letter: which, having duly received, I can no longer think of holding back such enforced news from the public gaze in the BANNER, and give it *verbatim*, as below:—

"MEAN DENSITY OF THE EARTH.

"*Proceedings of the Royal Society* (*London*). Vol. xxviii., No. 190. Meeting, November 21st, 1878. On a method of using the balance with great delicacy, and on its employment to determine the mean density of the earth. By J. H. Poynting, B.A., Fellow of Trinity College, Cambridge, Demonstrator in the Physical Laboratory, Owen's College, Manchester.

"After describing the apparatus and *modus operandi*, the author gives the results of eleven observations to determine the mean density of the earth, as follows :—

1.	... ...	May 20	5·393.
2.	... ...	„ 23	5·570.
3.	... ...	„ 24	4·415.
4.	.. ...	„ 28	7·172.
5.	... ...	„ 29	5·109.
6.	... ...	„ 29	6·075.
7.	... ...	„ 30	5·882.
8.	... ...	„ 30	6·336.
9.	... ..	June 5	5·977.
10.	... ...	„ 5	5·580.
11.	... ...	„ 6	5·100.

"The resulting mean density of the earth is

"5.69.

"If the eleven determinations be supposed to have equal weight, the probable error of their value is 0·15.

"The various determinations differ very much among themselves, but they seem to me (J. H. Poynting) sufficiently close to justify the hope that, with a large balance and a large weight—which will not be so easily affected by air currents, and with greater precautions to prevent those air currents—a good determination of the mean density of the earth may ultimately be obtained by this method."

To the above, which is so eminently a testimony from without, I merely add the following paragraph, extracted from page 162 of the third edition of "Our Inheritance in the Great Pyramid," 1877:—

"EARTH'S DENSITY NUMBER IN THE GREAT PYRAMID.

"Now the *Pyramid's* earth-mean density comes out, if at all, most simply and to an accuracy at once of three places of figures certain; from the cubic contents of the coffer in Pyramid inches, divided by the tenth part of fifty inches cubed. Whence, trusting to my measures, it is: 71,250 divided by 12,500, the quotient being 5·70—a number which modern science may confirm at some future day, and does meanwhile include near the very centre of its best results thus far; while the grand 5·7 of the *seven* stones forming the *fifth* and topmost course of the walls of this king's chamber (containing the coffer), crown the conclusion on every side."

NOTICE.—We have received from Mr. Charles Horner a very remarkable and startling paper in three parts, entitled "The Great Pyramid Declares the Revelation of the Lord Jesus Christ to be Close at Hand." We hope to publish this paper in a single number of the BANNER. We deem it far too important to divide it over three weeks.—ED.

ISRAEL KEEPETH SABBATH.

WE do not now enter on the vexed question of the correct God-appointed Sabbath-day, but accepting the fact that this nation, being Christian Israel, nationally and by law, holds the first day of the week in sacred reverence as "the Lord's-day," in obedience to the command, we desire to submit to our readers how fully and clearly the *Times* newspaper, as a secular journal, bears testimony to the fact that this nation alone of all the people of the earth "keepeth Sabbath."

The subject was Mr. Peter Taylor's motion, in the House of Commons, for the opening of the national museums and galleries on Sundays. Mr. Taylor was unable to understand why the British, unlike the continental nations, should, on the Sunday, be deprived of the instruction and pleasure which open museums and such like places of amusements must bring, he considers, in their train, to those who have access to them on Sundays. But what says the *Times* on June 9, 1878, as the reply of the British public to this demand? It is simply this. The British practice has been always, and at all times, to keep holy the Sabbath or Sunday. The journal goes on to quote the public opinion of the nation on the subject in the following terms :—

Our present mode of Sabbath observance is our standing tradition, and one of the most characteristic practices of English society. Our theatres and other places of private amusement are closed by law, and every public institution is either at rest or reduces its work to the smallest amount possible. In London we have no letters on Sundays. Our railways run, indeed, excursion trains at certain times in the year to enable people to have a taste of the country or the sea who could hardly get it otherwise; but the general service of trains is reduced as much as possible. *The streets of London on a Sunday are a strong contrast to those of a great continental town*, and bespeak a population who are taking a day's respite from business of all kinds. The closing of our national museums and art galleries is simply an incident of this general rule, which we believe to be eminently conducive to the health, the good order, and the mental and moral balance of our population. Consequently, as a mere matter of national habit and practice, the burden of proof lies upon any one who proposes to interfere with the existing rule. The presumption is, that museums and galleries, like other public institutions and places of amusement, should be closed on Sundays. It is presumptively best for all concerned—for the people at large no less than for those who have charge of them—if only as maintaining the general principle. There ought, therefore, to be some proved case of public interest, something amounting to a practical necessity, before the rule is infringed. To open these institutions on Sunday by a formal Parliamentary vote must of necessity have an extensive reflex effect. Where is the line to be drawn between public and private exhibitions—between galleries and theatres, for instance? In point of fact, in the parallel cases abroad, to which Mr. Peter Taylor points, the line is not drawn, and we may be quite sure that, if drawn in this country, it could not be maintained. We should make a complete breach in the defences which now protect the Sunday as a day of rest, and should have definitely abandoned our general rule. Hampton Court and Kew are wholly exceptional cases. They are like the parks, and are opened as a bit of the very air of heaven itself. Above all, so long as they are exceptions the rule is maintained. But once throw open by resolution of the House of Commons all national museums and picture galleries on Sundays, and it is hard to see what institutions, public or private, we could insist on closing.

Here, then, is the purely secular mind, quite irrespective of our *status* as Israel, and unaware of the obligations God Himself has placed on us as that people (to keep the Sabbath-day as a sign of our Identity and for our own good), declaring,—

1. That the British practice is Sunday observance.

2. That in this matter we are in a marked way separated and severed from continental nations.

3. That if we opened museums by Act of Parliament—*i.e.*, by law—our distinctive character as a Sunday-observing people must vanish, and determine.

4. That in foreign parts the line of distinction between museums and theatres is not drawn.

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5. That once Parliament and the laws of our land desecrate the day by opening the one, all kinds of other places would be opened too, just as they are abroad.

6. That, as a matter of fact, the streets of London on a Sunday are a strong contrast to those of a great continental town, and prove we are a people who "rest" one day in seven.

The proof, then, is complete. Israel (or the British) keepeth Sabbath, and hence one of our most glorious Identities.

THE PREPARATION OF "THE WAY OF THE KINGS OF THE EAST."—Rev. xvi. 12.

We take the following from *The Colonies and India*, of Nov. 16, 1878, a weekly newspaper as full in every issue of Identity evidence as any journal can be. It is devoted, we mean, to the record of the progress of the whole British Empire of "the nation and company of nations," as well as of the heathen Empire of the "Empress of India." It is a paper we strongly recommend to our readers as being full of interest to them as Israelites. Since it is decidedly a "blind witness," the testimony the paper affords to our origin is very valuable. It is to be had at threepence per number weekly, at all the railway bookstalls. Regarding "The Way of the Kings of the East," it speaks as follows:—

An Alternative Route to India.

The importance which, under existing circumstances, attaches to the commercial development of the Turkish Empire in Asia lends considerable interest to all the reports of our consular agents in that part of the world, and this is more especially the case with that from Consul-General Nixon, which the Foreign Office have just made public, on the trade and commerce of Bagdad for the year 1877-8. Having stated that trade is in a much healthier condition than previously, though he considers that, until the edict of the Shah of Persia, prohibiting his subjects from visiting the shrines in the neighbourhood of Bagdad, be rescinded, the full prosperity of that city will not be assured, Mr. Nixon proceeds to remark that the country is capable of unlimited development, and that one of the first steps to that end would be the construction of railways between Bagdad and the foot of the Persian hills, and another from Bagdad to Alexandretta, *via* Mosul. This would give an alternative route to India, which is much required, and would be more expeditious than that *via* the Suez Canal. Now that Kurrachee is being linked with the railway system of India, swift steamers from that port would reach Busreh (1,547 miles) in six days; from Busreh to Bagdad river steamers would run with ease in seventy-two hours—the passage now made by the Euphrates Steam Navigation Company's steamers—and, at the outside, another sixty hours by rail from Bagdad to Alexandretta would land passengers on the shore of the Mediterranean in eleven-and-a-half days; and this time, no doubt, might be shortened. So sure is Mr. Nixon of the necessity of adopting some such scheme as this that he goes so far as to say that it is a mere matter of expense, which we shall one day have to incur if we wish to keep pace with other great Powers. The railway from Busreh to Bagdad might, he thinks, be an after consideration, when the line from the latter place to Alexandretta was completed; as the River Tigris affords a highway which, if traversed by steamers of higher power than those now used, would immensely decrease the time occupied in transit. It may here be incidentally mentioned that the most powerful steamer now on the Tigris is only of 100-horse power. Mr. Nixon considers that, if the railway were constructed from Bagdad to Alexandretta, it would pay exceedingly well, and British commerce would be greatly benefited, as its construction would cause Bagdad to become the great mart, and drive Russian goods out of the markets of Persia and Southern Asia, as they could not compete in prices with our goods, owing to their having such an expensive land-carriage to defray. The non-construction of this railway to Alexandretta is, according to Mr. Nixon, a mere consideration of expense; but in his opinion there can be little doubt that by means of its traffic in light goods and passengers it would pay a handsome dividend. The cost of a railway from Busreh, at the head of the Persian Gulf, to Alexandretta on the Mediterranean Sea, has been estimated at £7,225,000, being at the rate of £8,500 per mile; but deducting from this the distance between Busreh and Bagdad, which is 250 miles as the crow flies, it would be necessary to expend in the first instance the sum of £5,100,000 on the 600 miles from Bagdad to Alexandretta. As an additional reason for the construction of such a line, Mr. Nixon urges that the cost of any future war in Asia would be much reduced if this scheme could be carried out.

With regard to the nature of the country to be traversed, the region between Bagdad and Mosul is a dead level; the expenditure on bridges would be inconsiderable. There is a stone ridge across the Tigris, near Mosul, by means of which a bridge could be built; and, indeed, there are other points between Bagdad and Mosul which offer good facilities for bridging the Tigris, if a shorter line were considered desirable; but Mr. Nixon points out that the bridge over the Tigris might be entirely set aside, if the terminus were located on the right bank of the river at Bagdad, and the line run thence direct to Aleppo. The advantage of this particular route would be, that the line would be flanked on one side by the Tigris and on the other by the Euphrates. The harmonising and civilising influences that a railway through Arabia would initiate are considerable; and the development of this country, with its vast resources and its enormous ancient system of canal irrigation, is, according to our authority, well worthy of the attention of our statesmen. The cost of construction of a railway line as given above (£8,500 per mile), seems to Mr. Nixon to be unusually high, as nearly the whole route from Bagdad to Aleppo is a flat between the rivers; and he is persuaded that it could be made for much less, especially as there is water-carriage from London to Bagdad for railway material.

It may be hoped that the explorations and surveys which Commander Cameron is now about to commence in the part of the world referred to in the preceding remarks will throw such additional light on this subject as may facilitate the forming of an alternative route to India at an early date.

SECURITY OF THE PEOPLE OF GOD.

By the late Rev. J. L. V. Cachemaille.

(*Continued from page 25.*)

PART III.

From the period of the Reformation, many religious societies have been established in England—not only for the benefit of the land, but for the purpose of spreading the knowledge of the Gospel throughout the world. All these societies have prospered, and are at this day in full operation, bearing throughout the globe the testimony of Jesus Christ. It is to these societies and their agents that may be ascribed the religious movement and the revival which, even to this moment, is taking place throughout Europe. It is in England that the source and cause is to be found; and, however extended and deep-rooted it may seem to be on the continent, it would no longer exist if England were wanting in her assistance. The eyes of all the Christians in Europe are still turned towards England as towards a parent. To her they make all their wants known—their object being the spiritual good of their people. The pecuniary help furnished by England is, humanly speaking, the chief instrument in evangelising Europe and a great part of the world. In adverting to what God has permitted England to do, and to what she has done, on the continent, we see that, notwithstanding the plagues by which these countries have been visited, God has still distinguished His own people, and vouchsafed to them a remarkable protection. In fact, it is from the beginning of the pouring out of the vials that the extraordinary religious revival in Europe already mentioned may be dated. Wars and convulsions, civil and political, diverted the general attention from religion; then the calamities which befel Rome, her Pope, her clergy, and her Church, gave full and entire liberty to the sincere Christians to meet together, and to attend to their common spiritual concerns, to form associations, Churches, societies, to distribute religious tracts and Bibles, and to teach the pure Gospel; thus to protest against Rome, and to testify to the true God, and to His Son

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Jesus Christ, whom Rome had denied. It is a well-attested historical fact that, up to the year 1852, not only Protestantism, but also the pure Gospel of Christ, have made a wonderful progress, which nothing has been able to arrest; that the plagues inflicted upon the worshippers of the beast, however grievous, have helped to develop, to spread, and to fortify this progress; that there has been a magnificent revival upon the continent of Europe, and that, with few exceptions, those who have been the object of this revival have enjoyed great rest and liberty, and that even many modern Egyptians have joined themselves to them, and have been inspired with admiration for the God of the Protestants, as the Egyptians formerly had held Moses in admiration, considering him a great man, joining themselves to the Israelites, and separating from their own countrymen. So that a multitude accompanied the children of Israel when they came out of Egypt. Who does not know the number of Papists who have forsaken their abominable idolatries, and have joined the Protestants and Evangelical Church throughout Europe? So that the Protestant population has more than doubled, prospering, instead of diminishing—thus admirably corresponding to the type in Egypt. The more Pharaoh sought to diminish the number of Israelites, the more they multiplied. The more the Pope and his agents have tried to diminish the number of Protestants in multiplying priests and Popish missions, the more have Protestants increased and become a powerful Church. We can no longer pursue the parallel between the two peoples of God, not having yet arrived at the final pouring out of the vials, the seventh having just begun. Moreover, it is in the future that some of the most solemn and dreadful scenes must be expected. We have still to wait for the antitype of the destroying angel when he slew all the first-born in the land of Egypt, and when there was a dreadful cry throughout the country; there is still the overthrowing of Pharaoh and his army in the Red Sea, the final victory over the enemies of Israel, and their total overthrow, so that from that moment they would cease to molest them.

These events seem to be prefigured and indicated by the fall and burning of the great city (Rev. xviii.). By the harvest and the vintage of the earth (Rev. xiv. 16—20). And by the destruction of the great army (Rev. xix. 11—21). The cry that was heard in Egypt upon the death of the first-born seems to find its antitype in the cries and lamentations of the kings, the merchants, and the seafaring men at the destruction of the great Babylon (Rev. xviii. 9—19). It does not appear that, as yet, there has been any indication of the beginning of these judgments, therefore nothing can be said about them. But, on the other hand, what happened to Israel is a type for us: we may foresee what will happen to believers when these dreadful events shall take place. When the destroying angel passes over and kills the first-born of Egypt, Israel is unmolested, according to the word of God: "But against any of the children of Israel shall not a dog move his tongue against man nor beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Exod. xi. 7). When the angel passes over, all the Israelites in the land of Goshen shut themselves up in their houses, according to the commandment of God. Under the antitype, God gives the same commandment: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). "And come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21). It is, then, probable that all true Christians will have fled out of the kingdom of the beast, and that the greatest number will have taken refuge in England, if she be the antitype of the land of Goshen. This does not mean that all the inhabitants of England shall then be true disciples of Christ, no more than that all the Israelites who dwelt in the land of Goshen were all true Israelites. For we read in the book of the prophet Ezekiel (xx. 5—9) what was the state of Israel when God came to deliver him, and to grant him such glorious protection: "In the day that I chose Israel, and that I made Myself known to them in the land of Egypt, when I lifted up My hand unto them, saying, I am the Lord your God. In the day that I lifted up Mine hands unto them to bring them forth of the land of Egypt into a land that I had espied for them: flowing with milk and honey which is the glory of all lands. Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against Me, and would not hearken to Me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt. But I wrought for My name's sake, that it should not be polluted before the heathen among whom they were, in whose sight I made Myself known to them in bringing them forth of the land of Egypt." We see by these verses that God made Himself known to Israel, and told them that He had come to deliver them out of Egypt. Therefore, He tells them to separate themselves from all idolatry—a proof that Israel was then idolatrous and defiled by the idols of Egypt, therefore he was not a faithful worshipper of the true God.

(To be continued.)

SIR MICHAEL HICKS-BEACH GIVES BLIND EVIDENCE.

"Thou shalt reign over many nations, but they shall not reign over thee."—Deut. xv. 6.

SIR MICHAEL HICKS-BEACH must be added to the list of the "blind witnesses." Very pointed and clear is his testimony that we are Israel. In a Parliamentary Paper, issued from the Colonial Office, on the 14th August, 1878, containing a truculent protest made by Messrs. Krüger and Joubert, delegates from the Transvaal, renewing the objections of some unruly spirits of that territory to the late annexation of their land to the British Empire, Sir Michael Hicks-Beach administered to these gentlemen a sharp rebuke. As easily might such a step as the annexation be undone, as the inflowing of the tide into some mighty estuary be stayed by word of command. The Colonial Secretary said to these threatening emissaries from what is now British territory, "The experience of this Empire, which comprises among the Queen's most loyal subjects, not only great numbers of Dutch, but also French, and Germans, and persons of almost every nationality, forbids me to entertain any such idea" as resistance by force to the British Government now established in the Transvaal, but threatened by these gentlemen! We hope our readers see in these words a grand and perfectly irresistible Identity of our race with Israel, predicted in Deut. xv. 6, and which Sir Michael Hicks-Beach very properly adduces as a fact beyond all controversy true of the British Sovereign now representing this mighty nation. "Her Majesty," he says, "reigns over loyal subjects, many in number, who are of almost every nationality — Dutch, Germans, French." Hindus (also he might have added), Arabs, Jews, Italians, Spaniards, Caffres, Chinese, Dyaks, Maories, &c.; but nowhere, the wide world over, can any one find a community of the British race resigned to exist as willing subjects of any alien prince or potentate whatsoever! Surely this fact, unique and unparalleled anywhere, must satisfy the most sceptical that we British are Israel—Sir Michael Hicks-Beach being now our "blind witness" of the facts.

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WHEN DID ISRAEL BECOME "OBEDIENT" "TO OBSERVE AND DO" GOD'S WILL?

We are often asked at what period we, as a nation, became "obedient" to God's commands, and, as Israel, "diligently hearkened unto the voice of the Lord our God to observe and do all His commandments" (Deut. xv. 5, xxviii. 1—13). We reply, that during the blessed Reformation of religion in the sixteenth century, this great national change in our attitude towards God undoubtedly took place. From that time the rise of the British in the scale of nations has been steady, continuous, and sure. From that epoch our God has conferred on us blessing upon blessing, till now there is not one of the magnificent cluster of benedictions enumerated in Deut. xxviii. 1—14, or xv. 6, which we do not possess in a national sense, more or less, with a promise of great increase in the time to come.

On such a point as this, which, if historically untrue, any one can at once denounce and deny, we prefer to rely upon the testimony of one of our blind witnesses, and, therefore, we shall call the writings of the late Dean Goode into our court, and see what it was he embodied in a useful tract some time ago, in regard to the anniversary of the accession of Queen Elizabeth, on November 17, 1558. If we mistake not, the Dean then gave us clear evidence of the repentance and turning to the Lord of this nation, *nationally*, at a certain very defined date—the day of the accession of the great Protestant Queen of England, and that date we claim to be the one from which the British nation, having "turned to the Lord," became, in a national sense, "Israel obedient," henceforth "diligently hearkening to the voice of the Lord, to observe and to do all the commandments of the Lord their God."

The Dean said on this point as follows :—

> Among all the blessings which the Divine goodness can bestow upon a nation, what is there which can be compared with deliverance from the chains of a baneful superstition, accompanied by the enjoyment of the pure light of the Gospel, and the unrestricted use of God's Holy Word? Whatever may remain to be accomplished for its welfare, these are the seeds from which, if nurtured, its welfare will spring. They need only to be developed to bring happiness and prosperity to those to whom they have been given. Now, let me ask those who believe the Reformation to have brought these blessings to this land to look back and ask themselves the question whether they cannot fix upon the very day when, by God's mercy, Rome ceased to have dominion in this country—ceased so as never yet to have been able to resume it—and God's Word became the sole publicly recognised supreme rule of faith and practice. When Mary died, and Elizabeth ascended the throne, Rome's power in this country died, and to this day, so far as the law is concerned, remains dead; and in the place of it, the Word of God obtained its rightful supremacy, "had free course and was glorified." Was this a blessing? Our forefathers thought so, and under this feeling were in the habit, not merely during the reign of Elizabeth, when it might be said that other motives might have influenced them, but for more than a century after, of observing the day of the accession of Queen Elizabeth by having a service in the churches, and other manifestations of thanksgiving.

Since the date of Queen Elizabeth's accession, what are the benefits which have nationally accrued to Israel in the land of her wilderness sojourn, her little sanctuary in the West? The Papacy was nationally abolished, the falsehoods of the Roman Catholic Church were banished from the State Church and formularies, civil and religious liberty have thereby been secured for the whole realm. God's Word has been unlocked, and is the property for free and unrestricted study by every subject of this monarchy. From that date the foundations of the prosperity of Great Britain nationally and commercially were laid, in such wise, that, advancing with uninterrupted success, she is now "the chief of nations," with the greatest Empire subservient to the Crown which the world has ever seen.

In Elizabeth's reign, the heathen Empire of Great Britain was originated by the delivery of the first charter to the East India Company in 1600. Then it was that the destruction of the Spanish Armada (in 1588) taught our fathers that God had entrusted the supremacy of the seas to their hands, and that Jehovah fought for Israel by His tempests.

The era of ocean navigation and of scientific discovery in foreign lands and seas, had its commencement in Elizabeth's reign, when Francis Drake, in 1577, began his notable voyage round the world, and succeeded in performing it. The voyages of Sir Humphrey Gilbert, of John Davis, of Thomas Cavendish, of Merrick, and of Richard Hawkins, all acted and re-acted on British maritime adventure and discovery, and contributed largely to the undisputed supremacy our nation enjoys now at sea, where "Britannia rules the waves."

Since Elizabeth's days, Israel has obtained possession of the "Gates of her enemies," the world-wide over; her population and her wealth have grown alike by enormous abnormal strides, till no other nation can compare with her in either qualification, which goes to make up a nation's greatness.

We are right, then, in saying that the date of Queen Elizabeth's accession was the turning point in Israel's history, when she yielded obedience to Jehovah as a nation. Therefore, from that date God has given her what He promised her in Deut. xxviii. 1—14—namely, "all the blessings which lie at His right hand."

THE HEAD, AND NOT THE TAIL—ABOVE ONLY, AND NOT BENEATH—EVEN IN RESPECT OF PAINTING.

We lately showed that the British were found to excel even in music, though it was little suspected that the nation would be found in that department of artistic science to be not only on a par with the Gentile races of the continent, but far in advance of them, as the competition at the French Exhibition this year amply proved. In regard to the British school of painting, it was not thought, before 1855, that we were in that respect likely to compete with the artists of the continent. "The English contribution of paintings at the Exhibition of 1855," says M. Duranty in one of the French fine art reviews, "was second in numbers only to the French, and came upon continental visitors to the Exhibition as a surprise—nay, it was a revelation—a revelation of a school whose existence was not even suspected, and English painters—but little esteemed till then—obtained a very great success." The great success of 1855 was not repeated at the great Exhibition held in Paris in 1867, for, whereas, in 1855, thirty-four awards were made to British painters, in 1867 there were but four such to them. In 1878 the English or British painters have largely contributed to the competition. Let us hear what the French critic, M. Duranty, has to tell us as to the results. We quote from the *Times* report of Oct. 30, 1878, which says:—

> With the usual French readiness to generalise, M. Duranty sums up the characters of the various continental and insular schools in two paragraphs. German painting, he says, is sober, restrained, reflective, grave, sometimes profound, sometimes smiling; but it seems to bear the weight of a gray sky and to reflect the cares of a laborious life on a hard and ungrateful soil. Russian art has a *bizarre* and local flavour. Denmark is provincial. Sweden is French. Norway is German. Holland is English, *without English distinction*. Belgian art is material. Southern Germany bursts forth into an explosion of colour which has the tone of copper, a noisy *fanfare* sounded to attract attention. In Switzerland and in Greece, as in the small States of the North, art draws its inspiration either from France or Germany. Italy ferments, but from the confusion will flow a clear and pleasant stream. Spain and Italy are alike. *Above all towers English art, original, delicate, scrupulously true, expressive, full of a lofty intellectual "dandyism," full of sensitiveness, grace, and refined tenderness, full of historical sentiment which joins modern things to the lofty accents and strong*

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attractions of the past; an art of penetration, elegance, and poetry, absolutely bound up with the genius of the nation; an art in which melancholy is joined to pleasure, and singularity to precise reality. Throughout Europe there is one tendency stronger than the rest. The modern world is painted. We turn our backs upon nymphs and fauns, and we march with that powerful movement which draws the spirit of our times to precision, observation, science, to the study of nature and of actual life, and which thinks that this modern world is worthy of celebrating itself and of transmitting to posterity its own exact likeness. Though the followers of tradition go into mourning and have many legitimate regrets, they must nevertheless become resigned to facts. The movement is not in their hands, and if France attempted with them to struggle against the current, it might very well happen that she would awake one of these days and find that she was weak and behind the time.

We need add no remarks of our own to point the application of the above to our race, God's people Israel. The Lord promised that His chosen nation, if obedient, should be "the head, and not the tail—above only, and not beneath"—and, lo! we find that not only in music, but in painting too, our Gentile foreign critics are obliged to admit, both in 1855 and again in 1878, that "above all towers English art," which is almost a paraphrase of Deut. xxviii. 13; and the French reviewer of the condition of continental art in the present year gives the palm to British painters as "towering above all" others, and distinctly excellent in all points where excellence is discernible.

Reader, let us thank God for our blind witnesses, foreign as well as British, for they all testify that God's Word is true, verbally and literally, when it declares that Israel, being "obedient," shall be "above only," never "beneath"—"the head only, never the tail"—and therefore as in music, so in painting too, towering above all competitors. Israel, praise ye the Lord! "Not for your sakes do I this."

Correspondence.

THE FOUR YEARS' ERROR.

To the Editor of the "Banner of Israel."

DEAR SIR,—Some remarks in Canon Farrar's "Life of Christ" (Part i., pages 21—26) give useful hints on the difficulties suggested by "An Enquirer and New Subscriber," and discussed by Mr. Galloway.

He states that "Magi" meant originally "a sect of Median and Persian scholars," and was "subsequently applied to pretended astrologers." He goes on to argue that these astrologers probably came to Jerusalem on the appearance of some "strange sidereal phenomenon . . . . interpreted as the signal of a coming King." That an unusual evanescent star and a combination of planets did occur within a few years of Christ's birth, and this "first led to the discovery that His birth took place three or four years before our received era." A similar combination occurred in 1604, and "by calculating backwards, Kepler discovered that the same conjunction of Jupiter and Saturn, in Pisces, had happened no less than three times in the year A.U.C. 747, and that Mars had joined them in the spring of 748." Canon Farrar does not exactly state his own belief that these stars can be substituted for that star which "went before them till *it came and stood* over where the young Child was," but he states the facts as worthy of consideration, carefully avoids giving arguments against their acceptance, and distinctly states that it caused the discovery of the supposed error. He also says in a note, "Our era was *invented* by Dionysius Exiquus, an abbot at Rome, who died in 556." Scant courtesy to a man who lived in the seat of learning of those days, and had ample opportunity of making correct calculations, and to a system which has, by Divine Providence, held its place for 1300 years.

And how about these Median scholars? Why may not "Ollams," of hidden, cast-out Israel, have been the supposed Gentiles to whom the Messiah was thus early manifested? They would seem more likely to flock to the "brightness of His rising" than heathen astrologers. The Gospel was to be first preached to God's own people, and it seems strange that Gentiles should have sought Christ so soon.

A WATCHER.

THE IDENTITY QUESTION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I do not know whether it has been observed, in connection with the Identity Question, the somewhat remarkable coincidence of a Jewish Premier named Benjamin D'*Israeli* being contemporaneous with the Identity revelation. He has also had a prominent part in extending our influence in the East.

If we are not to be identified with the Lost Tribes, where are they? and where shall we find a race or nation more exactly filling the position promised to Israel? Surely no reasonable man would search for Israel amongst the obscure and degraded nations of Central Asia? And is it not reasonable to suppose that a nation such as ours, which is the corner-stone of the earth, should be alluded to in prophecy as conspicuously and unmistakably as is the Church of Rome? How is England alluded to in Scripture if not under the designation of Israel? If an object has been lost sight of for ages, and its locality entirely unknown, surely when that turns up which exactly answers to its description, it is reasonable to conclude that the lost is found?

Yours faithfully,
SPENCER GEO. PERCEVAL.

Henbury, Bristol, Dec. 18, 1878.

To the Editor of the "Banner of Israel."

DEAR SIR,—I venture to call the serious attention of Israelite believers to a subject that has been much on my heart lately. I am encouraged so to do from sympathy with the lament of your able correspondent John T. Gott. It runs as follows (BANNER OF ISRAEL, p. 415):—"We have deep sympathy with all who have written on the subject of united prayer, have written thereon ourselves, and have had cause, with others, to despond at our want of success." Again, p. 416: "In the past we have failed, as Identity believers, to band ourselves together for united prayer."

Prayer, I suspect, is too often pointless, too general; it certainly should be decidedly special, under the present state of affairs in our land, but I confess with grief I have not yet found the speciality, I am about to bring before your readers, laid on the hearts of any, who generally are pretty keen to discern the signs of the times.

Let us turn to Jer. iv. and viii., calmly and attentively peruse them, and then fix our attention on iv. 1, and more particularly on viii. 4—6, 9, 11, 14, 15, 18, 22. Our present state appears in these verses to be clearly delineated. The hand of the Lord in chastisement is heavy upon us. Our sins as a nation are upon us, but "no man repented of his wickedness, saying, What have I done?" The hand of God appears to be singularly ignored! In vain may we expect "success" to our prayers while sin is chargeable upon us (Prov. xxviii. 13). Now mark, we have set up "the image of jealousy which provoketh to jealousy" (Ezek. viii. 3); we have "rejected the Word of the Lord" (Jer. viii. 9); our commercial frauds are terrific, committed by men from whom we never expected such atrocities, plunging hundreds of families into sudden desolation; our working classes are sottishly blinded to their hurt by their mischievous leaders—witness the ruinous strikes in Wales, and lately in Sheffield. "No man repented of his wickedness, saying, What have I done?" All are anxious to get out of their scrapes; but as for their sin, and the hand of the Lord, they are utterly ignored—no confession, no contrition of heart! Under such a state of things, how can there be healing, or "success" to prayer? Who, then, but Identity believers, can be the intercessors on behalf of the land? I know of no other body who can, in harmony with their limited views, take up this matter; this subject has a peculiar aptness for the earnest prayers of believing Israelites; for our encouragement I refer to Ezek. ix. 4, Malachi iii. 16, and especially to Dan. ix. I therefore earnestly suggest that, in our household worship, the present state of things in the land be brought before the Lord by honest confession, sincere contrition, and earnest supplication (Dan. ix. 19), and I feel assured that healing will be vouchsafed, and the desired "balm" administered by the great and good Physician!

Let our special prayer then be, that the Lord, in His sovereign mercy, will be pleased to visit the land with the Holy Spirit of light, conviction, confession, humiliation, and supplication!

Yours very truly,
SAMUEL SAMPSON.

Elm-grove, Brighton, Dec. 14th, 1878.

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

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VOL. III. No. 108. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 22, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE "DISTRESS."

THE only word to describe the trouble Israel is now passing through is the Scriptural term "distress" (Luke xxi. 25). Our newspapers are full of it. Her Majesty writes feelingly about it to her subjects. Miss Florence Nightingale sends touching words to Sheffield regarding it.

It prevails largely in Denbighshire and Flintshire, in the coal and iron country; Manchester suffers from it; Burnley's pauper list is fed by it. In Leeds the cry is raised that the "distress" is on the increase. Two thousand cases of it are reported at Bolton. The Cornish miners are suffering grievously from it. Dublin is not untouched by it. Newcastle-upon-Tyne, South Shields, the Black Country in the Midlands, all are terribly pinched by it, and the poor-houses and unions are full. In Edinburgh, as well as in Glasgow, the poor are being largely fed and employed, and relief committees are being organised to help the destitute and distressed. Wherever we look, in fact, "distress," "distress," "distress," meets us, and "the hands hang down and the knees become feeble," for we do not understand the visitation, and know not the end thereof.

We have already, on a previous occasion, pointed out in another connection that God's "corrections in measure" must, and are sure to, be experienced by our race as Israel, because He has told us expressly in Jer. xxx. 11, that though when the time of Israel's return arrives, "Jacob shall be in rest, and be quiet, and none shall make him afraid;" but yet, for all that, "they shall not go unpunished," but shall be corrected for their sins "in measure." Hence, we pointed out on Oct. 2, 1878, in our leader in No. 92, vol. ii., Israel had her trials in the matter of the loss of the *Eurydice*; of the *Princess Alice* steamer; in the horrors of the Ebbw Vale Colliery explosion; of the Sittingbourne railway accident; more recently in the death of the beloved Grand Duchess of Hesse Darmstadt—our Princess Alice; and last of all, in the bank failures and dire "distress" now so general over the whole land and its inhabitants. Perhaps some one carefully reading Luke xxi. 25, and our article on "The Earth of Prophecy" (BANNER, No. 99), may be startled at finding that the "distress" of the "Gentiles," or "nations," predicted by our Lord in the passage above quoted, is the lot also of Israel at "the times of the end," on which we are, as most men agree, now entered. How can this be? Is Israel then, after all, to sup deep of the horrors of "the affliction" in which the Gentiles are to wallow, what time the Lord's "indignation" and "all His fierce anger" is poured out upon them? (Zeph. iii. 8). Is Israel, too, to be "devoured with the fire of His jealousy," as He says the Gentile "earth" shall be? And is the "Watcher's" picture of some of Israel's "burnings" and "torments" to be a literal fact, when the Ten Tribes stoop to their sad march along the Pyramid's low passage, when the "tares," he says, are to be burnt up?

We urge our readers not to allow such unfaithful thoughts to disturb their peace. Not in vain our Lord said to Israel, knowing that our present "distress" would come on us now, "when these things," He said—our distress, our bank failures, our shipwrecks, the national commotions abroad, the fightings and bloodshed of the Eastern Question, with its Afghan episode, and the Caffre war—"When these things (He said) begin to come to pass, *then* look up, and lift up your heads; for your (national) redemption draweth nigh" (Luke xxi. 28). It is true we have the sprinklings of the judgments, short of European war, to warn and correct us; but while these we suffer from, are "the corrections in measure," the condition, in fact, of not being "altogether unpunished," we see by contrast what the hapless, horrible fate is, in store for the Gentiles on whom the Lord is about to pour out "all HIS fierce anger," to devour them with the "FIRE of His jealousy," to make them suffer "the INDIGNATION" which is to overwhelm them for the "little moment" of the Divine computation; but what the low passage from the grand gallery shows, we fear, may last fifty-two long human years. These are the "terrors of the Lord" from which we are to be protected as the Tribes were in Goshen, and again in the narrow passage of the Red Sea by the Lord Himself, only because of our Identity, and solely because of our Hebrew origin. No burnings, no tares, and no destruction are reserved for the Israel of God, we believe; and we are anxious others should see with us that these are not in store for us as Israel.

Such are the Gentiles' portion. Our opponents, who glory in what should be their shame, are anxious and earliest to make

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good their claim that the British are Gentiles pure. But, alas! they think not and care not as to what God says is His "determination" in regard to *their* fate as Gentiles. These—the "nations," "the kingdoms"—He tells us, it is His "determination" to gather, to assemble—and why? "To pour upon them Mine indignation, even ALL My fierce anger: for all the 'earth' shall be devoured with the FIRE of My jealousy. For then I will turn to the people a pure language, that they may ALL call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 8, 9).

Here we see, alas! terrible burnings, bindings up of tares, destruction and devourings, jealous fires of Divine wrath, and that in infinite, because Divine, magnitude all "poured" out, without measure, upon the assembled Gentile nations and kingdoms, what time Israel "waits" upon the Lord Jehovah (Zeph. iii. 8; Isa. xlii. 4, li. 5, lx. 9). Then He turns to "the people," His Israel, "a pure language." Why? "In order that (mark this!) the new covenant, having now been granted, and the outpouring promised having had its full and blessed effect, Israel, "all," may "call upon Jehovah's name, to serve Him with one consent." Thus they become "the righteous nation" (Isa. xxvi. 2, lx. 21), and fully satisfy the glorious, splendid exigency of the new covenant promises in Jeremiah xxxi. 33, and Hebrews viii. 10.

This, then, is our reading of the Great Pyramid low passage, and we believe we have God's Word on our side in our interpretation. We are sure we can in this view take the most precious comfort, which is wholly absent in "A Watcher's" dismal forebodings of the "tares," the "burnings," the "fiery torments," and the "war" wastings of poor afflicted Israel, whom, in truth, on the contrary, our God having blessed, shall be blessed indeed after her "corrections in measure" have done their needful work. Then the Spirit poured out, will have rendered the nation such, that they "all shall know the Lord from the least of them to the greatest of them," and not one man, not one woman, not one child of British Israel shall be left unregenerate, unsaved, or out of Christ. May the Lord our Redeemer hasten that good day and speed its coming, for His own great name's sake. Amen.

Bristol, December 30, 1878.

SECURITY OF THE PEOPLE OF GOD.

BY THE REV. J. L. V. CACHEMAILLE.

(*Concluded from page* 33).

PART IV.

BUT perhaps at the word of God Israel became converted? No! they rebelled and did not forsake their idolatry. So that God declares Israel to be the object of His anger and His fury, and not of His goodness. Still He delivered them and preserved them miraculously. Why? For His name's sake, because He had pledged Himself in the promise made to Abraham that He would deliver his soul and give them the land of Canaan. It was not therefore for the merits of the children of Israel, nor because they were a holy people and faithful servants of the true God, that they were delivered and protected. Evidently not, for God declares that it is other motives—motives which relate to the Almighty and to the glory of His name. It may be objected that, with respect to England, she cannot be the antitype of Goshen, or of a people favoured by God, for nationally she does not faithfully serve Christ, and many sins and abominations are to be found in her. She gives freedom to Popery and even favours it, and hardly deserves to be called nominally a Protestant nation. All this, and even more than this, may be granted. But is England worse than Israel was in Egypt? As far as any judgment can be formed, the answer is in the negative. Is she not the country where most apparent religion is to be found, and where there is the greatest number of real Christians? Is she not, humanly speaking, the source of all the religion that is disseminated throughout the world? Call to mind her societies for the spiritual good of the nation and of the world at large—the enormous sums devoted every year to the circulation of the Bible and other religious books, and for sending missionaries and teachers all over the world. Remember that she is everywhere the protectress of the true liberty, of such laws and institutions as are calculated to promote the welfare of man. So that wherever she goes she is the benefactress of society. Observe too the reputation she has throughout the world, of being a Protestant and religious nation and the friend of humanity. But again: Is it for these qualities that God has thus granted her protection and exemption, and that we still hope He will grant her these blessings? Certainly not; God keeps her because of His own elect; He will not suffer any one to "touch His anointed," and those who have made a covenant with Him by sacrifice, "for He will glorify His name in them and by them as He did of old, and He will preserve a Gospel testimony to Christ on earth, till the time appointed. At the time of the end, that will happen with regard to England which happened to Israel. The name of Almighty God, and not that of England, will be glorified, for, as we have seen, she will sing the song of Moses and of the Lamb, and as it is said of the passage of the Red Sea, "Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead on the sea shore" (Exod. xiv. 30). Let us remark upon this type. When this passage through the sea takes place, God puts a cloud between Israel and the Egyptians. For the latter this is a cloud of darkness, so that they can neither see where they are, nor whither they are going, and find themselves unexpectedly in the bed of the Red Sea. Their eyes are opened but too late, and they perish. Thus will it do with the antitype, for we are told that the enemies of Christ shall be in darkness, in ignorance, so that the day of Christ shall overtake them. Here, too, the light will come too late—as with the foolish virgins who lighted their lamps too late.

Again it must be remarked on the subject of these two last events. If we consider an antitype which is yet to take place, we shall find that the rapture of saints will not have been effected before the burning of the great city. When the Egyptians are drowned (an event corresponding with the great battle round about Jerusalem), Israel is on the other side of the sea, but only a few moments before the destruction. Probably, therefore, this event will take place only a short time before the great battle. It was after the destruction of the last enemy that Moses and Israel sung the song of deliverance. We find in Rev. xv. 2, 4, a company (it is not said whether large or small), composed of those who had vanquished the beast, and his image, and his mark, and the number of his name who stood upon a sea of glass mingled with fire, having the harps of God. They sang a song. What song? That of Moses. And what is the song of Moses? Very possibly the same that was sung on the banks of the other sea, the Red Sea, of which the sea of glass mingled with fire is the antitype. The song of the Lamb is added, which is probably analogous, a song of victory, of deliverance, of salvation, of rejoicing; perhaps a song like that described in Rev. xix. 1—7. The song sung by the company is a short epitome of that of Moses and Israel, but it celebrates a similar deliverance. That the antitype may be real, it must apply to those who may be still on the earth. In fact, it is sung by those who see the execution of the judgments of God; for they say, "Thy judgments are manifest"—that is to say, seen, known, and they admire them, saying, "Thy works *are* (not were) great, and wonderful." Moreover, it is sung by those who are living during the pouring out of the vials, otherwise they would not correspond to the type; for Israel does not wait till he shall have entered the Promised Land, but he sings on the shores of the Red Sea, in the midst

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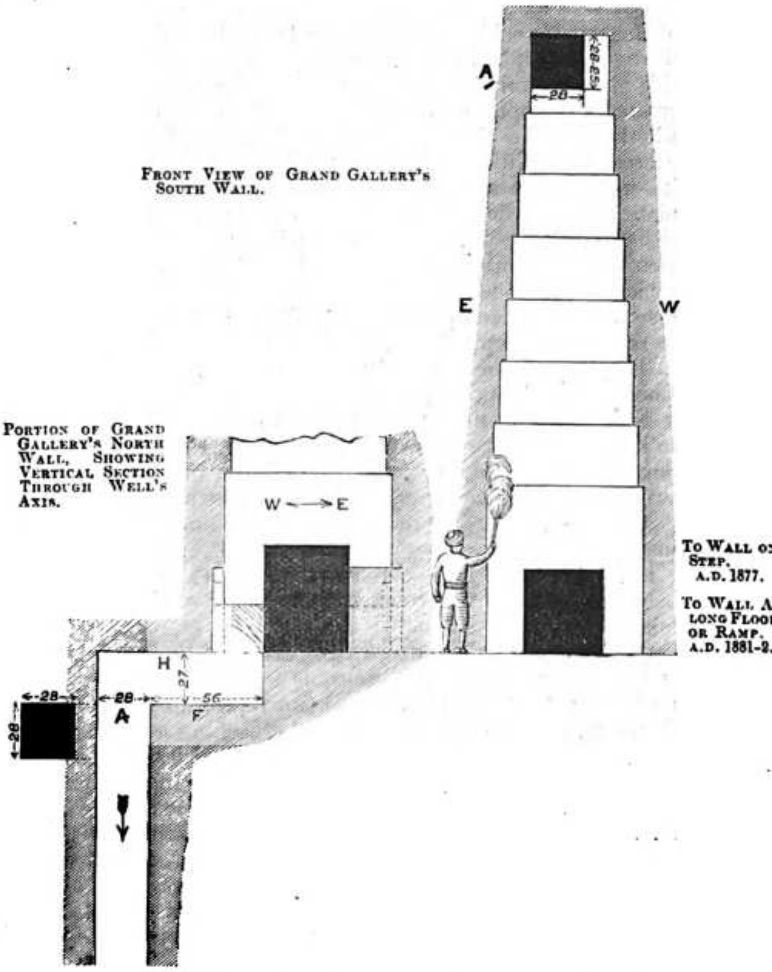
of the corpses of the Egyptians who are before his eyes. The new song is not sung by the people of God, after the death, or resurrection, or entrance into the heavenly Canaan, but on the borders of the sea of glass mingled with fire, figuring the burning of the great city. In fine, it is only after this song that mention is made of the seven angels with the seven vials who come to pour them out, which seems to imply that this song is calculated to encourage the people of God during the time of the pouring out of the vials; but it may be well imagined that the great chorus to which the song of the Lamb is added, is sung only after the destruction of the great city. It may be added that the beast and the false prophet fitly represent Pharaoh and Egypt. Whilst they lived, they remained hardened, and would not allow freedom to true Christians to serve God as they wished, thus keeping them in restraint and uneasiness. Seeing and feeling themselves, however, exempt from the vials of the wrath of God which are poured out upon their enemies, they are full of joy and gratitude. But, whilst their tyrant lives, their hearts cannot feel fulness of joy; it is after his destruction that their fulness of thankfulness can be expressed. Then they take their harps, and their songs are loudly heard, for their noise is compared to many waters and to the voice of mighty thunderings.

In conclusion, we must add that the narrative of Moses which has served a type ends with a song of deliverance when Israel is totally freed from those who had kept him in hard bondage, and who had embittered his life by innumerable torments. They sang this song when their enemies were utterly ruined and destroyed. Arrived at this point, Israel is in perfect safety, having nothing more to fear on the part of his enemies. Then he gives full vent to his joy and happiness. But Israel has not yet reached the holy mountain—nor the land of rest, flowing with milk and honey; he may in a few days reach it, if all be well. We shall not accompany him thither. We have followed him to the moment of his perfect deliverance from the Egyptians, and here we leave him rejoicing in his happiness. If this narrative be a type for us, if what happened to Israel be written for our learning, and we draw from it instruction, consolation, and hope, it seems quite evident that we have all reason to believe that God will do the same things for the disciples of Christ that He did for the children of Israel; that they will be the constant objects of His mercy, but that He will sustain and guide them by His strength to the end of their pilgrimage; that He will equally keep His people from the last judgments as well as from those they have already escaped: that the last plagues will touch them no more than the first had done, and that they will behold with their eyes from a place of perfect security the destruction of their enemies.

Israel escaped from Pharaoh not only with life, but with an immense booty from the wealth of the Egyptians. Thus the flock of Christ will escape not in giving up all but life, but with all their possessions which they have beyond the sea of glass mingled with fire, beyond the limits of the great city. Not that the people of God will be free during the last terrible scenes from all perplexity and anxiety. Israel was afraid of Pharaoh and his army, but only for a moment, and that fear increased his subsequent joy. The same will probably be the result at the end. To the disciples of Christ it will be according as they have believed, or as they do believe.

At page 11, volume ii., first column, it should be understood the Rev. Mr. Cachemaille read the *second edition* of John Wilson's work, re-published in 1844. Every one knows that the work came out *first* in 1840.

Dr. Rugg requests us to state that all P.O. Orders sent to him on account of "The Metropolitan Anglo-Israel Association," should be made payable at *Church-street, St. Marylebone, London.*



THE GREAT PYRAMID DECLARES THE REVELATION OF THE LORD JESUS CHRIST TO BE CLOSE AT HAND.

By Charles Horner.

SECTION I.

"Behold, I come as a Thief."

"Now, upon the first day of the week, very early in the morning, they came unto the sepulchre . . . , and they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."

This fact is monumentally symbolised near the commencement of the grand gallery, by a portion of the once continued ramp, or stone bench, being absent, the appearance there affording evidence of it having been blown away with excessive force, thus disclosing a hole and a small horizontal passage, shown in section drawing at H, leading to a shaft having a square aperture, the shaft proceeding downwards until it reaches the lower end of descending passage, the latter ultimately passing on to the subterranean chamber—the distance from well's mouth being altogether some 180 feet.

From the North end of gallery opposite to centre of well's mouth, the distance is 33 inches with a small fraction, which, at an inch to a year, is 33 years and a few months, the date of our Lord's death and resurrection. Thus the Great Pyramid demonstrates the truth of that miraculous event recorded in God's written Word, and which the present day too highly-overrated philosophy is unwilling to entertain—a philosophy in itself absolutely destitute of affording any satisfaction to the immortal souls of men.

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But here let me not be misunderstood. I am not speaking of those noble achievements of our latter-day science which is lifting the veil, and allowing us to gaze upon the marvels of this glorious universe, but of that spurious Germano-French-created philosophy which blasphemes the name of God. And whether it take the form of a rank materialistic, or morbid necromantic philosophy, the outlook for those who advocate it—unless they speedily repent—is most serious to contemplate. For it comes most surely to this: that any who have either by book, lecture, or otherwise endeavoured to shake men's convictions in the accepted Christian verities, or led some to cast aside that faith they were once taught both to love and reverence in their early childhood, will certainly have to render an account before the judgment-seat of Christ.

The resurrection morn, therefore, was the *revelation* of the Lord Christ from the tomb.

Now, touching the symbolic import of the over-head passage to lowest chamber of construction beginning at grand gallery's South wall, the entrance whereof is shown in wood-cut at $A_{,}$, two ideas have been suggested regarding its signification:—

1. The safe-guarding of Britain (Israel) during the impending troubles.

2. That proposed and published by Professor Smyth, which in pages 513-4, of "Our Inheritance," third edition, is given as follows:—

"This escape is by a doorway of exit into the small passage, at the upper South-east corner of the grand gallery, and is no less than 28 feet above the history-recording floor; only, therefore, accessible to something approaching more to winged and flying, rather than walking, beings; and leading to a sort of retreat, more than apartment for earthly life, immediately over the grand and final granite hall, the so-called king's chamber .... Why it was so furnished there is nothing either in the scientific or Egyptologic theories to show, though in the sacred and historic symbology it immediately reminds of what the evangelists in the New Testament promise—viz., of the angels being sent to gather up the elect before the dread period of wars and tribulations on earth begins; and also, of those elect, thus saved, meeting the Lord in the air, and being retained with Him in heaven for awhile before His second coming to establish His kingdom on earth .... to rule for ever in truth, righteousness, and universal extent, by grandly supernatural means, of which the world of the present dispensation knows absolutely nothing practically."

SECTION II.

It is not to be wondered that as the terminus of the dispensation is approached, a few faithful-hearted men who inflexibly believe the Great Pyramid is the Lord's latter-day witness to His people Israel, should be gazing up anxiously and inquiringly as to what that passage truly means. During the present year I often pondered over this question, trusting the matter would be made perfectly clear to someone, as to which of the two events the symbolic passage referred, and that sufficient light would be forthcoming to remove any existing element of uncertainty.

Late in the autumn I was specially studying certain specific features in the grand gallery, and could not satisfactorily continue my investigations without additional measurements, unrecorded in the Official Codex. Whereupon I communicated my needs to Professor Smyth, who most kindly introduced me to his friend in Egypt, Dr. Grant. I then furnished this gentleman with some points on which I desired information, to supplement the knowledge in my possession, and amongst these was one asking him to favour me with the *height* and *width* of $A_{,}$, believing, as I had previously informed the Professor, the measures *there* would be symbolic only. On receipt of my letter, Dr. Grant proceeded to the Great Pyramid, and with painstaking assiduity took the measures I required.

The Christian world, therefore, are indebted to Professor Smyth and Dr. Grant for the inestimably solemn disclosures which it is my privilege to reverently place before mankind.

The result, then, of a thoughtful and prayerful examination of the measures at $A_{,}$ enables me to submit independent testimony, positively corroborating Professor's Smyth's conclusions already adverted to, for I have been led to discover

That the Secret of the Upper Passage is Disclosed by the Measures at the Well's Mouth;

and since the latter is emblematic of the Lord's revelation from the tomb—a supernatural fact—and because the measures at A closely correspond with $A_{,}$, it follows the event symbolised by the upper passage is also supernatural. Moreover, the measures not having a *scientific* application, they must be taken as represented in the wood-cut. Let us, then, examine those at the well's mouth. To begin with the aperture at A, you notice it is square, 28 in. by 28 in., then I take the *sum* thereof, which is 56 units, and I do so because the *floor length* of horizontal passage from Eastern end *leading* to well, is exactly 56 inches; in short, this length may be considered as a pointer, designedly intimating that we are to *double* the measures of aperture. or 28 + 28=56. And here I may notice an independent confirmatory test as to the accuracy of this mode of reckoning, supplied by the grand gallery ramp holes; for on either bench are 28 equi-distant holes, their sum giving 56.* Next, the *height* of passage H being 27 units, we have two numbers, 27 and 56; but since there is no length of masonry corresponding to their sum, I take them as two factors, whence we have 56 × 27=1,512. But how are we to interpret this aggregate of units?

It is well known that in the Hebrew and Greek alphabets each letter possesses a special numerical value, and words being respectively composed of letters, it is obvious that given any word in either of these languages, and the respective letters translated into their corresponding numbers, the sum of those units will express the value, so to speak, of that word, in terms of our common digits. Bearing this in mind we are in a position to advance another step towards understanding the marvellous foreknowledge of our God. As the measures clearly refer to religious symbology, we must necessarily turn to God's written Word for further light to enable us to fully comprehend their meaning. Now, the event at the well's mouth may be designated by a single word—*revelation;* and since the New Testament writings were originally in the Greek language, I find this word is *numerically* derivable from the measures placed in that solitary spot 4,000 years ago, and were, I firmly believe, destined to be understood in after ages, as the single word ΑΠΟΚΑΛΥΨΙΣ, or with the values of the letters restored,

1 + 80 + 70 + 20 + 1 + 30 + 400 + 700 + 10 + 200=1,512. †

The two sets of numbers being therefore identical, we are compelled to admit the extraordinary fact—viz., that the word "revelation" may now be read, in the Greek tongue, at the well's mouth.

Now glance upwards at the opening $A_{,}$, and with an understanding heart behold the mystery there! Those measures, too, shall even be dealt with in like manner, though you must remember that in these days, as was foretold by the prophet of

* I have already suggested their probable religious symbology in No. 61 of the Banner, as emblematic of the earliest series of sevens enumerated in Rev. i.—v., for the reason that their sum is coincident.

7 stars	7 angels
7 candlesticks	7 Churches
7 lamps of fire	7 spirits of God
7 horns of the Lamb	7 eyes of the Lamb
28	28

† Apocalypsis=Revelation. For this new and wonderful application of numerals to Great Pyramid research, we are indebted to that esteemed Pyramidist, Mr. H. A. Powers, of America. In this unique manner is the Great Pyramid now beginning to evolve many startling secrets.

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the Lord God long ago, that with "another tongue" would He speak to His people Israel—not in Hebrew, but in English.

As before, I double the measures—viz., 28·2 + 28·0 = 56·2, and lo, we have the *same word* we found recorded at the well's mouth, only now in English, for the numerals in REVELATION = 56. And if there is in the first decimal place the figure 2, it is surely to remind us of the Second Person of the glorious Trinity.*

Thus I interpret the event symbolised by the upper passage to be no other than

THE REVELATION OF THE LORD JESUS CHRIST IN THE AIR.

SECTION III.

BUT when shall this event come to pass? The grand gallery along the floor ends in 1881 A.D., say some; in 1882 A.D., say others; but this margin of uncertainty represented by a few months ought not to be of primary importance to any, seeing the Holy Spirit has so graciously permitted us to know a little while before, so that the day might not come upon us unawares. But besides this visible monumental evidence, our Lord gave certain other indications, which we were to regard as special forerunners of that event. These signs are now being manifested with accentuated power, and may be grouped together thus: astronomical, false doctrines, political troubles, famines, &c. The signs in the heavenly bodies, or discoveries in the sun, moon, and stars.

Since 1866 the advances in physical astronomy have been marvellous — unparalleled. In the hands of the patient astronomer, the spectroscope applied to the sun and stars has told some wondrous tales about their chemical composition, motion, and disturbances, whilst recent telescopic observation has noted changes in the moon. Wherefore, whatever remarkable celestial phenomena that are yet to surprise mankind, the "signs" already given cannot be denied or explained away.

The ascendancy of famines and pestilences of late is too vivid to escape even the most ordinary observer. Then the "distress of nations with perplexity, and men's hearts failing them for fear," is being fulfilled by political and social troubles, together with an almost unexampled universal commercial depression. Men in their "perplexity" are at their wits' end "to account" for this state of things. Some attribute the cause to one set of circumstances and some to another, yet nearly all ignoring the true reason, simply because they refuse to read the signs as symptoms of a rapidly advancing crisis in the world's history, recorded in God's Word. Nevertheless, when the Son of man cometh, shall He find faith on the earth?

Take yet another sign. It was predicted by the apostle that "scoffers" should abound in the last days, and a sufficient answer is afforded in the affirmative by the very existence of a Christian Evidence Society in our midst, whilst the spirit of unbelief is everywhere rampant, touching the sacred tenets of our faith. On the other hand, we witness the reception and development, in sections of society, of demoniacal doctrines found in a morbid "spiritualism," working, or pretending to work, signs and wonders, to deceive and seduce, if it were posssible, the very elect. Lastly, we have the revival of sacerdotalism in its most repulsive form—the attempt to substitute man in the place of Christ—thus giving rise to a form of godliness, though intensely lacking its power.

Now the antidote for this state of things is for the men of Israel to speedily go forth, resolutely determined to make the Identity known, for in so doing, under God, short work will be made of all these pernicious systems. Alas! the majority of our shepherds are not sufficiently observing the signs of the times, or otherwise they would be found studying and proclaiming the cause of Israel! They do not yet seem to realise the intense force of a movement which is upheaving society, and ripening fast in all directions. Indeed, the Anglo-Israel fact claims the serious attention of the devout philosopher and sociologist, for it contains the germ of the mightiest revolution which this world has yet seen, vitally affecting every man for good.

I will now endeavour to show more exactly what the Scriptures have to say regarding the event now under consideration. Studying our position by the light of our Identity with Israel, and the complex Eastern Question, we shall, I think, presently see how marvellously clear the *political* sign of that event becomes; for I perceive Luke xvii. 23—37 forms a lucid and cogent exposition of the final stage of

THE SIXTH VIAL.

THE REVELTION OF THE LORD.

"Behold I COME" (Rev. xvi. 15).	"The Son of Man shall be REVEALED" (Luke xvii. 30).

SIGN—POLITICAL.

"And they *gathered them together* to the *place* called in Hebrew Armageddon" (Rev. xvi. 16).	"Where, Lord? Where the *body is*, there will the *eagles* be *gathered together*" (Luke xvii. 37).

When the Sultan's authority finally collapses, Britain (Israel) immediately occupies Constantinople and waterway—"the street of the great city"—also Egypt and Palestine; thus guarding, right and left, the highway to India (Rev. xi. 8). But when these things are done, Satan energises the "beast," the French-restored Empire—Anti-Christ—and France is mad with jealousy; for does she not hold certain traditions concerning the Holy places, the Lebanon, and Egypt? It does not need very much further action on our part in Syria to set in flames the old passions that prevailed under Napoleon I.—*teste* recent despatches between Lord Salisbury and M. Waddington. Where the "*body*" (Greek) of the witnesses *lie*, there will the French "*eagles be gathered together*."

The Gospel testimony ceases, the "beast" has made war and paralysed Israel's power—for three and a half years. Her power distributed in so many places, and the unexpected—to those who do not read the signs of the times—opposition of France, results in Britain's (Israels') political death for the above-appointed period. Sometime during the *gathering together* of the "beast's" armies in juxtaposition to Israel's, will the supernatural event take place—viz., the appearance of the Lord in the *air* (1 Thess. iv. 17); then happens the *removal of a certain number* of the people—*a sudden disappearance*, in fact, of a few of our acquaintances and friends. So that some are now living *who will not taste of death* * (Luke xvii. 34, 35).

"Watch ye, therefore, praying always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of Man; for as a snare shall it come on all them that dwell on the face of the whole earth."

"This generation"—age, or grand gallery epoch—"shall not pass away till all be fulfilled." The idea of *escape* is vividly given in Dr. Grant's brief description of the upper passage: "This passage," he writes, "is so incompletely executed, that it immediately strikes the observer as having been excavated simply to allow of a passage through the original solid masonry to *some object farther on that the excavator had in his mind*."

Now, it is very remarkable the coming of the Lord, and removal of certain of His people from the four winds of heaven, is thus shown to occur at the close of the sixth vial, under which the world is now living, and that not until *after that event* does the *air* receive the contents of the *seventh* vial. Then does the chronological entry into the low passage begin.

* The measure as taken by Dr. Grant in the most regular part of the passage opening is 28·25 + 28·0. He intended paying a second visit to check the dimensions, but was prevented by unavoidable circumstances. A second measure, however, would not essentially modify the first.

* The Anglo-Israel movement, now progressing so rapidly, will then have greatly extended; and this miraculous event will re-act upon the community like an electric shock, the result being a national admission in Britain, that this people is indeed God's ancient Israel (Ezek. xxxvii. 10; Rev. xi. 11).

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The storm bursts forth in awful force. The "voices" of blasphemy mingle with the lurid "lightnings" of petroleum fires, whilst the "thunders" of exploding dynamite are heard in the European capitals, shaking the earth.

But as it was in the days of Sodom, Lot went out in safety; and as in the days of the flood, Noah entered into the ark prepared for him, so Israel, still on the sea of glass mingled with fire (Rev. xv. 2), enters into her chambers and shuts her doors about her. Amid the weltering ruins of an effete and corrupt civilisation, the tabernacle of David is raised up in these islands under God-inspired men. The temple of God at TARA is now opened (Rev. xi. 19), under Divine sanction, and in it is seen

THE ARK OF HIS COVENANT.

The many in Judah who have accepted the French Anti-Christ as their Messiah, relieved of that awful woe, at length walk to the House of Israel to return together from the land of the North (Jer. iii. 18).

Thus I have briefly indicated in general outline the probable events shortly to come to pass. As to the details, further light may be vouchsafed to some as time and events develop. Meanwhile, our duty, as watchmen in Israel, is to keep His "charge" (Zech iii. 7) by proclaiming the Identity, having our loins girded, our garments about us, with our lamps burning. Such ought to be our attitude or state of preparedness amid the coming changes, patiently "waiting for the revelation of our Lord Jesus Christ" (1 Cor. vii.); and "blessed are those servants whom the Lord, when He cometh, shall find watching" (Luke xii. 37).

Advent, 1878.

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 26.)

NO. XXVII.—HOBART TOWN, TASMANIA.

IN lat. 42° 53′ South, long. 147° 21′ East, there is situated, on the banks of the Derwent, a veritable "Gate," Hobart Town, which, acquired in peace, was the means whereby Israel obtained possession of the magnificent island to the South-east of Australia, called Tasmania.

It came about in this wise: A Dutchman, named Abel Jansen Tasman, discovered this fine antipodean desolation (for so it was then) in December, 1642. He called it Van Dieman's Land, after the then Dutch Governor-General of the Dutch East Indies. A British naval surgeon named Bass found out it was an island—a fact Tasman failed to ascertain. In honour of the Dutch discoverer the name assigned to the island by the owners, the British, has been, since 1852, Tasmania. In consequence of some petty attempts of the French to appropriate to themselves the fruits of the labours of Lieut. Flinders, of H.M.S. *Reliance*, who surveyed the coasts of the island, the British Government, in 1802, decided to occupy this fine territory themselves, and thus forestall the suspected designs of our then enemies. In June, 1803, accordingly, a British expedition, headed by Captain J. Bowen, R.N., accompanied by some marines and convicts (to clear the ground, &c.), arrived in the Derwent River, to the South-east of the island, and there, far up the estuary and river, which forms a noble harbour, fixed on Risdon as the future station. Colonel Collins, who succeeded Bowen in the command, subsequently removed the new settlement to the opposite side of the river, and just under the shadow of Mount Wellington he laid the foundation, in April, 1804, of Hobart Town, so named after Lord Hobart, then a member of the British Ministry, and thus constituted, without war or opposition, but in profound peace, a most valuable Gate—now a city of 20,000 inhabitants—which led to our acquisition of the entire island.

This grand appanage of the British Empire is a mountainous country, very well watered, exceedingly healthy, with a climate like that of Northern Europe, splendidly furnished with harbours, large enough to accommodate all the navies of the world—"in the 60 miles of South-eastern coast whose jagged edge is cut by the waters of the Derwent." From Hobart Town, which, when first occupied, offered but little prospect of successful settlement, the first colonists penetrated far inland, and found fertile valleys and noble plains suited for pasture as well as for cultivation. These, under the operation of equitable land laws, were gradually occupied. Colonists from Australia, retired officers of H.M.'s army and navy, Indian officials whose work in the tropics was completed, soon took up the land as it was discovered and claimed. Stock of sheep and cattle was imported from New South Wales, and even from Europe, and gradually the island became known in the markets for its wool, its sheep, cattle and horses. Ere long its whole available pasturage was occupied. The island has passed through some difficulties in its gradual rise to its present condition of prosperity. The native aboriginal difficulty was solved by the disappearance, in time, of the entire race. They were but 5,000 or 6,000 in all when the British first appeared upon the scene. They were at first treated with shocking cruelty and barbarity by the settlers. They were fired on and slain. A war of extermination succeeded, and, at last, when kindness took the place of barbarity, and the authorities commenced a system of conciliation instead of violence, the race steadily died out, and from various causes became utterly extinct! In 1864, the last man died; and only a few months ago, the death of the last woman of this hapless race testified that, as Jeremiah prophesied in chap. xxx. 11, the Lord had made a "full end" of this nation of savages, among whom He had scattered His people Israel. Another difficulty, arising from the British convict system, which discharged annually a large number of the vilest characters on the shores of Tasmania, was obviated by the abolition of transportation to the island in 1853.

The gold discoveries in New South Wales, in 1851, caused a large exodus from Tasmania, which has operated adversely on the growth of its population, though beneficially, in purging the community of its criminal element. "A more peaceful and better behaved community does not exist in the Australian Colonies" than that now located in Tasmania. This fine British colony has become one of the nations attached to the central link in the West, by the acquisition of responsible government. Its two houses of legislature, its representative system, its popular suffrage, its vote by ballot, with the power of self-taxation, and entire independence of the mother country, in all respects but the single tie of the viceroy, constitute it all but an independent nation. The rapid advance made by this colony in population, exports and imports, may be judged by the following facts, which speak loudly of wonderful progress. In 1863, the colony imported goods to the value of £902,940, and exported to the extent of £999,511. In 1876, the total exports were £1,130,983. The tonnage employed then inwards, was 117,681; outwards, 116,143. The stock of sheep, in 1863, was 1,800,811, and the land under cultivation, 267,173 acres. The population then was 91,519, now, 104,573. When it is considered that the colony was founded only in 1802, these figures prove wonderful progress in 60 years; and in the results since that date, in all the particulars we have named, we see evidence of more decided progress still. "If Tasmania has made a less rapid advance than its sister colonies in Australia, it may look forward to a happy and prosperous future;" for it is, in truth, one of the "company" of Israelite nations attached to the old mother in the far-off "Isles of the West," and, with the giant sisters growing up on the island continent hard by, promises, ere long, to be as prosperous and as great as any of them. All this prosperity and all this greatness has God conferred upon this island, in its connection with the parent State in the West, in consequence of the original acquisition by the British of the "Gate"

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Hobart Town, in 1802; for "the Gate" being secured, the country was conquered and occupied, and so it has come to pass that, as God gave "the Gates" to Israel, He has, by the possession of Hobart Town, transferred the entire island of Tasmania to our favoured race—a possession and a gift which shall last for ever; for the gifts and the calling of our God are without repentance (Rom. xi. 29).

(*To be followed by a paper on New Zealand.*)

PHILALETHES AND "THE GATES."

To the Editor of the "Banner of Israel."

DEAR SIR,—I have only just noticed J. B. R.'s "answer to Philalethes," in your issue of November 20.

Will you allow me to respond to his request that I would "explain explicitly the position I have taken up?"

I must first remark, that the phrase "spiritual Gates" is not mine, but has been put into my mouth.

My position is simply this: that these prophecies respecting Israel have (as apostolic interpretations have shewn us) a *double* meaning—a higher and spiritual, as well as an earthly and literal one.

The particular prophecy in question ("Thy seed shall possess the Gate of his enemies") I conceive to have been *literally fulfilled* (as J. B. R. will see by reference to the "Israel of God," p. 71), but to have a further spiritual meaning. Its phraseology is that of the time and country; the meaning being, unquestionably, *victory and dominion over enemies.*

Spiritually, therefore, it is similar in import to numerous other promises throughout the Old Testament—*e.g.*, that in Psalm xci., "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet," where a different figure is employed (compare this with Rom. xvi. 20).

J. B. R. asks, "Who are our spiritual enemies?" He is, I suppose, unacquainted with the "Church Catechism," or the phrase "ghostly enemy" would be familiar to him. But may I ask him to look at Eph. vi. 12, and 1 Pet. v. 8?—"We wrestle not against flesh and blood, but against principalities and powers . . . . Your adversary the devil," &c.

That "spiritual" means "*consubstantial*" or *unreal* seems a frequent mistake, which leads to misconception of our views by Anglo-Israelites. "Spiritual" surely means dealing with *eternal realities*, the *substance*, rather than the *shadow*, in contrast to the passing and vanishing affairs of earth.

The enemies of the "Israel of God" are indeed intensely real, and there is nothing "shadowy" about the Christian conflict, as those engaged in it can testify, nor is it an "unsubstantial" *victory* which shall crown that conflict—the great triumph of the powers of good over those of evil—foretold of old in the words, "Thy seed"—which is Christ and His Church (Gal. iii. 16; Rom. iv. 11—16)—"shall possess the Gate of his enemies;" and later on, in the promise of our Lord, "The Gates of hell shall *not* prevail against My Church"—a victory surely more "worthy of being the subject of Divine revelation," than the possession of Constantinople by the English!

The distinction J. B. R. draws between "My enemies" (God's), and "his enemies" (Israel's), I cannot see; for God's enemies are ours, if we are fighting under the banner of Christ as His "faithful soldiers."

PHILALETHES.

Dec. 11th, 1878.

To the Editor of the "Banner of Israel."

SIR,—When I asked Philalethes, in the BANNER, who were his spiritual enemies, I had an idea he might include among them the Emperor of Russia, or the Pope and his clergy, or Mohammed and his representatives, or you, or me, or any one who might have the misfortune to differ from his views on religious subjects. He, however, explains he means only the devil and his angels; and concludes that I had never heard of these ghostly enemies. He could scarcely be serious in stating that conclusion; so, probably he was not in earnest, and I may let it pass, as well as the lecture he favours me with about the Christian conflict, the substance of which no one will contradict, though I observe that Philalethes, in his book, says that Anglo-Israelites ignore these things. He says, at page 110, it is vain for us to deny it, and I will not take up your valuable space with a useless reply to so wild an assertion.

Philalethes explains his position by declaring that the promises concerning Israel have both a literal and a spiritual meaning. Now, any one who will read Gen. xiii. 14—16, xvii. 8, xv. 18, and many others, will see that some are not capable of any spiritual interpretation at all. Other promises, which I need not cite, bear a spiritual interpretation only when dissociated from their context. Those of the promises again, which can best be drawn into Philalethes's views, can only be so drawn if spiritual Israel be considered to be a great body of people, fulfilling *as a body*, and not otherwise, *all the conditions* by which that body should be identified if it is to be held to have quite supplanted literal Israel in the promises. This it does not do. Any one who runs may read; and I see no use in going over all the ground, so often gone over already by yourself and other writers.

Almost any meaning can be put upon texts read separately, and without reference to the circumstances to which in their proper place they refer; and many can be even made to appear to contradict each other, when so read by persons of opposing views, who have an interest that way. Philalethes should, therefore, read the promises under discussion, with their context, and not chiefly in connection with St. Paul's PARALLEL OF ILLUSTRATION, when he was arguing on a purely spiritual subject, which he found it hard to explain to his readers without referring to a temporal matter they were familiar with.

Philalethes, in virtue of his figurative explanation of the term *Gate*, claims power and dominion over his spiritual enemies on *their own ground*. Refer to his book, page 71, and there you will find it so stated, and the words "their own ground," in italics too. That he may eventually, by the grace of God, conquer in the Christian conflict, is, of course, quite possible; but that he, or any other live spiritual Israelite, has dominion over the devil *on his own ground* is rather too much for him to claim. Rather, I should say, it is more than any man can do to boast complete dominion over himself. The devil often gets the better of the best of us. Philalethes must have more spiritual pride than is good for him, if he really thinks he has power and dominion over the powers of evil *on their own ground*. I fear one of his spiritual enemies interferes to prevent his being able to accept God's plain promises in their plainest sense. Cannot Philalethes see that, if he had the dominion he claims, the Christian conflict he boasts of would have no longer any existence for him? and yet he says, it is a terrible reality and continues. Where then his dominion over Satan on Satan's *own ground?*

Philalethes admits a literal meaning (see p. 71 of his book) for the promise of the Gate, but says it had its fulfilment in the conquest of the land under Joshua, and more fully in the time of the Empire of Solomon. Now the promises as given to Abraham and quoted above are truly magnificent in their conception; but the fulfilment of them, with which Philalethes is content, is a *very* small thing. God was to give for an everlasting possession to Abraham and his seed all the land from the Nile to the Euphrates; but Philalethes is content with the land between the Peninsula of Suez and Tyre—a piece of country which may be compared with the Principality of Wales. Solomon received tribute from a few petty kings on his borders; but I am not aware that he possessed any of their Gates. The fact is, the people of Israel, during their tenure of Palestine, were rarely masters of their *own* Gates, to say nothing of those of *their enemies*. Philalethes, however, says the promises were conditional. I say they were not. The promises as given to Abraham were *the reward of what he* HAD DONE, and carried *no* conditions. They were repeated in the same strain to Isaac and Jacob. We hear *nothing* of conditions until the time of Moses; but the promises, as he repeated them to his followers, cannot be held to cancel the very positive assurances God had given the patriarchs. These *very positive assurances* still remain to be fulfilled. This matter cannot be glossed over. When Israel and Judah shall again return fully to their allegiance to their God, the promises will again be found *realities*, and not *figures of speech*. Can Philalethes, or anyone else, show me a single text which might lead one to expect that more than three-fourths of the seed of the friend of God were to be utterly lost and disinherited? No, certainly not; but there are very many which promise final reconciliation with God to both the great divisions of the Hebrew people. The *literal* fulfilment then has *not* yet taken place.

Philalethes says he cannot see the distinction I draw between the words "his enemies" (Israel's) and "My enemies" (God's); but the distinction remains. In Eastern languages the superior speaking to the inferior does not go out of his way to be over polite. There was no reason why God should be made to appear to speak in a complimentary strain to a mere mortal. The reason why Philalethes does not see the distinction, is, as he explains it, very weak.

In conclusion, I wish to call the attention of Philalethes and his fellows to the advice given by Gamaliel, at verses 38 and 39 of the 5th chapter of the Acts of the Apostles, lest haply they be found to fight even against God.

J. B. R.

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(*Motto of Her Majesty's Most Exalted Order of the Star of India.*)

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 109. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 29, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE POLICY OF ANNEXATION IN AFGHANISTAN, AND THE GATES.

IT is pretty clear now what Israel's Government means to do in the newly-occupied territory in Afghanistan. The orders have gone forth, and General Roberts, as the representative of the nation, has told the Turi chiefs, in and near the Kuram Valley, what Israel demands, and what the Afghan Tribes have now to expect there. She means, he said, permanently to occupy the Gates, also, of course, the country conquered from Jellalabad to the Shutar-gurdan Pass. Beyond that again, up to the Pisheen Valley, if not to the town of Candahar itself, the country is to be, no doubt, included in British territory. The thin red line of annexation has thus already been drawn through the new provinces to mark the change of ownership. General Roberts' words, as telegraphed by the correspondent of the *Standard*, on Dec. 30, 1878, plainly prove that the former spoke at the durbar as the mouthpiece of the British Government. His words were reported as follows:—

Addressing the Khans, General Roberts impressed upon them emphatically that the Ameer's rule had for ever passed away in that part of the country. He warned the chiefs, therefore, that they must henceforth look to England as their Sovereign Power, and must give a loyal adhesion to the British Government, which was strong to punish mischief-makers and peace-breakers, and generous in its rewards to those who loyally aided in the work of reconstruction. Henceforth they must look to the Government of the Empress, and not to that of the Ameer. Under her they might rely upon protection from all enemies, and upon being able to live peaceably and without that oppression to which they had long been accustomed. The exact form which our administration would assume in the Kuram Valley was not yet definitely settled. In conclusion, General Roberts presented to them Captain Rennick as their political officer. He would give them every assistance in their relations with the new Government. To him they must address themselves, and any complaints which they might have to make would be carefully investigated by him.

These words are clear and without any ambiguity at all. The conquered territory is British. "The Lion" has "gone through; he has both trodden down and torn in pieces, and none"—no Russian, no Afghan—"has been able to deliver." And why? Because the British are the "remnant of Jacob" living "among the Gentiles," and the Lord in Micah v. 8 allotted this particular rôle to the House of Israel. Therefore perforce she must accomplish it. Hence Ali Musjid fell, hence General Roberts stormed the Peiwar Pass, and caused the enemy to flee like deer, though they far outnumbered their British assailants. Hence, too, the Quetta Field force under General Stewart has met with no opposition, and it is reported those troops have already occupied Candahar itself without serious conflict with the enemy, or apparently with anything but the goodwill and consent of the population of those parts. But there has been another reason to account for the successful policy of annexation followed in this case. The country occupied and conquered includes the great Gates of North-west India within its bounds. Those Gates were destined to be Israel's possession under the primeval gift of God Himself to "our forefather Abraham and his seed for ever." In the fulness of time, therefore, God gave them all four into our keeping, and with them we must hold that moderate amount of adjacent country, which will enable us to arrange for "the scientific frontier" in place of "the haphazard" one hitherto in our possession, dividing us from our treacherous neighbours North-west of the Panjab.

A corroboration of our constant contention, that these four passes are the true Gates of India, lately appeared as blind testimony in the leading article of the *Liverpool Daily Courier*, Dec. 28, 1878. Discoursing on the probabilities of Yakoob Khan coming forward now his father is a fugitive from the throne, the editor went on to say:—

The Viceroy of India, who is entrusted with the responsibility, will not repel any amicable advances that Yakoob Khan may make. He will rather facilitate reconciliation and smooth the way for friendly relations. There never has been any desire on the part of the British Government to press Afghanistan to extremes. The sole purpose has been to terminate the mischievous league into which its Sovereign had entered with England's enemies, and to obtain material guarantees against danger to the North-west frontier of India. Practically these ends have already been attained. The Muscovite emissaries have been driven out of Cabul, and the potentate who with suicidal perversity encouraged them is a fugitive from his capital. The military peril of an exposed and indefensible frontier has also been removed by the mountain chain having fallen

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into the possession of the British forces. The latter advantage, once secured, cannot again be sacrificed. It cannot be permitted that India should be exposed to the jeopardy of Northern hordes pouring into the plains through the Kyber, the Bolan, and the Kuram passes. *These Gates of the Hindu Koosh—the outer doors of North-west India*—ought to be in the keeping of England for the safety of her own territory, and no doubt this condition will be a *sine quâ non* in the negotiations for peace. Nor is it probable, after past experience of the hollowness of treaties, that England will be content with mere verbal assurances of future good behaviour on the part of Afghanistan. Such guarantees must take a more tangible and material form, and no doubt the new Ameer will be predisposed to concessions of this nature. England has no desire to undertake the protectorate or internal administration of Afghanistan, but she must have accredited representatives at the court of Cabul to watch that no policy inimical to British interests is being pursued. This adverse policy was the real motive for Shere Ali's refusal to receive the British Envoy. He was in secret conspiracy with Russia against England, and the heavy penalties which have ensued upon this blunder ought to serve as a warning to Yakoob Khan. Certainly it will operate in this way in guiding England's future relations with Afghanistan, and therefore the new Ameer will be well advised to bow to the inevitable, that of looking to London rather than St. Petersburg as the source of safety and permanence for his dynasty.

The reader observes, of course, that the worthy editor—adopting all unwittingly Bible phraseology—

1. Describes Israel's new possessions as the Gates or outer doors of North-west India (Gen. xxii. 17).

2. That the Gates, once secured, must be retained by England—*i.e.*, by Israel—for ever. The gifts and calling of God are without repentance (Rom. xi. 29).

3. That the Russians are the enemies of the British (Israelites), which was God's prediction directly in Ezek. xxxviii. 2, and xxxix. 1, and constructively in Gen. xxii. 17, xxiv. 60.

In regard to the general question of the international rectitude of our conduct originally in interfering at all in Afghan affairs and compelling the late Ameer to receive our embassy, we have heard many assert that our conduct was utterly indefensible, since we had no right to demand that the Afghan ruler should, if he were unwilling, accept our envoy and embassy, still less to fasten a war on him by reason of his refusal. We rather put it by way of illustration thus:—A sees B, his neighbour, gradually assuming a hostile attitude towards himself, and at last detects him in the very act of introducing barrels of gunpowder into his (B's) house, and hears him distinctly arranging them against the party walls in view to blow up A's premises. What is A to do? He is the stronger of the two, and self-preservation demands of him that he should take some step needful to secure himself, there being (we must suppose) no local municipal authority to whom the aggrieved party may appeal. That step is to enter A's house, to see for himself the preparations made for his detriment, and, if possible, to remove them. It would be needful also for A to watch B's "Gates," possibly also to take "possession" of them, in order that no more barrels of powder should be conveyed inside for whatever purpose. If A takes these steps as against B, who can blame him? The law of self-preservation overrides every other, and as in A's case, so in Israel's, the latter had clear right on their side, when seeing the cordial reception given by the Ameer to their deadly enemies—the Russians—they demanded that British agents ought and must have access to the interior of Afghan territories in order that they might see for themselves and report to their Government what the Russians were doing on their frontiers. Failing that, the British had the right, as A would have had in B's case, to post guards at B's "Gates," the matter being one of life and death to A, and taking possession of them by force, compel the Afghans to keep the peace in future, and give material guarantees or securities besides, that they would ever conduct themselves as faithful neighbours. Such is our view of the political aspect of this question. Being Israel, we have no doubt that "the Gates" have now been given us as promised by our God, and the result of further operations, we think, will be to place Afghanistan under British influence entirely, and wholly to exclude the Russian. "There is no room in Afghanistan," as Mr. Goschen and the Liberal party admitted in the late debates on the Vote of Censure, "for Russia and Great Britain together." One or the other must be supreme, and God means Israel to have the mastery, as we know, because He promised that "the kingdom and dominion and the greatness of the kingdom under the whole heaven (therefore in Afghanistan) shall be given to the people of the saints of the Most High"—that is, "to the children of Israel," the British (Dan vii. 27; Psa. cxlviii. 14).

The drama of God's dealings with the "earth" being about to be closed with the Eastern Question, we believe the Lord is settling His people Israel, East and West, into their final allotments before the last concluding overthrow of the Gentile nations takes place, and therefore we look on Israel's late policy in Afghanistan as a sound, God-honoured, God-guided policy—one which will stand in spite of all that Lord Beaconsfield's bitter enemies can say or do against it. Wherefore, brethren of the House of Israel, we call on you again to praise the Lord for all His mercies to our undeserving race, and for bringing our "blind" nation along the thorny path He is causing us to travel now so safely, as it is this day. Again we say, Praise ye the Lord.

GRACE IN THE DESOLATE HERITAGES.

By Piazzi Smyth, Astronomer-Royal for Scotland.

If "one touch of nature can make the whole world kin," what should not a series of evidences of reality of faith in God's Word, and promises, and approaching performance of some of His grandest intentions towards man; what indeed should they not do, accomplish, and bring about with much love and charity too, between Christian and Christian? At the least it might induce them to confer still more frankly and trustingly together on the hope that is in them; to compare their interpretations of difficult passages; and take courage from the preponderance of points whereon they agree perfectly, though the world sees nothing in them yet.

Amongst other sources of information, I must confess to having some pre-disposition to listen to opinions from over the sea; from those of our countrymen whose mission it has been to plant and people the desolate heritages destined of old for Israel. Those hardy pioneers have crossed a wider than earthly Jordan, have in a manner finished a life, perhaps full of troubles, on this side of the ocean; and, in many cases, after multitudinous wanderings in the very shadow of death and instant destruction, have risen, by the grace of God, to a new life in distant regions on the other side of the world.

Such men must have been schooled into thinking seriously, originally too; and though they may have wandered far from the sound of church-going bells, they have with them the Book which is diviner than any church tower or painted-glass window in the old land;—a land still so extensively burdened with relics of ancient superstitions, as well as mediæval edifices of a priesthood we are all now heartily ashamed of,—that the *Book* hardly fills so large a part of our horizon as it ought.

To some of us, the absence of the machinery of a State religion in a new country, might suggest the idea that there would be a forgetting there of God, accompanied by a growth of violence, Atheism, and all unrighteousness; and perhaps it would be so with most colonists of Gentile origin, prone, if not predestinated, to such disastrous courses.

But thanks be to the God of Israel, who, if He required

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Israelites to go forth in order to prepare the distant scenes of His promises of old, against the time when the old country should have become too strait for the teeming multitudes there, yet He not only gave His Book to go with the expatriated, but imparted to them an understanding head and loving heart for its continued study and daily perusal. And now behold the gracious result! For equally in our newer colonies of Australia, and what were our older "plantations" in North America, a people is growing up who appreciate the Bible as a rule of faith, and a Divine history of the world, past, present, and future, fully as much as the best amongst ourselves; perhaps even more so.

At all events there is a directness about these students of the Book, and little but the Book, in the wilderness, which is refreshing, almost re-animating to those moving in an atmosphere of long-established social expediences and polite diplomacies. But, more than all the rest, is it encouraging to find up to what a saving extent the simple study of the Word has enabled men, so widely separated on the earth's surface, yet to arrive at nearly similar conclusions as to the time, the full time, for the performance and realisation of some of the greater prophecies, being now almost close at hand.

The Pilgrim Fathers knew nothing of these chronological features, and did not require to know them. But they faithfully kept the lamp of the Gospel message alive, that Gospel which must first be preached to all creatures; and insisted on the indispensable foundation of personal Christianity, and the individual confession of salvation by Christ's atonement alone. Thus they performed their part in their day; and now, a Wiser than any Pilgrim Father is causing the pure faith they so long nourished and brought up, to bud forth simultaneously in far distant regions, with an understanding of new promises, but exactly in the manner appointed of old for this time in which we live, or are approaching to, and for this time only of all the ages.

I am myself the unworthy recipient of such frequently grand letters from wholly unknown writers across the seas, that I hardly think myself justified in keeping them all locked up in a drawer. They must have been intended for wider usefulness than merely my own edification and strengthening in the faith; and as one example, specially to show Bible Christians here the equable progress and simultaneous advance now making by both Manasseh and Ephraim in learning, and believing too, from the Bible, what is to come upon the earth, I venture to contribute the following letter, in all its *naive* feeling and unstudied manner, to the instructive columns of the BANNER:—

Ocheltree, Johnson Co., Kansas, U.S.,
November 28th, 1878.

BROTHER SMYTH,—For many years I have been a believer in the soon and personal coming of our Lord and Saviour, and have carefully examined all the proofs on that subject that have been brought to my notice, and am now fully convinced that the close of this dispensation is at hand.

It has been but a short time since my attention has been called to the testimony of the Great Pyramid, and the Identity of the Anglo-Saxons with the Lost Ten Tribes of Israel. At first these things appeared to be very frivolous and of little importance; but it seems to me of late that the Lord has opened my eyes, and given me a broader, grander view of His mighty plan. I am now anxious to know the whole truth concerning the two subjects named—that is, the Great Pyramid and the Identity.

I am not acquainted with anyone in this part of the United States (Kansas) who takes any particular interest in these subjects; and not being very well supplied with this world's riches, it is not easy for me to obtain just what I want. Nevertheless, through the columns of some of our periodicals (*The Rest, &c.*) I have obtained much valuable information, for which I am very thankful.

I sometimes lecture on the fulfilment of prophecy, signs of the times, &c.; and as I intend to make an extended tour this winter, I wish to get all the information upon these new subjects that may be possible. The great masses here have not even heard of these things. The professed Christians of the orthodox Churches are just as ignorant of these facts as the non-professors. True, there are some in all Churches who have been awakened to the great fact, that some mighty change is about to take place in this world's affairs; but even their ideas seem to be vague and uncertain. You will see by reading the results of their deliberations that they are beginning to study *now* just where the Adventists did over thirty years ago.

Many of those who accept the doctrine of the personal coming, ridicule the idea that the Great Pyramid could have been designed by any other than an Egyptian king; and look upon a man who advocates the restoration of Israel as bordering on idiotcy or insanity; and I regret to say that many of our Adventist brethren scout these ideas as ridiculous and absurd.

So far as these grand truths are concerned, the people have not fairly begun to get their eyes open; and knowing this to be the case, I have long felt a desire to do whatever was in my power to remove the blindness from my fellow-men. I wish to learn from you to what extent the great truths, so loved by us, are believed in your own country (Great Britain). Do these doctrines obtain among many of the nobility? Are the members of the Royal Family in the least impressed by these views?

There is much discord among the different expositors of prophecy, and signs of the times, in this country. I often wonder that the Lord would allow so many to be in darkness who seem to be diligently seeking the light. But we know that He will do all things well, so we bide His time. What is your opinion concerning the period of time to intervene between the coming of Christ to translate His saints and the full establishment of His glorious kingdom? Do you think that the "seven vials" (Rev. xv. 7) contain the seven last plagues; and that they will all be poured out in the interval of time mentioned?

I have long believed that nearly all prophecy has a two or threefold fulfilment; that many things which were looked upon as fulfilments, were only types, pointing to something yet to come. I think that, during the interval, earth's grand drama will be enacted; by the side of which all other acts have been mere rehearsals. I think the image must stand on its feet, complete in all its parts, ere Christ smites it to the dust.

In conclusion, I will say, I am striving to learn the *whole* truth, ever open to conviction; prepared to believe "all things" until *God's words* prove them false. As regards the nature of the kingdom, I believe very nearly with N. H. Barbour, publisher of the *Herald of the Morning*. I believe also that God will bring *all* Israel up out of their graves, and permit them to be instructed in the way of truth. If you can send me any tracts, I will distribute them, and whatever truths I may find therein, to the best of my ability, and repay you so far as may be in my power.

Your brother, in the hope of eternal life,
F. G. W.

GREAT PYRAMID CHRONOLOGY

RECORDS ITS OWN A.M. DATE AND THE 6,000 YEARS OF EARTH'S DURATION AS MAN'S HOME.

BY THOMAS CLARK WESTFIELD.

AFTER a careful perusal of the last edition of Professor Piazzi Smyth's most excellent work, "Our Inheritance in the Great Pyramid," it struck me as being very remarkable that the date assigned for the construction of the Great Pyramid should be given as B.C. 2170. It appeared to me that to reckon the years antecedent to a long distant event was a most unusual way of signifying the date of erection of a building, and the difficulty is not altogether got rid of by its undoubted prophetical character. The thought therefore suggested was, to endeavour to ascertain if anything very prominent about its construction would indicate the date of the world (A.M.) in which it was founded. Well, the result of this investigation is, that I believe we are face to face with this date on approaching the entrance passage, which is given by the number of square Pyramid units contained therein. Who has not been struck by the dimensions of this passage? It is the first feature that obtrudes itself upon the notice, and it appears that no satisfactory reason has, as yet, been assigned for it. Nor do I think what is now suggested, by

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any means, embraces the whole of the significance, although it may perhaps be considered of some importance. Referring to the table of measurements of the entrance passage given at p. 332 of the above work, and taking the minimum measures for the reasons stated in the preceding paragraph—viz., the abrading and exfoliating influences—I found on reducing them to Pyramid units, and multiplying the height by the breadth, it gave me the sum of 1948·5270 square units. Therefore, say—

Date of building of Pyramid . { A.M. 1949 / B.C. 2170 } = 6,000.
Length of Grand Gallery indicating A.D. 1881

Thus showing the termination of the 6,000 years of the world's history at the close of the present dispensation about the year 1881. There appears to be a peculiar fitness in this proposition. Time past being represented by a square compacted mass. Time passing and future, by a long continuing floor line.

ARE THE DANES AND THE FRENCH, GENTILES? AN OBJECTION ANSWERED.

A DOUBTING friend, to whom the above is a difficult puzzle, has sent it to us for solution, and we have accordingly endeavoured, to the best of our ability, to return a satisfactory answer, of which our readers shall have the benefit; and they must judge whether it be a sufficient one or not. The question was put to us in the following form: "It is stated by Mr. Edward Hine, and also by you in your works, that 'the Normans are the Tribe of Benjamin, and the so-called Norman Invasion was only the Tribeship rejoining the others in Britain.' Now Mr. E. Hine says authoritatively that Britain contains the whole of the Ten Tribes, and that the nations North-west of Europe —*viz.*, Norway, Sweden, and Denmark—are not parts of Israel, and must therefore be Gentiles. It is well known that the Normans arrived (in that part of France from which they took their name) from Norway, and were mostly younger sons of various families. I therefore think," added our questioner, "that if the Normans are Benjamites, and therefore parts of Israel, the Norwegians must necessarily be Israelites too, and the present inhabitants of Norway being descended from these people must have a claim to be the children of Abraham as well as the Anglo-Saxon race. Similarly, if the Danes, whose piratical attacks on England caused such trouble to the people of this land, were Israelites, what must the Danes of the present day be? Israelites or Gentiles?"

Such was the inquiry—an interesting one, no doubt—but one exhibiting a weak point or two in the armour of the objector, of which he probably had no suspicion.

For 1st. How did he know that the Northmen who left Norway for Normandy, and eventually landed in England, were all *younger sons of various* families? or,

2nd. If they were such, that the elder branches did not in course of time follow their younger branches? or,

3rd. Die out where they had their domicile?

The inquirer, too, jumped to the conclusion, for which he has no proof, that the Norwegians and Danes of the present day are the lineal descendants of the families whose younger scions landed and plundered the East coasts of England, or landing after the battle of Hastings in A.D. 1066, conquered the Saxons and fell upon their spoil. The answer that we sent to our friend was to the following effect:—

Allowing that the Normans were clans forming a portion of the Northmen and Danes of Norway and Denmark, there is no evidence to show that the younger sons alone left their homes, or that those they left behind them were of the same race as the emigrants who settled in Great Britain. Because certain clans or Tribes of Northmen leaving their homes in Norway and Denmark invaded England, and landed on the North and Southern coasts (some *viâ* Normandy in France), that fact cannot prove *per se* that the people out of whom the invaders came were of the same race? For instance:—Every year there arrive now shiploads of Germans, Danes, Swedes, and other foreigners at New York, all having left for that spot from (let us suppose) Liverpool in England. Does this fact prove that all the residents of Liverpool are Germans, Danes, and Swedes? Surely not! It is merely evidence that some Germans, some Danes, and some Swedes have, in some way or other, found their way to Liverpool, and have thence passed over by ship to America. Again, it is a common sight to see landing every week at Southampton ship-loads of English—*i.e.*, British—men, women, and children who have come from Calcutta, Madras, and Ceylon. Does this fact prove that Calcutta, Madras, and Ceylon are peopled by British subjects, and all the inhabitants these shiploads of British passengers left behind them, are British-born subjects too? It is well known that is not the case! The only proper inference we can draw from the facts witnessed at Southampton is that somehow or other, by perfectly natural arrangements, British-born subjects have found their way to Calcutta, Madras, Bombay, and Ceylon, and that periodically they arrive in shiploads from those parts, and land in Great Britain, just as the ancient Danes and Northmen landed in the North, East, and Southern coasts centuries ago.

Taking another case, there seems no more reason to conclude that the Danish pirates, who plundered and then settled on the English coasts, being Israelites left behind them as the masses of their late fellow-countrymen more Tribes of the same Hebrew people, than there is to decide that when the Twelve Tribes left Egypt in triumph in the old days, those they left behind them were of the same race as themselves. While they were together living in Egypt, there was clearly nothing to distinguish the Israelites from their task-masters and hosts, the Egyptians, for when they went out, a great mixed company, to bury Joseph in the land of Canaan, God's Word tells us the people of that land (the Canaanites) "seeing the mourning in the floor of Atad, said, This is a grievous mourning to the Egyptians—wherefore the name of it is called *Abel-Mizraim* (the mourning of the Egyptians), which is beyond Jordan" (Exod. l. 11). The fact was, however, the Canaanites were in error as to the ethnic character of the proceedings, for the mourners were not Egyptians chiefly, but Hebrews, and a mistake arising from the *contact of the two races* was made between them by the foreign spectators. The Lord God of Israel, however, though man could not distinguish, did eventually separate the Hebrews from the Egyptians, and brought them out "by a high hand and by a stretched out arm" from the land of bondage, and the same God, by the same power, separated "the wanderers" from among the Gentiles whither He had scattered them, when He planted our Israelite Danish and Norman ancestors in this land, as He distinctly promised He would in Ezek. xi. 16, 17, and Amos ix. 9.

While we argue in this way, however, we hold (as our readers are aware), and have always maintained, that it is very possible, nay, very probable, that all along the route by which Israel came to this land there may be "rifts and remnants" of that race left behind, unknown to us now, whose existence cannot be proved, but whom the Lord knows. These, when "the great trumpet shall be blown," shall come forth with those which are "ready to perish in the land of Assyria," with the "outcasts in the land of Egypt" (meaning perhaps in Germany and in France, if H. R. be correct), and shall, with Israel of the isles, the great Ten-Tribed nation, "worship the Lord in the holy mount of Jerusalem" (Isa. xxvii. 13). May He hasten that day, and give us all, nationally, the meetness to stand in His sight, and to become as "the righteous Nation"—"a name of joy, a praise, and an honour, before all the Gentiles of the earth," to the glory of His great name (Jer. xxxiii. 9).

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TESTIMONY FROM THE AUTHOR OF THE "KINGS OF THE EAST."

By L. G. R.

In the preface of his second edition, our author commences by saying that "Reflection and research have enabled him confidently to state, from a close comparison of history with the prophecies, that the Empire of Britain is the Empire of the stone," and though this conclusion may be novel, he trusts that inquiry will only prove that it is well founded.

To prove that Britain is addressed as the "Kings of the East," he says :—

The question asked of the islands is the next subject for consideration. The words are, "Who raised up the righteous man 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 (Isa. xli. 2, 3). By referring to the Bible, it will be observed that the word "man" is not in the original, and the whole passage shows that the rendering ought to have been, "Who raised up the righteous Power from the East?" and that no mistake should be made in understanding what Power is meant, a peculiar mark is fixed upon it by the prophet, which none other Eastern Empire has ever borne. In tracing the rise and progress of the Mohammedan conquerors Eastward, it was stated that they entered India by way of Cabul and the Indus across the Western or North-western frontier. Timur also went to India by the same route. But the Power under consideration it is said, "He pursued them (the princes of the East) and passed safely; even by the way that he had not gone with his feet." Where all other conquerors went by land and pursued their conquests on land, it was reserved for the British East India Company to go there by sea and pursue the princes of India on land, or by the way which in going to India they did not tread with their feet.

It is now evident why the question is put to the islands, for who is so well able to answer it as Britain? To the inhabitants of these islands every circumstance which is connected with the history of the Company ought to be familiar, and the particulars are in their possession, whilst other nations have to gain their information from them. The singular constitution of the Anglo-Indian army presents a feature well worthy of regard.

In the government administered by the Company, the most striking feature is that military force by which their extensive dominion was originally acquired and is still held in submission. Its composition is perhaps more remarkable than that of any army ever levied. India is subjected to a foreign yoke by her own troops, paid with her own money. So that, in fact, India is preserved to us by her own people and the cost of government paid by her own treasure. In every way that the Anglo-Indian Empire can be regarded it is "given" to this country. The more history is studied, the more clearly will it become manifest that the words of the prophecy are strictly fulfilled—that in the history of British India they meet their complete accomplishment, and were constrained to acknowledge that the nations have been "given" before us.

The proof of the British being a righteous Power rests upon the testimony of the natives of India themselves, whose arguments are advanced by our author to substantiate his views. They are very telling and true.

WHAT THE RUSSIANS SAY OF THE NEW GATE.

The Russian *Exchange Gazette* said in July, 1878, "Cyprus lies along the great naval route through the Suez Canal to India, and is much nearer the Dardanelles and Bosphorus than Malta. It becomes for England a third station on the naval route from the Atlantic to the Indian Ocean. Since, in 1864, the Palmerston-Russell Cabinet gave the Ionian Islands to Greece, England, on this route, has only had two stations, Gibraltar and Malta. When Lord Beaconsfield purchased, two or three years ago, on account of the English Government, the greater portion of the Suez shares, England acquired in that Canal Company a preponderating influence. But between Malta and Suez there remained for the English a considerable open space, which is now broken by Cyprus. This island, from its proximity to Anatolia and Syria, is of great importance to England in connection with her protectorate over Asia Minor. And England has gained all this at the small cost of the £6,000,000."

THE LATE PRINCESS ALICE.—LETTER FROM THE QUEEN.

To Philo-Israel,—I trust you may find space for Her Majesty's gracious letter. It shows the real nature of the ties that bind the nation to their beloved Sovereign, and should be recorded in the columns of the Banner of Israel.

Yours faithfully,
J. S. Anderson.

Upper Norwood.

(From the Supplement to the *London Gazette*.)

Whitehall, December 27, 1878.

The following letter from the Queen has this day been received by the Right Honourable the Secretary of State for the Home Department :—

"Osborne, Dec. 26, 1878.

"The Queen is anxious to take the earliest opportunity of expressing publicly her heartfelt thanks for the universal and most touching sympathy shown to her by all classes of her loyal and faithful subjects on the present occasion, when it has pleased God to call away from this world her dearly-beloved daughter, the Princess Alice, Grand Duchess of Hesse.

"Overwhelmed with grief at the loss of a dear child, who was a bright example of loving tenderness, courageous devotion, and self-sacrifice to duty, it is most soothing to the Queen's feelings to see how entirely her grief is shared by her people. The Queen's deeply-afflicted son-in-law, the Grand Duke of Hesse, is also anxious to make known his sincere gratitude for the kind feelings expressed towards himself and his dear children in their terrible bereavement, and his gratification at the appreciation shown by the people of England of the noble and endearing qualities of her whom all now mourn.

"Seventeen years ago, at this very time, when a similar bereavement crushed the Queen's happiness, and this beloved and lamented daughter was her great comfort and support, the nation evinced the same touching sympathy, as well as when, in December, 1871, the Prince of Wales was at the point of death.

"Such an exhibition of true and tender feeling will ever remain engraved on the Queen's heart, and is more to be valued at this moment of great distress in the country, which no one more deeply deplores than the Queen herself."

LORD DUFFERIN ON ISRAEL'S COMPANY OF NATIONS.

At a banquet given to Lord Dufferin at Belfast, on Tuesday evening, November 26, 1878 (the mayor presiding), his lordship made an excellent speech, from which we quote a few noble sentences because they illustrate in a remarkable manner, in the language of a blind witness, our own often-repeated words regarding Israel's glorious company of nations, linked with the great mother in the West by ties of loving loyalty and esteem, destined, as God is true, never to be ruptured. His lordship said, "From his very earliest days he had always been a believer in our colonial future, and his official experience had convinced him that if only England would be true to herself and to those noble children whom she had sent forth to plant the laws, liberty, language, domestic peace, and manliness of England upon the earth; if she would only encourage them to cling to their birthright as her sons; if she would only treat them in a tender, sympathetic, generous spirit, then this famous Empire of ours, which was daily asserting itself with ever-increasing power and vitality, in every hemisphere, and under every sun, instead of showing signs of disruption, would find its associated realms daily becoming prouder and prouder of their common origin, daily looking more fondly back upon their common antecedents, drawing more closely and closely together those bonds which united them to each other, and to the mother country."

A Russian Newspaper on Cyprus and the Protectorate.—The *St. Petersburg News* says, "England establishes a protectorate over the whole of Asiatic Turkey, besides acquiring the Island of Cyprus—a splendid position in the South-east of the Mediterranean Sea, close to the shores of Asia Minor, Syria, Egypt, and the Suez Canal. Here England will establish strong outposts, and may easily station an army of one hundred thousand men ready to act either in European or in Asiatic Turkey. Cyprus, taken in connection with Malta and Gibraltar, will complete, in a very advantageous manner for England, her line of Mediterranean stations."

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ISRAEL'S EMPIRE AND ISRAEL'S CHURCH.

(*Taken from the Supplement to "Church and State,"* Sept. 9, 1878.)

THE British Empire extends over 9,000,000 square miles, or more than a seventh part of the earth's surface, and the number of British subjects is estimated at a sixth part of the world's population. Our colonists, scattered all over the world, number about 3,000,000; this is being increased every year by 200,000. The heathen committed to England's care and stewardship, whom it is, therefore, her duty, as a State, to evangelise, may be reckoned at 150,000,000 souls. Here, then, is a mighty work for England to do; the preservation of the faith in her own colonists, and the conversion of the heathen. If, then, the State has duties to discharge in promoting the education and religion of its citizens at home, who shall say that she may neglect the educational or spiritual necessities of her children in foreign parts?

Nor can we fail to notice the same over-ruling Providence in preparing and calling England to this mighty work, which we see in times immediately before the incarnation of Christ. Rome had been the conqueror of the world; her fleets and armies had opened up the most distant countries; her ships sailed everywhere; her policy interpenetrated all kindreds, nations, and tongues; her roads brought together the most distant provinces; her institutions stamped their character on the conquered races; her language changed and moulded all others; the commerce of the world flowed to her centre; a tide of human beings rolled incessantly to this mistress of the world, and flowed back, bearing forth her tastes, civilisation, and ideas to her furthest dependencies. Thus, the whole known world was knit as one man. Interchange of thought and communion of feeling could ramify into every artery of the Empire. That such a state of things was peculiarly favourable to, and instrumental (under God) in advancing the fortunes of Christianity, the page of every historian, whether friend or foe, bears ample evidence.

Thus has it been with England. Side by side with her Church, cradled in independence, sustained by the invisible Presence, and reformed on primitive principles, has grown up a race with singular powers and destined to fill the world. Long centuries had educated its energies and pointed out its glorious future. Indomitable energy and zeal, untiring perseverance, never-failing self-reliance had always characterised this race. And now in progress of time, all other races having had their turn, the time came for the trial of the Anglo-Saxon. England's children have founded colonies in all lands. Her dependencies are manifold. Colossal Empires have sprung out of desolate wastes. Thus the Saxon is everywhere; his commerce fills every port; his flag flies on every sea; and there is no land or region where the Saxon has not set his foot. And with him is gone not only those material marks of progress, but his language, customs, and institutions. With the power and influence, too, of a dominant race, these have been and are still leavening all masses of society to which they come.

Such a mighty influence is incalculable; such a mighty power cannot remain neutral. Her opportunities for good or evil are fearful to contemplate. For from the mother country would spring towns, cities, countries, Empires, full of evil or full of good. How, then, has England met the crisis? Let those untiring exertions to spread the truth make answer. Her material progress has but opened up the path of the evangelist. Wherever the English language has been spoken, there, too, has been planted England's Church. Her ministers have penetrated to the most distant lands and fastnesses of heathendom. Her priests lift up holy hands in all climes. Her Bible and Prayer Book are read in every zone. Her Episcopate has reproduced itself, till it encircles the whole world, for upon England's Church, as upon England's Empire, the sun never sets. Wherever the emigrant sets his foot, there he finds planted the Church of his fathers in all its integrity and purity.

Here we have Identities of the British with Israel sufficient to cause dismay to our opponents one and all, and alleged, be it remembered, by a perfectly "blind" witness, who probably would be scandalised beyond measure if told he had written an article full of evidence that the British are Lost Israel. Yet, so it is. The article alleges:—

1. The vast extent in territory of the British Empire—God's promise to Israel (Dan. vii. 27).

2. Their enormous colonial Empire—God's provision for Israel (Isa. xlix. 8).

3. Their immense heathen Empire—God's special "gift" to Israel (Psa. ii. 8).

4. That the Saxons are everywhere—scattered like Israel, West, East, North, and South (Gen. xxviii. 14).

5. That their colossal Empires have sprung out of "desolate wastes"—the description of Israel's possessions (Isa. lxi. 4).

6. That their commerce fills every port—Balaam's prediction regarding Israel's traffic (Num. xxiv. 7).

7. That their flag flies on every sea—which includes the promise to Israel of the power of "The Gate" (Gen. xxii. 17).

8. That theirs is the dominant race destined to fill the world—the very description of multitudinous Israel—"above only, not beneath; the head, and not the tail;" "ruling only," and never in subjection—"the chief of nations" (Deut. xxviii. 13, xv. 6; Amos vi. 1; Hosea i. 10; Gen. xxiv. 60).

9. That theirs is the evangelising missionary Power for all the world—God's promise to Israel, and a description of her world-wide functions (Gen. xxii. 18, xxviii. 14; Isa. xxvii. 6, xliii. 21, lxi. 9, lxvi. 19).

10. That theirs is the world-encircling Empire and Church—God's own providential arrangement regarding the children of Israel (Deut. xxxii. 8, 9).

We thank God for our blind witnesses, and the one we have now dealt with, is indeed a valuable one.

THE PRODIGAL'S RETURN; OR, LOST ISRAEL FOUND.

A PSALM OF ISRAEL FOR A.D. 1879.

T he Lord doth reign, let earth His praise resound;
H is word is truth, the long-lost Israel's found;
E phraim bemoans, the prodigal returns,

B ritain her Abrahamic line discerns,
R eceived again—'tis life "as from the dead;"
I srael reclaimed, from idol-gods hath fled;
T he Father's pitying love doth now embrace
I srael, His wayward child, in grace by grace.
S ing, O ye isles; ye seas, your voices raise,
H eaven join the chorus, give Jehovah praise;

N ations and people now their tribute bring,
A nd Judah, long dismayed, owns Jesus King.
T he earth full as the waters o'er the sea,
I n knowledge of His glory soon shall be;
O ur God shall bless, the earth her increase give,
N ow Israel lost is found—was dead, doth live.

Rodboro'. S. L. G.

Correspondence.

THE REV. J. B. CLIFFORD, OF BRISTOL, AGAIN.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have before me a letter written by the Rev. Mr. Clifford, on the 6th instant, being the Epiphany, but not at all answering to the sacred day in its tone or light-bearing nature.

He is personal in his attacks upon us. He says, "Although I know a good many Anglo-Israelites, I have been struck with the fact that not one of them possesses what I should call a '*great mind*,' but remarkably the reverse."

After quoting some of the passages in Bishop Titcomb's "Anglo-Israel Postbag," and attempting their refutation, he adds, "I could give many other instances of such treatment of God's Word—treatment which shows ignorance, irreverence, and blasphemy—and, O it is a dreadful thing to think that God's people should lend their influence to such wickedness. Again, I say, that although I have been studying and praying over the Bible for more than fifty-five years, and have been engaged in controversy for nearly that term, I have never met in the writings of Socinians, Papists, and Infidels anything worse than in the writings of the Anglo-Israelites; and the painful part of the subject is that they do not see the wickedness of such treatment of the Word of God."

My own father was also a minister of the Gospel fifty-six years, or thereabout, but I do not remember on any occasion hearing him utter, much less did I ever know him write, such a torrent of invective against anyone.

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But let us not be grieved at the above aspersions, although they are unjust, but quietly examine the grounds on which they are founded. I propose to take one of the passages which Mr. Clifford has quoted, and examine it carefully, in order that your readers may judge for themselves, and perhaps some who do not hold with us also, whether we altogether deserve quite such anathemas as the above, and I would add, *ex uno disce omnes.*

He bases his anathemas on some passages of Bishop Titcomb's book, one of which is to be found at p. 101, in reference to *which* passage Mr. Clifford writes thus, "Titcomb says, p. 101, Israel *was* to mix among the *Gentiles*—this was to be their *destiny*. Hosea vii. 8—whom he is quoting—says, 'Ephraim *hath* mixed himself among the people; Ephraim is a cake not turned.'"

Why, one would really think that Mr. Clifford had never read the prophets at all, in lieu of being an able exponent of them. Does not our prophet Isaiah write, "He *was* oppressed, and He *was* afflicted," and so on, 700 years and more before this great event occurred? Yet it does not offend Mr. Clifford to assert, with us, that it "*was* to be His *destiny*." I wish men would learn Hebrew, or at least read the translation and notes of those who have fulfilled this duty! The Hebrew word in this case, which Bishop Titcomb has considered points out the *destiny* of the people, is in the *future* tense!!! so where is the wrong "treatment of God's Word?" Where is the "wickedness?" Where is the "ignorance, irreverence, and blasphemy" of a literal, accurate translation of a *future* verb in a *future* sense?

I know that every scholar in England, who considers this particular charge, will at once acknowledge that the ignorance of Hebrew lies at Mr. Clifford's own door; and as to the "irreverence and blasphemy," as I cannot see in *what* they consist, I must leave them to the God who alone can know our hearts; and at the same time express my opinion strongly against the use of violent language. It does very well for the Popes and Priests of Rome, but it *proves* nothing.

From three of Mr. Clifford's letters which I have now before me, written to a brother minister's wife, I extract, in order, the following words, and cannot but wonder what can be the use of employing such words. Can it be because we do not see the evidence for Mr. Clifford's own Persian theory?

"People embrace error and strive to propagate it. I regard the Anglo-Israel theory as one of the worst heresies I know." . . . . "Shocked with his blasphemies." . . . "I entreat you to examine your own heart, and to abandon a system so dishonouring to our Lord and Master." . . . "I regard it as an awful sin." . . . Irvingism, Ritualism, and every other bad system." . . . "Not one of them possesses what I should call a *great mind*, but remarkably the reverse." . . . "The Anglo-Israelites pervert the Word of God by adding to it or taking from it."

Speaking of Bishop Titcomb,—

"People who can write such ignorant nonsense are certainly splendid authorities on any subject." . . . "I regard the passage as blasphemous." . . . "What a system that must be which requires such a treatment of the words of inspiration." . . . "Look at the trash on page 105, another gross interpretation. Well, what says this Anglo-Israelite, just as if he did not understand English or common sense."

Why all this animus and invective? Why not consent to shelve bad words and calmly debate the matter with me in a Christian spirit and temper, in the Victoria Rooms, in Clifton? I am ready to forgive his language, and to meet him in humility, meekness, and brotherly love. I remain, yours very truly,

HERBERT MARRIOTT.

11th Jan., 1879. (*Curate of Amberley.*)

To the Editor of the "Banner of Israel."

DEAR SIR,—From my early youth I have been an enthusiastic Bible student. My experience will, doubtless, be the same as that of many others. I was attracted by the histories of the patriarchs, and enchanted by the grand descriptions of the prophets; but while the stories of the former pleased my youthful imagination and the mysteries of the latter exercised my speculative faculties, as I attained manhood I felt how poor and meagre were all the attempts which I could meet with to unravel the enigmas which were therein presented, or the questions which arose in my mind. I admitted the ordinary theory of interpretation of Daniel's four beasts, and image of gold, but I did not relish the idea of our native land being reckoned one of the toes—the ten kingdoms—which were to be destroyed; while the Lost Ten Tribes were, to me, a puzzle and a mystery which I could not comprehend, though I had read all that came in my way regarding *them*. Such being the unsatisfactory result of my Biblical studies, I laid aside for a length of time all inquiry into the prophecies, believing, that as time rolled on, light would be thrown upon every dark passage, as the needs of God's Church, and the unfoldings of His plan required, even as it had been in the past with the questions relative to slavery, toleration, civil and religious liberty, missions, and similar lessons which we have learnt from a more careful study of the "good old Book."

It was in the year 1870 I first came across a pamphlet entitled "Twenty-Seven Identifications of the British Nation with the House of Israel—*i.e.*, the Lost Ten Tribes." When I saw the title, light flashed upon my mind. Why not? I asked myself. Here we have been looking all over the world for the Lost Ten Tribes, and never thought of looking among ourselves, and comparing our present position with what the Bible tells us one day is to be the position of the Ten Tribes, so called *Lost*. Why not look for them nearer home, seeing that in Afghanistan, Japan, and the Indians of North America, and many other races have all been pitched upon, and as often rejected, while the English race are, certainly at present, the most highly-favoured race upon earth. Why is this? There must be a reason, and a Scriptural one too, if, as we believe, there is a God that ruleth in the earth, and righteously judgeth the nations. To this question I have, as yet, met no sensible reply, apart from the Identity. It is not because we deserve it, because we are such a Protestant, Bible-loving, God-fearing, nation, that we so enjoy the Divine favour, for then it would be a result of *our* righteousness; but it is of God's sovereign will and good pleasure, and because He would perform the word which He spake unto our fathers, because He would keep His oath to Abraham, Isaac, and Jacob.

I did not immediately after reading the "Twenty-Seven Identifications" fall in entirely with all therein written. I thought at the time there were too many, more than were really needed, seeing that half a dozen were quite sufficient for any reasonable person; but I felt satisfied that there was more in the Identity than could be laughed down, or pooh-poohed away, and rejoiced that I had got a key which unlocked many of the prophecies, and threw a flood of light upon numerous passages (though not removing *every* difficulty) which no other theory could near so well do. I have watched political events since, and noted, as they have appeared in current prints, various discoveries in the East, and all seem to be pointing in the same direction—the stream of Empire is turning again to the East. This year past I have been engaged in looking up the mass of Identity literature already published, and after examining all the evidence I have so far been able to do, I cannot but conclude that it is not only *possible*, but in the highest degree *probable*, that the Anglo-Saxon race is the remnant of Jacob, Ephraim, the Lost Ten Tribes, and that for very few facts which are universally received in history, can there be one-fourth of the evidence produced which can be brought forward in favour of the Identity.

I have read the BANNER OF ISRAEL, and been much pleased with it; not the least valuable, in my opinion, are the series of articles on Identity evidence by "blind" witnesses—very aptly, sometimes, so named. In the course of my reading I have met with many, and I should like to send you an extract from Dr. Porter's "Giant Cities of Bashan," which I think may please some of your readers. An account of the Kirghiz Calendar, taken from Mr. Eugene Schuyler's Turkestan, may also prove interesting, if you have room.

I remain, dear sir, yours truly,

JOSEPH THOMSON.

5, Market-avenue, Ashton-under-Lyne,
Dec. 6, 1878.

To the Editor of the "Banner of Israel."

DEAR SIR,—Thinking that by re-working the calculations on page 7 of the BANNER for the 1st inst., it might be found that the figures would fall in more closely, I obtained the following results—viz.:—

A $\sqrt{120^2 + 20^2} = 121{\cdot}6552506059 +$

$\sqrt{300^2 + 50^2} = 304{\cdot}13812651 +$

121·655 cubits + as above = 3041·3812651 + inches.

$\sqrt{120^2 + 20^2}$ as above (A), not as stated in second case, as 120·416 cubits. And 3041·38, &c., inches as above; not 3010·4 inches.

$\sqrt{121{\cdot}65 + 10^2} = 122{\cdot}0603$ cubits; not 122·065. And 3051·5075 inches; not 3051·2 inches.

Yours truly, L. BIDEN.

21, Sion-terrace, Portsea, January 6, 1879.

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"He that hath ears to hear, let him hear."

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JANUARY 29, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 110. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 5, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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CHECKMATE TO RUSSIA AGAIN.

OUR friend, Mr. Gott, in his able little memorandum on the Black Pawn, published in No. 102, vol. ii., pointed out how certain it was that "a Knight would take the Black Pawn—Shere Ali—and it would remain checkmate (for Russia) still." This is exactly what has happened—a Knight of the Star of India—Sir Samuel Browne—has captured the Gate of our enemy, under God's blessing on his operations, and the Black Pawn being taken in his own trap, and removed off the board by flight, the mover of the whole game against Israel and her heathen Empire remains in this, as in every other part of the great chess tournament of the world, a defeated, disappointed Power again.

It would appear that the Russian General Kaufman—who commands the Russian forces beyond Afghanistan, in Central Asia—informed his "august master" at St. Petersburg that the permanent occupation of the Khyber Pass by the British would prove dangerous to the security of the Russian frontier of Turkestan—a standing menace to the Southern frontier of Russia in Central Asia. The result proposed was, we presume, that Russia should seek "serious guarantees that no changes shall be made in the territorial possessions of independent Afghanistan." This, if true, means, if it meant anything, that Russia wished to check the British advances beyond the Khyber, and to limit her annexations of territory in rectification of "her haphazard frontier," to suit Russia's future purposes and designs on India. But how is Russia to carry out this her wish? By overt aid to the Ameer? Such aid cannot be granted in force without the appearance of a British fleet off the Neva, and the awkward result of the blockade of the Russian ports in the Black Sea—interfering in rather a serious way with the victualling of the Russian forces in the Thracian Peninsula. The Muscovite will think twice regarding these consequences before he renders such open aid as that. For private individual assistance—"unofficial war," such as Russia waged in Servia's behalf when she fought against her Turkish Suzerain—we must be prepared. And to British troops the help will make no difference in the result. At the Khyber Pass and Ali Musjid, there were, it is said, Russian soldiers and officers assisting our Afghan foes. At the Peiwar Kotal, too, it is affirmed white faces were detected helping our opponents to hold that Gate against God's people. But did their aid avail? Not in the very least. Russians in their masses quailed before the onset of the Highland phalanx of Lord Raglan at the Alma; and to those same stalwart Scots it made little odds, at the Peiwar or the Khyber, that a Muscovite or two swelled the ranks of the flying Afghan soldiery, who ran like deer from the pursuit of Israel's forces, only to be stopped, and stripped, and robbed by their own Afreedi fellow-subjects.

We have been lately rather surprised to read the comments of the *South Durham Herald* of November 30, 1878, on General Kaufman's suggestion to the Emperor of Russia above alluded to, because that paper, as our readers may recollect, was the one which some time since so severely criticised Mr. E. Hine as a public lecturer and writer; and now we see this journal unwittingly adopting our Israelite arguments, conclusions, and even our very phraseology, and hurling its defiance against Russia and her machinations, like the most determined Israelite of us all. Speaking of the hopes and aspirations of the Russians as to the result of the late operations, the editor says:—

A disaster or a defeat in the fearful Khyber would have suited these combinations, and the expectations built on them, much better. But it has not so happened. Almost like Jericho, Ali Musjid has fallen to the sound of our bugles, and the fearful march of Macpherson's brigade—safely accomplished—has, in securing a junction with General Browne's command, placed disaster beyond possibility. We are now in garrison on Afghan territory; the passes are in our possession; from them, and the positions upon which they debouch in the Afghan plain, we have the Ameer's country at our mercy. Russia sees this, and, exasperated and terror-stricken at finding all her calculations of reverses upset, all her combinations dispelled, she seeks to arrest our triumphant march on Jellalabad—perhaps on Cabul itself—by her empty vapour about exacting guarantees. Let us see how she is prepared to exact them. It will take something more to effect this object than the Kaufman "memorandum," and a

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series of diplomatic panic screams. *We have the Passes, and we shall keep them!* Their "permanent occupation"—whatever menace or insecurity they provide for Russia, whatever barrier they set up against her treacherous, assassin-like policy—will be maintained by this country with all the resources it commands. There, at the foot of the Hindoo-Koosh—if Russia can whip up sufficient temerity for the encounter—will her power be overwhelmed with the destruction that smote the "brazen image," with "the feet of clay," that Nebuchadnezzar saw in his dream! The permanent occupation of the Passes—and a large slice of Afghan tableland to boot—furnish that indispensable "scientific" frontier, which we require to set up, against the intrigues, conspiracies, and designs that Russia, for years, has had on foot against our Indian possessions and our supremacy on the Asiatic Continent. In possession of that frontier now, we exclaim with Bismarck, "*Beati possidentes*," and let us see who will take it from us!

We do not wonder that a reader of this article exclaimed on its perusal, "Has this writer been studying the BANNER OF ISRAEL lately, and obtained his inspiration from the leading article—'*Beati Possidentes*'—of March 20th, 1878, No. 64?" At any rate, the editor of the *South Durham Herald* sees with us—1st.—That the only *Beati possidentes* are the British (Israelites *we* should term them). 2nd.—That Ali Musjid has fallen, like Jericho, to the sound of Israel's bugles. 3rd.—That the fearful Khyber Gate is now ours, and that for all time (God's gifts to His people being without repentance). 4th.—That Russia's power is destined to be overwhelmed at the foot of the Hindoo-Koosh—those "mountains of (Beni-) Israel" yet to be, "which have been always waste" (Ezek. xxxviii. 8). 5th.—And that the destroying Power will be that which smites the metallic image of Daniel on the feet of clay—even the stone kingdom of British Israel!

OUR GOD'S MANIFEST INTERPOSITION IN ISRAEL'S FAVOUR IN AFGHANISTAN,

AS PROVED BY THE "TIMES" MILITARY CORRESPONDENCE.

WE propose to prove the above assertion by the very words of the military writer on "Afghanistan," whose admirable sketches on the progress of the war appear so frequently in the *Times*.

We quote from his paper, published on December 16, 1878. They prove our case quite, without comment from ourselves. He says:—

There appears no obstacle in the way of a speedy advance on Jellalabad, and in the course of the next few days we may expect to hear that Sir Samuel Browne has entered it unopposed. The fact that the notables of that city have tendered their allegiance to the British General is gratifying. With their co-operation there will be little difficulty in collecting grain, forage, fuel, and live stock from the fertile vale of the Cabul River for the use of the Jellalabad garrison during the ensuing winter, thus relieving the commissariat and transport trains of a great portion of the burden now falling upon them, which it appears they as yet are scarcely equal to.

Here are innumerable mercies sent us by our God, and all unexpected as they are undeserved. He continues—

General Roberts, after having reconnoitred the Shutar-gardan Pass, has returned to Ali-khel, and is now *en route* to the Kuram Valley, leaving strong detachments to guard the Peiwar Pass. It must have been an extreme source of satisfaction to the gallant General to learn that the enemy had fled in the utmost disorder over their second line of defence, leaving gun carriages and limbers on the crest of the pass.

Here was the Shutar-gardan Pass left undefended, and the Lord put on the Afghans the fear of Israel, which left us masters of their lands.

The Ghilzais (says the *Times*) who in the last war were our bitterest foes, are actually offering assistance to General Roberts. This is the more satisfactory as it is quite unexpected. They are one of the most powerful tribes in Afghanistan, numbering nearly half a million souls, and occupying a tract of land averaging 300 miles in length and 50 in breadth. Both the Khyber and the Kuram columns will have to march for some considerable distance through the Ghilzai country, so the fact of their declaring in our favour is a matter for earnest congratulation.

The reason for the friendliness of the Ghilzais and other tribes along our route we can discern—God hath caused "our terror to fall upon all the inhabitants of the land, who faint because of us" (Joshua ii. 9). He has caused the Afghans not to love us—far from that!—but "to be afraid of us" (Deut. xxviii. 10; Prov. xvi. 7). He adds—

Thus, all along the line, not only have our troops been successful, which was to have been expected, but the border tribes, whose hostility we anticipated, have in the majority of instances declared for us, and are offering their services freely to our Generals.

The tribes, lately our dreaded foes, are now our active friends, and if our Israelite readers do not see in these facts the good hand of our God upon us as a nation, we must hold them to be ungrateful indeed. The *Times* historian concludes an admirable *resumé* in the following excellent words, which we quote with satisfaction, which would have been unalloyed had we seen that in these mercies he recognised, even in the faintest degree, the good hand of a guiding Providence leading His people to their destined position as the holders of the Gates of their Afghan enemies:—

As will be gathered from the various telegrams we publish, the news from the seat of war is favourable throughout. The native contingents are loyally pressing up to the front in a far different spirit from that in which their predecessors marched under Ranjit Singh's direction to aid Sir Claude Wade in the forcing of the Khyber. The border tribes, about whose conduct so much doubt was felt, from the men of Jellalabad on the North to those of the Gwaja on the South, are cordially aiding our Generals. Our columns have met with scarcely any opposition, have cleared the most impregnable positions with consummate ease and scarcely any loss. Thus the first phase of the war may be said to have closed without a single failure.

We must add to the above one word—our usual word of thanks—Israel, praise YE the Lord, from whom all these great and unmerited blessings and mercies have been given us—His people Israel. The very last advices as we go to press increase our gratitude, for not only is Sir Samuel Browne settled at Jellalabad, General Roberts at the Kuram Valley and Khost country, but General Stewart also in the South has entered and occupied Candahar in peace, and all with the consent, full and cordial, of the people of the land. Again we say to Israel, Praise YE the Lord!

BLIND TESTIMONY GIVEN IN A.D. 1778.

WE have received the following as authentic, and pass it on accordingly to our readers. The friend who sent it to us remarked that Isa. xviii. 7 speaks of the Power "from" whom the "present" "shall be brought to the Lord of hosts," as "a people terrible from their beginning and hitherto." That people we know to be the British, or "House of Israel," "God's suppliants," "the daughter of His dispersed," His "Christian" nation (Zeph. iii. 10; Hosea i. 10). But in 1778, exactly a century ago, a Newcastle paper, as may be seen below, designated the British as just that people—a race already known to be "*the terror of the world*"—which, of course, is a mere paraphrase of the Scriptural description "a people terrible from their beginning and hitherto" (Isa. xviii. 7). Our extract is as follows:

"A HUNDRED YEARS AGO.—A RUMOURED ROYAL MARRIAGE.—The *Newcastle Chronicle* of Oct. 17th, 1778, gave publicity to the following:—'A treaty of marriage is now confidently reported to be on the tapis between his Majesty of Sweden and the present amiable Princess Royal of Britain. If, as the voice of fame further affirms, the bishop of Osnaburgh be the destined husband of a daughter of the Stadtholder, England may yet be able, by connubial connections alone, to form alliances sufficient to render her, what heretofore the bitterest of her enemies acknowledged her to be—*the terror of the world*.'"

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"THE WAY OF THE KINGS OF THE EAST."

We have been placed in possession of authentic information that "the preparation of the way of the kings of the East" is actually begun! We believed it would shortly be commenced, but we were not prepared to learn from our informant—once an officer employed on the Ordnance Survey of England—that it was actually about to be undertaken and soon to be in progress. Our correspondent tells us "that a company is now being formed in London, under the management of a noble duke whose name is in this country a household word, for the purpose of making the survey of the Valley of the Euphrates for a railway to the Persian Gulf."

Our friend had the very best means of knowing the truth of what we learn from him, for he says he was himself offered lucrative employment on the survey in question, but was, for private reasons, unable to accept it. Our readers will be greatly interested in becoming acquainted with these facts. They are a pledge to us that God's purposes are ripening fast, and that the water of the great river Euphrates being rapidly dried up, "the preparation of the way of the kings—those from the rising of the sun"—will next be very shortly undertaken.

Israel's rising into national splendour, under God's gracious favour and spiritual blessing, is involved in the facts we now make known; for "the preparation of the way" being meant for the journey of the "kings from the East," the hour of the manifestation of these kings, as God's people Israel, is obviously at hand, and in that knowledge we rejoice, and may rejoice with joy unspeakable and full of glory, because "our redemption"—our rising again as Israel in His sight—"draweth nigh!" Israel! praise ye the Lord!

THE SHEFFIELD CARD OF MEMBERSHIP.

We regret to find that a critical examination of the measurements recorded on this card, has resulted in the discovery of many errors. A hyper-critical examiner finds seven serious blots. For instance, instead of being, as stated, five Pyramid inches by seven as to "the drawing," it is only 4·95 by 6·92. The artist, therefore, has fallen into the monstrous error in an etching on cardboard of $\frac{5}{100}$ of an inch in one case, and $\frac{8}{100}$ in another. Not only so, other measurements are also defective by $\frac{7}{100}$ and $\frac{8}{100}$ respectively, and this microscopic difference, the critic declares, makes the work "false," "diverse from the measure given to Israel by the God of Israel," and we are told to read "Deut. xxv. 14—16, and Prov. xx. 10," to see the enormity of the offence perpetrated. The recipient of the card is a "deceived" man, and "the efforts making to propagate true and righteous measure are so much thwarted." The name of this critic has been sent us, but we decline to publish it for reasons of our own.

We have to add that the Sheffield Committee, being anxious to make their work as perfect as possible, have resolved to prepare a new plate, and will endeavour in it to rectify all defects as far as human ability will enable them to do it. This is as honourable to the association as it is creditable to their public spirit. We hope the new plate will be not only "almost perfect," as Mr. Hine pronounced it, but "perfection itself;" and not only apparently a "model of excellency," as we termed it, but "excellence" in reality, and worthy of the cause of Israel.

ERRATA.—Readers are kindly requested to make the following corrections in No. 108 BANNER. On page 41, second column, at lines 36 and 37 from top, omit dashes. Insert comma after "ceases;" for "has made," read "makes;" for "paralysed," read "paralyses."—C. HORNER.

HEBREW SYMBOLOGY.

THE Hebrews being an Eastern people, were like the rest of the nations of the old world, fond of symbols.

We find that they used them in all manners and on all occasions; ecclesiastical and civil, public and private concerns were illustrated and defined by devices, objects, signs, and symbols which set forth some truth, or some characteristic connected with them.

These symbols were in course of generations and ages subject to various modifications, and in the times of national apostacy or civil convulsion and extinction, to corruption. The Hebrews were, however, the most conservative nation of antiquity, in the proper sense of the term.

And it is rather remarkable how seldom their national symbols were lost or changed, than that some have been corrupted, and others totally lost to sight.

It is still more remarkable how many have descended intact, through all the convulsions of empires, the centuries of history, and the incomparable wanderings of Israel, to the possession of their descendants in these Isles of the West, and are used by us, unconsciously for the most part, even to the present day.

It may be interesting to notice in detail some of these, both in their present and past connection with Israel.

HEBREW AND BRITISH SYMBOLS.—I. LILY.

The lily belongs to the *hexandria monogynia* class of *Linnæus*, and the *Lilaceæ* of *Jussien*; it is a six-leaved flower, containing within it seven apices or chives (six stamens, one pistil).

The lily was an emblem of Israel, and these thirteen parts composing the flower may beautifully represent the thirteen Tribes composing the Hebrew nation, while its whiteness denoted what she should be in the purity of her allegiance to her Divine Sovereign, and its beauty aptly symbolised both the beautiful garments of righteousness in which the true Israel shall at last be found, and the outward splendour of her national existence as long as she submitted to the culture of the Good Husbandman, who thus speaks of this emblem: "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28, 29). The fragility of the lily forcibly might teach Israel the necessity of an entire dependence, not on the reed of Egypt, but on the true Vine. We find the lily first symbolically used by Solomon (B.C. 1005) in the ornamentation of the temple. But as the temple was an enlarged facsimile of the tabernacle, in lasting materials, this ornament was very likely used by Moses also for the sacred vessels. As also all the details of both tabernacle (Exod. xxv. 40) and temple were made after Divinely given patterns, we may conclude that the lily was a Divinely chosen emblem of Israel.

Solomon made two magnificent brazen columns, Jachin and Boaz (Israel and Judah) to stand in the entrance porch; the chapiters of these were in the form of lilies (1 Kings vii. 19—22)—*i.e.*, the top or capital of each pillar expanded and was worked into the form of a lily (Parkhurst, "Lexicon," p. 658). Each chapiter would show six leaves, which would thus again set forth the number of the Twelve Tribes of Israel, for the internal parts of the flower would not be made of the Egyptian lotus capitals. One of the sacred vessels made by Solomon was the huge molten sea of brass; it was fifty times the size of the ark (in capacity) and harmonised with the earth. The brim of this huge basin was adorned with flowers of lilies (1 Kings vii. 26) and the edge was like a lily flower (2 Chron. iv. 5). This molten sea was girdled with lilies, even as Israel was destined to engirdle the earth with a chain of colonies and fortresses, for Israel is the measuring line of His inheritance (Smyth, "Our Inheritance in the Great Pyramid," p. 340).

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In his wondrously beautiful poem, the peerless queen of all poems, Solomon compares the bride, Israel, to the lily of the valleys (Canticles ii. 1, 2—16), and when among enemies, to the lily among thorns; and as dwelling safely among his people, he pictures that he feedeth among the lilies, and as quietly as roes which feed among the lilies (Canticles iv. 5). From the last passages we may learn that it is expected that the lips of Israel should keep truth, for his lips are like lilies (v. 13), scented with pure perfume as of lilies; that he is gone down into his garden to gather lilies, and that he feedeth among the lilies (vi. 2, 3), and compares his beauty to wheat set about with lilies (vii. 2). In connection with this constant use of the lily as an emblem by the wise king of Israel, in the sacred vessels of the sanctuary, and in the inspired work of his pen, it is interesting and significant to notice that in one of the only two allusions made by our Saviour to Solomon, He links his name with that of this symbol of Israel, in the words already quoted. There are four which may be called the lily Psalms—viz., xlv., lx., lxix., lxxx. In the title of each is found the expression "upon the lilies." It appears that there was among the Hebrews a musical instrument which bore a resemblance to Israel's emblem of a lily, as the harp occasionally has the emblem of Judah, the lion, upon it (Paragraph Bible, R. T. S. ii. 592). Ancient painters placed a lily in the hand of the Virgin Mother of the true King of Israel (Jamieson, Legendary Art.)—a custom still followed. The last application of the lily to Israel in the Old Testament is in Hosea (xiv. 5), who, though he lived to see the captivity of Israel, could yet predict that Israel shall blossom as the lily (B.C. 725).

From Solomon to Hosea, for 300 years, we thus find the lily as a national symbol, with the promise, thus should it be in Israel's still greater future.

As Israel in Palestine possessed the lily as a civil and ecclesiastical symbol, so does Israel now, as found in the British Isles.

The Saxon kings bore lilies on their seals. Edward III. was the first since the Norman kings that bore lilies on his coat armour (1343), and the Sovereigns of England continued to bear them up to George III. (1760).

At first they were borne *semée*, sowed, scattered upon the field of the coat of arms without regard to number, but later the number was reduced to three (Berry, "Encyclopædia of Heraldry").

The lilies were borne in the first and fourth quarterings, and the lions in the second and third, on the shield.

The *sceptre* of Edward VI. bears a lily on its apex, while the royal *crown* of Great Britain is adorned with the lily, alternately with the cross; and the *orb* of Richard I. supports the stalk with lily flower.

The cloth covers of the communion tables of the State Church, and their damask covers, are ornamented with lilies either embroidered on or woven into the material.

The Saxon princesses wore State dresses sprinkled with lilies.

The chancel pavements of our State Churches were, and some still are, paved with encaustic tiles, bearing each a lily.

The palace of Westminster is outwardly ornamented with a vast number of lilies on shields, corbels, brackets, niches, canopies, &c., and its inside State apartments are adorned similarly, worked into tapestry, carving, wainscot, roofs, and walls, &c.

As the thirteen parts of the lily may represent the thirteen Tribes of Israel, so the pistil in the centre (one of the thirteen parts) may symbolise Levi in its being different from all the others, having a central position, as set apart for a peculiar work, and receiving (pollen) from the others standing round, as Levi did tithes, &c.

Shakespeare calls Queen Elizabeth "a most unspotted lily" (Henry VIII., act v., scene 5, line 62).

As an architectural device the lily is constantly found carved in our cathedrals and palaces, as in King's College Chapel, Cambridge, the enormous stone key bosses in the roof are alternately cut as lilies. In heraldry, as the *fleur de lis*, it is the label of the sixth son, and in the French Bible the chapiters of Solomon are said to be adorned with the *fleur de lis*.

A. B. G.

LITERAL OR SPIRITUAL ISRAEL?

By Douglas A. Onslow.

Many of our clerical objectors to the Anglo-Israel truths and others tell us that we utterly mistake Scripture in assuming that because this nation is enjoying all the blessings, which they cannot deny were promised to Abraham and his descendants, and are fulfilling literally the prophecies made of Ephraim of the Ten Tribes, that therefore we are literal Israelites. They insist upon it that our error consists in our not seeing that we possess these blessings, and occupy our peculiar and unique position amongst the nations, because we, as Gentile Christians, have become the spiritual Israel of God (see Philalethes), therefore it is that we obtain the blessings and inherit the promises. The spiritual Israel in fact, with these objectors to our views, form "the nation" to whom "the kingdom of God" was to be "given," because they bring forth the fruits thereof, and which our Saviour told the Jews would be taken away from them for their unbelief. We are also told that the Israel so often alluded to in our Church Liturgy is, though a British Israel, also the same spiritual Israel. A sort of British branch I suppose! These views involve the propounders of them in a very awkward dilemma, because assuming their argument to be correct, that true Christian Gentile believers are all to be included in the spiritual Israel they speak of, it follows that wherever these are to be found, of whatever nation or language (and I presume our clerical opponents will admit that there must be numbers of such earnest believers in Christ throughout the world, or else all missionary effort has been in vain), they must all participate in these blessings, for they are clearly one and all entitled to them. We therefore ought to see these blessings distributed widely throughout the world, and possessed by the individual believers in Christ, the true spiritual Israel of these gentlemen. But what are the facts? We find these blessings centred exclusively in the Anglo-Saxon peoples, and the nation of Great Britain in particular. They are unmistakably obtaining these wonderful blessings as a nation and a company of nations. Therefore, either the spiritual Israel (if the clerics are right) alone exists amongst the Anglo-Saxon peoples, which I do not think even the boldest of those who put forth the spiritual Israel view are prepared to maintain, or else the spiritual Israelites distributed throughout the rest of the world are defrauded of their rights. On which of the horns do our clerical friends prefer being impaled?

St. John's Wood.

The Rev. D. Bruce Payne, of Deal, admits the Claims of the Identity to a Respectful Hearing.—"I for my part, though a sympathiser, am only an inquirer. There is no inherent impossibility in the theory and there are very strong probabilities for its truth. The linguistic and racial difficulties are really no difficulties at all to any one candidly examining the matter, and it certainly helps Bible interpretation in a marvellous degree. Mr. Hine or some other admirers will, I hope, be here again before long, when those who are simply anxious to know the truth will have an opportunity of hearing the arguments for which 'Undecided' asks. —Yours, D. Bruce Payne."—*Deal Telegram*, January 4, 1879.

Notice.—We are asked to draw attention to the fact that on the 13th February next our friend, Mr. Douglas A. Onslow, will lecture at the Town Hall, Bromley, Kent, on "Our Identity." We hope he will have a large attendance, and that all who can, will be present, taking their friends with them.

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UNSEEN HOSTS.

HARK! What is that strange cry which bursts from the follower of Elijah, and the heir to his miraculous powers, as he beholds his master carried away from the sight and ken of man in a chariot of fire with horses of the same? "My father, my father, the chariot of Israel, and the horsemen thereof" (2 Kings ii. 12). We say to ourselves, these terms could not apply to the prophet himself, for if it were possible to suppose that the "chariot of Israel" could metaphorically represent this servant of God, the "horsemen thereof" could scarcely in any manner be made reasonably to do so. We, therefore, are led to conceive that there burst upon the sight of the younger man, as his master and so-called "father" rose in his equipage of fire, a vision of hitherto invisible hosts, filling the space above the earth, and whose mission apparently was in some way, according to the judgment of Elisha, to tend and protect the chosen people of God, His elect, the children of Israel.

This view, to our mind, receives confirmation from 2 Kings vi. 17, where Elisha appears to be perfectly aware that he was surrounded by invisible chariots and horses of fire, for in order to encourage and comfort his dismayed attendant, he simply asks God not to send protectors to guard Israel, but to open his servant's eyes, that he might perceive the protection that was actually being accorded to them. We are not on this occasion told of horsemen appearing, but possibly it was not considered necessary to reveal to the fearful attendant as much as was shown to Elisha himself, when Elijah rose up in a chariot of glory, bequeathing to his follower his miraculous gifts with his mantle of power.

It is remarkable that when Joash, King of Israel, came down to visit the dying prophet (2 Kings xiii. 14), he uses the same expression, as he bends weeping over the man of God, as Elisha himself uttered on the occasion of Elijah's translation, and it has occurred to us that possibly the sentence had become proverbial, as applicable to an Israelitish prophet of eminence, in like manner as the expression, "Is Saul also among the prophets?" had grown into a common saying (1 Sam. x. 12). We know that fifty men of the sons of the prophets stood on one side of the Jordan to watch the anticipated and predicted disappearance of Elijah (2 Kings ii. 3, 5, 7). When the whirlwind and chariot caught him up, may not the outburst of Elisha's feelings and his cry have been borne on the wind, and carried his words of combined wonder, grief, and rapture, to the ears of the onlookers at a distance, who, not seeing all that was doubtless revealed to Elisha, may have caught up the cry, as applicable to a great prophet at an important crisis, and thus led to Joash uttering it as a homage to the dying Elisha, whose favour and instruction he probably came to seek, as well as to show his interest in one eminently gifted of God?

If the conjecture we have hazarded in the foregoing remarks is justified, we think we may gather from it that possibly, though invisible to man, there are beings whose office may be at all times, or on marked occasions, especially to watch over, protect, or guide God's people Israel. If this should be considered a presumptuous thought, we would refer those who think it so to Heb. i. 13, 14, and ask if we may not gather from these verses that angels are employed—we know not how constantly, possibly without ceasing—to "minister to the heirs of salvation;" and who are such *heirs* but Israel? Christians of every nation on earth can obtain everlasting life by faith in the Lord Jesus, but we would remark that the descendants of Abraham alone are the heirs of salvation, let those descendants be whom they may, British or Red Indians. Any to whom a gracious God may please to give light, may share the spiritual privileges of "the heirs," but the word means those who can claim a privilege, or possession by inheritance; and that this term of "heirs" was here applied alone to the Hebrews—all the Tribes—we think is borne out by the three first verses of the following chapter (Heb. ii.).

In 1 Chron. xvi. 35, 36, we gain, we think, added strength to our opinion, for David addresses God as the "God of our salvation" and "the Lord God of Israel," not as the God of the world's salvation; and, indeed, in verse 35 he marks the separation between themselves who claim God as "the God of their salvation" and the heathen. Should it be suggested that the salvation of which the Hebrews were the heirs was salvation from earthly destruction, and pointed to their restoration to temporal favour, rather than to everlasting salvation from eternal condemnation, this objection still fails to prove that angels are ministering spirits, sent forth to minister to any but Hebrew "heirs."

We do not recall inspired records of angelic ministrations vouchsafed to any but those whose history and future after the prophecies concerning the Saviour of mankind and the portions relating to His life and work on earth, form the principal theme of the Bible. We fear that by this latter remark, we may offend and alarm our brethren who are less strong than ourselves in the belief concerning Israel's high mission, early prominence, and promised position on earth; but we ask such to prove us mistaken. It is true that an angel appeared to Cornelius the centurion, but it was to open the door for light, spiritual freedom, true religion, and everlasting life to burst upon the heathen nations through Israel's instrumentality, after a vision had revealed the fact to that same Israel, that no nation was to be deemed unclean and unfit, if enlightened by God's Spirit, to share henceforth the privileges of Christianity, the "glory of Israel." Warning and protecting angels appeared to God-serving Lot, but none can doubt that this especial favour and his faith were the result of his near relationship to Abraham, the friend of God. Also, a heavenly messenger met Balaam as he rode on his ass, but the fact is so intimately connected with one of the most important circumstances in the early history of Israel, that we cannot believe it would be reckoned an exception to the rule we have suggested as bearing on "angels' visits."

Can we not, may we not believe, that now, as ever, our Lord and Master's unseen hosts are about our people, perhaps blinding and misleading our enemies, and overruling events for our good, even when they appear adverse? Our sins are indeed allowed to bring on us punishments, the natural consequences of such sins, whether of scepticism, boastfulness, love of money, or drunkenness, but as we read Philo-Israel's record of Israel's battles and successes, and of the passing of our enemies' Gates into our hands, we almost seem to see the fiery chariots of Israel and the horsemen thereof aiding and shielding us in obedience to God's will, and in spite of our undeservings. And again, as history tells us, of Spain's magnificent preparations for our destruction being baffled by the storm and tempest, and of a powerful imperial rival vainly seeking to gratify his jealous hatred of us, and becoming instead a helpless prisoner in our hands. When we glance at our marvellous dominion in the East, and try to realise the miraculousness—for it *is* miraculous—of our power in that distant land, then we can well believe that invisible and celestial hosts are employed by the "God of our salvation" to protect, lead us on, guard us from destruction, and cause our enemies to flee before us. It is thus, possibly, that we are enabled, feeble mortals that we are, to carry out nationally the purposes of God, whose promises, however vast, must be fulfilled, and whose plans neither mountains nor seas, waste lands, arid deserts, nor fierce foes, can ever frustrate, or render abortive.

L. P.

Dec. 9, 1878.

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ISRAEL'S BATTLES.

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

(*Continued from page* 13).

No. XVIII.—THE BATTLE OF TRAFALGAR.

THE year 1805 was remarkable in British history for one great event, and that a turning point in the nation's life. It was the year of the battle of Trafalgar, of the destruction of the French fleet, and of Napoleon's hopes connected therewith, in respect to the desired subjugation of this island-home of God's people Israel. It witnessed also the death of Nelson. Pitt was then at the head of affairs. Intent on destroying Napoleon's power in Europe by a coalition of Russia, Sweden, and Austria on the land, he relied, to defend his native shores and to oppose the growing naval might of France, upon the "wooden walls" of "Old England," then under the able command of the nation's darling admiral—Lord Nelson. But this was just the time too when Napoleon had matured his plans for the humiliation of his old enemy. His projects contemplated nothing less than the invasion of these islands during the temporary absence from our shores of the dreaded British fleet; also the destruction, if not the conquest, of the proud islanders, provided only, with his invincible legions landed, he could meet, and, as he imagined, annihilate their forces on their own soil. Vain hopes! He thought to touch "the Lord's anointed," His people Israel, to touch whom, on their God-protected "little sanctuary," was just as feasible as to touch the "apple of the great Jehovah's eye."

With what ease the Lord defeated Napoleon's consummate craft! How soon all his plans were defeated, and he was left in despair and rage to feel his own impotence to carry out those puny plans which the God of His people Israel had laughed to scorn.* Villeneuve, the French Admiral, was ordered by Napoleon to slip out of Toulon, to join the Spanish fleet under Admiral Gravina, to threaten the West Indies with the united navies, and while the British were drawn away from the Channel to those distant seas, to double back again, and by his presence enable the French troops to land on Kentish ground, and thus conquer England.

Everything turned out exactly as the enemy of God's people desired it. The French got out of Toulon, went off to the West Indies, were chased by Nelson there, returned to European waters without the latter knowing where they had gone, and thus gave Napoleon his desired chance. One little part of the plan was wanting, and failing that, the whole scheme ended, as God meant it to end, in disastrous failure, nay, in defeat, death, and utter destruction, not only of Napoleon's hopes, but to the French fleets as well.

Villeneuve lost his head, or his nerves, just in the very crisis of the operations, and, after a brush with Sir Robert Calders' ships off Cape Finisterre, on July 22, 1805, he skulked into Cadiz, instead of flying to the Channel to enable his master in the few precious weeks available to land his troops and conquer (as he hoped) the Lord's inheritance in their appointed God-defended islands (2 Sam. vii. 10). This fatal move was seen and instantly appreciated by Nelson, then back again in England.

On Sept. 14, he made sail once more to meet his enemies—the combined fleets of France and Spain—and found them still in Cadiz harbour, watched, as "a cat watches the mice," by Collingwood. For some weeks Nelson had to wait till Villeneuve dared to move from his hiding place. On Oct. 19, 1805, the French Admiral thought he might venture, his object being to slip through the Straits and thus make for Toulon; but God did not mean him to get so far or to escape. The day of vengeance had arrived, and on Monday, Oct. 21, it had fully come. Off the low headland of Trafalgar, between Cadiz and the Straits of Gibraltar, towards Tarifa, the combined fleets were descried on the morning of that day in a mighty semi-circle prepared for battle.

The combined French and Spanish fleets numbered 33 sail of the line, 5 frigates, and 2 brigs; the British, under Nelson, consisted of 27 sail of the line, 4 frigates, a schooner, and a cutter. The disparity was thus in favour of the combined fleets, and the attacking Power, Israel, was again in the serious minority. The British approached in two grand columns of attack. One led by Nelson in the *Victory*, the other by Collingwood in the *Royal Sovereign*. Just before the beginning of the action, about noon, Nelson made that signal which no British man or woman can ever forget—one truly Israelitish in its sentiment:—"England expects every man to do his duty!" In ten minutes the war of giants had begun. Nelson engaged the *Santissima Trinidad*, *Bucentaure*, and *Redoutable*. The *Bucentaure* in two minutes was reduced to a mere log on the water by the crushing fire of the *Victory's* 100 guns. Collingwood, in the *Royal Sovereign*, meanwhile had been in action with five of the combined ships. Then the action becoming general, the God of battles fought for His people, and gave them such a victory as was hardly imagined possible—it was not a victory, it was a glorious conquest. Ere the battle ended, nineteen of the combined fleets, two being first-rates and none under seventy-four guns, struck their flags.

Three flag officers of the enemy—namely, Admiral Villeneuve, the Commander-in-Chief, and the Spanish Admirals d'Aliva, and Cisueros—were captured.

At forty minutes after four all firing ceased, and a complete victory was reported to Lord Nelson just as his spirit was about to take its flight from the scence of combat, in consequence of the mortal wound he had received from a shot from the poop of the *Bucentaure* early in the action.

In this combat, the reader will observe the combined fleets had a superiority of 6 sail of the line, "were fresh from port, and were in a perfect state of equipment." The escape from capture of 10 ships of the line, under the Spanish Admiral, at three o'clock in the afternoon, was accounted for by the fact that the wind had dropt to a calm, and prevented the rearmost of the British fleet coming up in proper time to take part in the action. In this wonderful victory or conquest, the episode of the *Temeraire*, Capt. Harvey, should be noted by the instructed Israelite. She was boarded by a French as well as by a Spanish line of battle ship; yet the *Temeraire* fought both single handed and forced them both to haul down their flags to her alone. Capt. Fremantle, of the *Neptune*, also performed the same wondrous feat, and was given by God two ships to his own single one. The loss of the enemy in this action was frightful. In some of the Spanish ships it was as much as 400, in others 350 men in each. The total losses of the combined Powers is represented thus:—

There were captured at Trafalgar and carried into Gibraltar	4
Subsequently in an action by Sir R. Strachan with a part of the fleet which escaped from Trafalgar	4
Do. do. by Sir E. Calder	2
Burnt, sunk, and wrecked during the succeeding tempest .	15
Escaped during the storm as mere wrecks into Cadiz .	7
Do. do. in a serviceable condition	3
Original combined fleet	35

It will thus be seen that only three ships escaped of all the power of France and Spain, and the victory of Trafalgar, therefore, was a crushing, tremendous blow, administered by the "little stone" of Daniel, on the feet of the image, which utterly demolished its power, and had a vast influence on the

* The threat of the invasion stirred Israel of 1802-3-4 and 1805 to the very depths. Immense preparations were made to meet and repel the hated invaders. Three hundred thousand volunteers were raised and armed. "Money, sailors, soldiers, ships, and guns were got ready, and kept posted opposite to France, and gunboats clustered in sharp-toothed rows along the line of the Cinque Ports, ancient enemies of the French." "*Flavit, Jehovah, et dissipati sunt.*"

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future fate of the great enemy of Europe—Napoleon I. In this great action it will be seen God fought for His people, and gave them a glorious victory. He defeated the counsels of their great antagonist by the simplest of methods, and when the two fleets met He gave up those of the combined enemies of Israel, "as a prey," into the hands of the great sea captain of the nation.

While He afflicted the British by removing their beloved Admiral from among them, He gave them at the same time, nationally, so glorious a conquest over their boasting enemies, that the world has never ceased to recollect as connected with one of the decisive battles of the world, the name of the battle of Trafalgar. Israelites, praise YE the Lord.

THE EARL OF BEACONSFIELD AND HIS WORKS.

By JOHN S. ANDERSON.

CONSIDERING the vast importance of the subject and the tremendous issues at stake, it may seem out of place to allude to minor points, but I think a few remarks on our great Prime Minister's literary works will be read with interest and be considered worthy of record in the pages of the BANNER OF ISRAEL.

It is rather more than fifty years since "Vivian Grey" appeared, and although the author deprecated its reproduction, in it are to be found the same sound constitutional principles with regard to Church and State and the general welfare of the people, which are more fully developed in his later productions. The first thing to strike a reader of the present day in "Vivian Grey" is the introduction of the title of Beaconsfield as one of the characters in the early chapters of the work, but it is to his later books that the chief interest attaches. In the general preface, which appeared in 1870, he says that he had been in Parliament seven years when the triology was published—viz., "Coningsby, or the New Generation;" "Sybil, or the Two Nations;" and "Tancred, or the New Crusade"—and during that period he had not written anything. But in 1837, when he entered the House of Commons, he had published two works, "Henrietta Temple" and "Venetia." The triology was therefore published about thirty-four years ago. To take "Tancred" as most applicable at present, it may not probably be remembered by many who have not opened it for some years that in several instances events of great magnitude were therein foreshadowed. Tancred, feeling he was born in an age and in a country divided between infidelity on the one side, and an anarchy of creeds on the other, with none competent to guide him, wished to do that which six centuries ago was done by his ancestor, and visit the holy sepulchre.

The crusades were of vast advantage to Europe, and renovated the spiritual hold which Asia has always had upon the North. It seemed to wane at the time he was writing, but, he continues, it is only the decrease that precedes the new development.

Here is a sentiment and a prophecy:

THE NEW DEVELOPMENT!

It is, as we believe, just coming on, even at our very doors. About twenty-five pages further on, in a conversation with Tancred, a Jewish notoriety remarks that England flourishes. "Is it what you call civilisation that makes England flourish? Is it the unusual development of the faculties of man that has rendered an island, almost unknown to the ancients, the arbiter of the world? Clearly not. It is her inhabitants that have done this, it is *an affair of race*. A Saxon race protected by an insular position has stamped its diligent and methodic character on the century."

The Island of Cyprus is brought in more than once. The first time when Tancred is gazing on the moonlit mudbanks of the barbarous Thames with the Isle of Dogs before him.

The Isle of Dogs! writes Disraeli. It should at least be Cyprus. And again, when it was supposed he had been murdered in the desert. "If he were killed accidentally, there will be negotiations, but the business will be compromised. The English want Cyprus, and they will take it as compensation."

During Tancred's conversation with the lady of Bethany, he said the fate of the Ten Tribes is a deeply-interesting question, but involved in, I fear, inexplicable obscurity.

"In England there are many who hold them to be represented by the Afghans, who state that their ancestors follow the laws of Moses. But perhaps they ceased to exist, and were blended with their conquerors." From what follows it would appear that the author had not at that time any idea that the nation of which he was to be the Premier was so favoured as we have since ascertained it to be.

Whether "light" has come to him since may be a matter of speculation to many, perchance a known fact to some; at any rate, whether or no, this volume speaks for itself, and read now by the light of history, is actually prophetic. A young Prince of the Lebanon declared if the English would only understand their own interests, with his co-operation Syria might be theirs.

Has this "education" been of no use? Surely it has, or the nation would not have approved so highly of all that has been done. At the end of the third chapter a very remarkable sentence occurs, spoken by the same Prince. He says, "let the Queen of the English collect a great fleet, let her stow away all her treasures, bullion, gold plate, and precious arms; be accompanied by all her court and chief people, and transfer the seat of her empire from London to Delhi. There she will find an immense empire ready made, a first-rate army, and a large revenue. In the meantime he would arrange with Mehemet Ali. He shall have Bagdad and Mesopotamia, and pour the Bedoueen cavalry into Persia. He himself would take care of Syria and Asia Minor. The only way to manage the Afghans is by Persia and by the Arabs. We will acknowledge the Empress of India as our suzerain, and secure for her the Levantine coast." Is not this remarkable, when, be it remembered, it was all written about thirty-four years ago?

(To be continued.)

ISRAEL KEEPETH SABBATH.

WE are anxious in all ways to promote the proper, Scriptural, and Biblical observance of the Lord's-day. We know it is God's sign given to our nation—Israel—whereby He engages to know them, and they (He says) shall come to know Him (Exod. xxxi. 13—17; Ezek. xx. 12—20). We hail, therefore, every effort made and making to protest against Sunday labour, as thoroughly opposed to God's law for Israel, and welcome every movement to further Sunday observance. We draw attention to a report of a meeting held lately for the benefit of omnibus men in London, whereat about 300 drivers were assembled under the presidency of our honoured "blind promoter," that true Israelite noble, Lord Shaftesbury. The meeting was held in the Bayswater Assembly Rooms, Queen's-road, when various addresses, mostly on the Sunday rest question, were given.

"We do not know," says the report, "the exact intention of the gathering, but it chiefly resolved itself into a strong protest, reiterated by all the speakers, and very emphatically by the chairman, against Sunday labour. These expressions were vehemently cheered by the men, which seemed to show that they would greatly appreciate the boon of Sunday rest if it

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were granted. Dr. Manning pertinently asked what they would do with it if they got it, and his implied hint that they might devote a portion of it to the public-house was met with loud denials.

"The attempt that is being made to secure the opening of museums and picture-galleries on the Lord's-day was strongly deprecated, inasmuch as it would increase the omnibus traffic, and the meeting was altogether enthusiastic on the subject. We should have liked the occasion to have been taken advantage of by more direct presentation of the Gospel to a body of men who, on the whole, were evidently strangers to church and chapel. At the same time, the subsidiary object of securing a weekly day of rest is well worth striving for, and we should hail its attainment with no ordinary satisfaction.

"The men were brought together through the agency of the City Mission, which has lately appointed a special missionary to labour among them."

The very reason our readers see from Exod. xxxi., and Ezek. xx., why the Sabbath rest was given to man is "that Israel may know that it is Jehovah that doth sanctify them," that He is *their* God." The day, therefore, is for "rest from labour, and that rest for sanctification of time to study God's character, goodness, redeeming love, and mercy. For, unless these be seen and known, wherein is the "rest" beneficial or the purpose answered that "Israel may know He is their God?" Unsanctified rest all may see will not satisfy the conditions. Thus, again, arguments drawn from correct views of "our Identity" lead to due and Scriptural observance of the Lord's-day. Properly treated this subject supports all godly effort, whether in the missionary and Jewish cause, in the Sabbath question, or in the noble aspirations of the advocates of temperance, if not of total abstinence, and we do trust that all candid minds will be led to study, and finally to embrace, truths which are, in fact, founded on God's Word, and absorb "*His* whole heart and *His* whole soul" (Jer. xxxii. 41). What is so dear to Him must surely be vitally important to us, and if we neglect it, let us be certain we do so at our own peril. But confidence in our origin leads us to the certainty that God will, in His own way, always provide means by which He will prevent our nation falling into continental habits in regard to His holy day. He has many means at His command, and one of the most potent is to put into the hearts of the people the resolution that nothing shall induce them to be led into Sabbath desecration, or into supporting those who rely on the alleged desire of the "working classes" to give way to the seduction of the anti-Sabbatarians. We have seen how the omnibus drivers met the friends of the Lord's-day rest. Now let us examine the case as it respects the desire (alleged to be great) of the artisans of the East of London to desecrate the Sabbath by visiting the museum opened there by her Majesty about four years ago.

We take the following from the "London City Mission Magazine," of Oct. 1, 1878, in relation to the Report from the Committee of the House of Lords on intemperance :—

"The witness, Mr. Weylland, who had been missionary to the public-houses in the parish of Marylebone, from 1852 to 1869, and since then has been secretary of the London City Mission Society, in answer to a question by Viscount Gordon, relative to the opening of museums on Sunday (page 209), stated that 'about four years ago her Majesty was graciously pleased to open a museum in the East of London, and some of the people there convened a meeting in order to get an expression of opinion from the working classes in favour of that museum being opened on Sunday, in fact two meetings were convened and attended by working men exclusively; but by a very large majority they passed resolutions against opening that museum on the Lord's-day. I remember that the rectors of Bow and Stratford said, "We are rather astonished at this, and will test the popular feeling in our parishes," and so meetings were called of working men to decide the question. I think thirteen meetings were called together, and at the whole thirteen meetings resolutions were carried by vast majorities against opening the museum.'

"Again, at pages 210 and 211, in answer to a question by the chairman (the Duke of Westminster), asking if he thought the fact of these institutions being open would tend to elevate a number of these men and prevent them taking to drink, he answered, 'I do not see how it could, because men would never attend every Sunday; but only on a few Sundays in the year. The effect upon them to some extent would be beneficial but great mischief might result. Amongst the great body of the people there is a strong undercurrent of feeling *that the Divine law is the basis of all English law*, and they say *the Church of England teaches us to follow the fourth commandment*, and *to ask to be helped to keep "this law,"* and more damage would be done by destroying their reverential feelings for one day in seven than could possibly be repaired by the sight of pictures, however beautiful, or works of art, however lovely.'

"And again, at the bottom of page 211 and page 212, in answer to the latter part of a question put by Lord Hartismere, 'Surely, if museums were opened they would be very glad to go to them?' He answered, 'There would be comparatively few who would go to them; but as I said to his Grace, the destroying of reverence for a Divine ordinance could not be compensated by anything. I am in communication with large bodies of Christians of every denomination, and, speaking for them, I would observe that we do not regard this as simply a working man's question, it is a question for the whole nation, and if any one class of men more than another have a right to consider this question of Sunday opening, it is clergymen, and I may add lawyers—lawyers, because the law of England, from the time of King Alfred down to the present time, has recognised the observance of the Christian Sabbath as being a Divine law."

We think the above speaks for itself and shows better than any words of ours can, that "verily Israel keepeth Sabbath." "Praise YE the Lord."

THE PROGRESS OF "THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION."

WE think it right from time to time to report for the information of the public what the newly-established Metropolitan Israelite Association is attempting, or has carried into actual operation. It was only on December 20, 1878, that the Society was first organised and entered on its course. Little over a month, therefore, as we write (January 24, 1879), has elapsed, and yet we think we have reason to congratulate the working committee on the result of its labours.

It has a body of fifteen working members, a secretary, and treasurer; an office has been opened in the city; two meetings of the committee have already been held; a capital prospectus has been issued, and the practical work of "publishing" the Identity, for which the Association exists, begun. What is that practical work? Let the public judge. No less than twelve lectures have been arranged, and the lecturers detailed for their duties. Mr. Douglas A. Onslow undertakes six in the East end of London; three will be given by Mr. Charles Stubbs, B.A., and the Hon. Secretary, the Rev. J. Billington, takes also three. The latter selects "The Distinction between Israel and Judah," as his subject; and Mr. Onslow, we believe, will traverse the whole ground occupied by the Identity in consecutive lectures to be delivered at a week's interval each; Mr. Stubbs, we conclude, may take the Pyramid as his subject, but of this we are not certain.

This is decidedly profitable action, and if nothing else came of our efforts to set on foot the Metropolitan Association they were not in vain, and these results would have completely justified our action. But is this all? Certainly not. Out of the

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original meeting held on December 20 last, there has sprung up a perfectly independent branch Association at Lewisham and Blackheath, since set on foot by a member of the Metropolitan Committee. This Association has been affiliated with the London central body, and will work with it in all ways. So the cause increases and acquires strength as it progresses.

Meanwhile, we are glad, as an honorary—but we must add too highly-honoured—chairman of the committee, to report that the members generally are not neglecting the opportunities which the public press affords them of "publishing" our Identity. We are ourselves engaged in a hot controversy with two opponents at once in the *Brighouse News*, a Yorkshire paper. The fight has now lasted ten weeks, and there seems no sign of its abatement. It is a good token that the editor allows the controversy to take up two or three columns of his paper every week, but permits it to proceed. His readers must approve of it. In Deal the fight also waxes hot. Israelites and clerical opponents are dealing heavy blows at each other in the *Mercury* (the editor being friendly to our cause)—a contest not altogether ignorant of the presence of him who writes these lines. Then, again, the *Herts and Essex Observer* has opened its columns to Identity matters, and the result has been that two opponents have rushed in to proclaim their ignorance of God's Word and His promises to Israel, the assault being met by local friends and also by a member of the Metropolitan Anglo-Israel Association. We think we have said enough. The London Association is thoroughly wide awake, doing good loyal service to the cause of God, and He is evidently blessing them.

We point to these results and ask our London and the suburban friends to enrol themselves at once as "paying" members, and to sustain the hands which are not sparing their strength to carry on this glorious God-honoured work.

We may remark in passing, that a letter has just reached us, dated January 23, 1879, from Mr. Charles Johnson, secretary of the Portsmouth Israel Association, stating that that branch was newly-organised in Portsmouth, with twenty-eight members to begin with, on January 2, and that meetings are held every alternate Thursday, at 7.30 p.m., in Mr. Bayne's schoolroom. The rules are those adopted at Sheffield, and it is hoped this notice will induce others at Portsmouth who believe in our Identity, but are not aware of the existence of the new organisation, at once to join that body by addressing the secretary at 59, Fleet-street, Southsea.

We conclude by repeating the words adopted by the Metropolitan Association as their motto: "Publish YE, praise YE, and say, O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 7).

N.B.—One who is friendly to our cause suggests that henceforth the word "Anglo" is a misnomer, and redundant in connection with our Associations throughout the land, and that our "Anglo-Israel Associations" may henceforth be more properly termed our "Israel Associations"—one "calling himself by the name of Jacob; another subscribing his hand unto the Lord, and surnaming himself by the name of *Israel*" (Isa. xliv. 5).

ISRAEL'S CUSTOMS DUTIES.—Good news for our teetotal friends! The Custom-house annual return, dated the 6th inst., states the gross amount produced by Customs duties in the year 1878 at £20,191,526, being more by £351,205 than in the preceding year. Tobacco, the largest item, is returned as producing £8,470,650, showing £389,869 increase; spirits brought in £5,414,049, a decrease of £96,089; tea, £3,942,315, an increase of £160,424; wine, £1,525,231, a decrease of £134,926; dried fruits, £510,414, an increase of £31,461; coffee, £208,789, an increase of £3,517. The net produce of the year's Custom duties, after deducting drawbacks and allowances for damage, &c., was £20,087,561, and the increase £351,350. — *Times*, January 11, 1879.

THE "ROCK" GIVES BLIND TESTIMONY TO OUR IDENTITY.

IN the *Rock* newspaper of January 3, 1879, two remarkable articles appeared—one ridiculing "our Anglo-Israelitish origin," but evincing more than readiness to accept the monstrous absurdity that the Afghans are the Lost Tribes; the other, the leading article on the position of the British nation at the present hour, which teems with Identity evidence, and which we shall, with satisfaction, reproduce for our readers' benefit. It is, indeed, a strange thing that God thus allows a worthy, able organ of public opinion, doing good service to the cause of evangelical truth, thus to ridicule a subject which involuntarily it serves—a subject which is intimately connected with the work the *Rock* is trying to do, without knowing how to attain its end, or the mode by which God means it to be effected.

The first article has reference to Major Raverty's opinion published in the *Times* (of December 26, 1878), asserting that the Afghans are Beni-Israel of the Ten Tribes, but not of Judah; and the *Rock*, delighted at the idea, begins his comments by saying the editor is "weary of the nonsense that is talked about our own Anglo-Israelitish origin, but the Israelitish origin of the Afghans has become a deeply interesting problem." He ends his notice by observing: "Without ourselves being of Israelitish descent, we should, by occupying the country of the Afghans, thus become associated with Israel."

We would ask the *Rock*, in all seriousness, if the Bible is a true book or a book of fables? Let us take the *Rock* at its word, and suppose the Lost Tribes are the Afghans. What follows?

1. Their land is South-east of Palestine. But God's Word said the House of Israel, or Ephraim, will, in the last days, be found in "the North country," and in "the isles of the West." God's Word, therefore, is really false (Jer. iii. 18; Hosea xi. 11; Isa. xxiv. 15).

2. The Afghans are Mahommedans, and do not and never have served Christ. They do not prove a blessing to "all" or to any of "the families of the earth." But God's Word said Israel should be found, in the last days, "the sons of the living God;" "a blessing to all nations;" "known as a seed the LORD hath blessed." God's message to mankind, therefore, again is a simple tissue of falsehoods from first to last (Hosea i. 10; Gen. xxii. 18; Isa. lxi. 9).

3. The Afghans do not hold "the Gates of their enemies." We have just robbed them, indeed, of almost all the Gates they ever held, and they lie at our mercy, at this moment, as a war power! But God's Word says Israel "shall possess the Gate of their enemies," shall never be subdued by the Gentiles, and the "place appointed" for their habitation shall be ever inviolate, undefiled by the foot of the foreign foe (Gen. xxii. 17; 2 Sam. vii. 10; Isa. liv. 15—17). God's Word, therefore, turns out to be unreliable, and we need no more regard it as the truth.

4. The Afghans have no wealth, no trade, no commerce, no foreign possessions. But God gave Israel "the power to get wealth," a great heathen and a mighty colonial Empire, "the ends" and "coasts of the earth," and trade in all "its waters." The prediction is, therefore, falsified, and the credit of God's Word is thus gone for ever (Deut. viii. 18; Psa. ii. 8; Isaiah xlix. 8, xxvi. 15; Deut. xxxiii. 17; Num. xxiv. 7).

So we might go on pointing out in sixty or eighty instances the absurd contrariety between "Afghan facts," on the supposition they are Lost Israel, and God's true promises to the latter nation.

We argue, therefore, that the *Rock* and Major Raverty together, are utterly, hopelessly in the wrong; that God's Word must be absolutely in the right, and that we must look further a-field than Afghanistan for the Lost Ten Tribes of Israel.

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But we need not go far to find out where Israel really is. The same issue of the *Rock*, to which we have just referred, in the leading article, tells us, and that in no indistinct terms, where Israel is. Let us hear what the editor says of the British nation. They are words we are proud to repeat, and we thank the editor for using them. They are cogent proof of our origin, and run quite on our BANNER lines. He said:—

We can scarcely be charged with presumption if we consider England at the present time as standing among the nations of the earth in a position analogous to that of the Jews in their best days. God chose and ruled that people of old in order that they might become an instrument for maintaining on earth a knowledge of the true Jehovah, and for teaching all kingdoms and peoples their responsibility to Him. The great truth that the nation which honours Him He will honour, is not only inculcated by Scripture, but is illustrated by the secular history of mankind. Hence, looking at the high and peculiar position which the Almighty has been pleased to assign us among the nations of the earth, it behoves us to study the principal events of the past twelve months in the light of Holy Writ, and, at the same time, in a spirit of profound humiliation.

Since the cessation of hostilities between Russia and Turkey, our country, in the providence of God, has assumed a new position of international responsibility. Egypt being now largely under her control, and the whole of India being more closely allied to the Queen as Empress of our Eastern dominion—these circumstances, together with the possession of Cyprus, all tend to bring English rule into supreme prominence. Let us, however, not forget that the rock on which all this mighty power rests is Protestantism. France, in her struggles against priestly domination, is striving to ally herself more thoroughly with England. The spread of vital religion, and the waning of Rationalism in Germany, the progress of civil freedom in Italy, the cordial feelings of sympathy entertained towards us by the Protestants of America, the continued enlargement of our colonial territory, the success of our arms in India, the security for life and property in Palestine by virtue of our lately-acquired authority in Cyprus—all these things should stir us up to renewed prayer and effort towards the fulfilment of God's gracious promises in respect to the return of His ancient people to their own land, and for hastening the time for the overthrow of anti-Christ in all his forms, and the dawning of the long-expected day when the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Do our readers notice what it is the editor of the *Rock* alleges in the above? He says:—

1. That the British occupy now the position of God's "chosen nation" (the *Jews* he calls them) in their "best days." Just so. Being Israel, they are God's chosen people, and they would not be, as the *Rock* allows, "in the position of the Tribes" without being chosen people (Isa. xli. 8—10, &c., lxiii. 17—19).

2. That the Almighty has assigned to us the high and peculiar position we hold—one which brings "English rule" into "supreme prominence." But God gave to Israel the position of "supreme prominence" among the nations "if obedient," making them "the chief of nations;" "the head and not the tail—above only and not beneath;" the wonder of all the Gentiles (Deut. xxviii. 13; Jer. xxxiii. 9; Amos vi. 1; Jer. xxxi. 7; Isa. xli. 9).

3. That the greatness of the British rests on their Protestantism, which is another mode of saying they are God's "witnesses." But He said Himself that Israel were "His witnesses," and we, consequently, must be Israel, as we are established—*teste* the *Rock*—in our witnessing function or "Protestantism" (Isa. xliii. 12, xliv. 8).

4. That our duty as the chief Protestants of the world is to pray and strive to fulfil God's purposes in respect to the return of "His ancient people to their own land." Of course the *Rock* means the return of the Jews. But we, being Israel, are Jezreel, and in the return (we being also God's ancient people) our return will be the great object and purpose God will have in view, for "great," He said Himself, describing the return, "shall be the day of Jezreel;" and Jezreel is Israel, *not Judah* (Hosea i. 11).

We congratulate the *Rock* on showing us clearly that the Afghans are certainly not Israelites of the Ten Tribes, but that we British most decidedly are. The *Rock* thus proves to be our brightest, clearest, and best "blind witness" we have met with for months.

THE VICAR OF ST. BARNABAS, HULL, A CHRISTIAN JEW, GIVES SPLENDID BLIND TESTIMONY TO OUR IDENTITY.

THE Rev. J. C. S. Kroenig, A.K.C., vicar of St. Barnabas, Hull, has been preaching a most remarkable sermon, which, at the request of the Church Council, has been published by S. W. Partridge & Co., 9, Paternoster-row (price sixpence.) We propose to re-issue it in consecutive numbers of the BANNER, as we consider this by far the most wonderful testimony we have yet had that our nation is Israel. Let the reader consider that the witness in this case is — (1) A beneficed clergyman of the Church of England. (2) A converted Jew. (3) That his object, as stated in his printed sermon, is to show that—

"ENGLAND'S IDENTITY WITH ISRAEL IS PROVED."

(4) That to establish that fact he quotes a fair number of texts to which we always refer; and that (5), yet in spite of all that, he denies we are Hebrews, but asserts we are only a Gentile nation, set up by God as "the *facsimile* of Israel in her palmy days"—"a *perfect parallel* to what the inspired Word reveals in connection with the Jewish people!" Our clerical witness, therefore, is, it seems, while giving full and complete testimony to our Identity—both blind and deaf—blind, to see that What is a "*facsimile*" and a "*perfect parallel*" must be the same as the lost nation compared with it; and deaf, because without assigning any valid reason he declares there is not a "shadow of Scripture evidence by which our lineal descent from the Lost Ten Tribes can be proved!"

We beg the reader to peruse this pamphlet carefully, and he will agree with us that nothing but total blindness, and racial prejudice, which is stone deaf besides, can prevent one who maintains that this, our nation, is the "modern Israel," "the appropriator of the blessings once promised to Israel in Mal. i. 11; Deut. xv. 6, xxxiii. 29; Levit. xxvi. 5," from owning the absolute Identity of the British with the Ten Tribes, who he does not deny are lost, and yet to be somewhere some day found! Our preacher makes a fine point when he says that our Lord designated "England" (as he terms the *British*) in Matt. xxi. 43, for then he declared the privileges of the Jews should be transferred (εθνει) to A NATION—ostensibly, therefore, to *one of the Gentile races*. For the British being Israel, as he admits, are in truth God's Lo-ammi Israel, or the Goi Nabal (the foolish Gentiles) of Moses and of St. Paul (Deut. xxxii. 21; Rom. x. 19). The rev. preacher little thought as he wrote these words that he was thus forging the chains that bind Great Britain to Israel's chariot, since God declaring Lost Israel was to be Lo-ammi" or "NOT His people," added that they should "yet," in spite of that, be discovered to be "the North country," "Western Islanders," the "Christian nation," "Sons of the living God," "His people," "He their God!" (Jer. iii. 18; Isa. xxiv. 15; Hosea i. 10, ii. 23).

With regard to the fallacy that underlies and accounts for Mr. Kroenig's "blindness" and "deafness," we ask our readers to reflect—

1. That God never said He would put Israel aside, even for a day, and temporarily adopt as the recipients of all His blessings entailed on the Hebrews, any purely Gentile nation whatsoever. Let Mr. K. try and prove that statement from Scripture! He will utterly fail! To assert it, is to dishonour

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God's faithfulness, and to proclaim that He is false to His own solemn oath in Gen. xxii. 17, 18; and that God forbid!

2. That the Jews being destined to be taken back as the Lord's "present" by "the Isles," or "Tarshish," or the ships thereof, or "the English," the latter by Isa. xviii. are necessarily "a people terrible from their beginning and hitherto" (ver. 7), therefore of the same race precisely as the "present" itself (ver. 1)—*ergo*, Hebrews!

3. That Zeph. iii. 10 proves the "offering of the Lord" is to be brought by precisely the same people as are geographically described by Isa. xviii. 1, with this addition, that they are the Lord's "suppliants" (*therefore Christians*) and "the daughter of His dispersed" (*therefore the Ten Tribes*, or the *diasphora* of 1 Peter i. 1).

The British being then these destined restorers of the House of Judah, must thus be the Hebrews mentioned by Isaiah and Zephaniah—*leste* the converted Jewish vicar of St. Barnabas, at Hull—and we need therefore no longer doubt our origin since a Jew testifies it, an English vicar vouches for it, and God's Word most distinctly and clearly proves it, beyond all cavil! Reader, while we thank God for this new and wondrous "blind testimony," let us take courage and redouble our efforts to prove to others what is so clear to the Rev. J. C. S. Kroenig!

We ask our readers now to listen to this wondrous sermon, which is entitled,

"ENGLAND'S DIVINE MISSION IN THE EAST; OR, ENGLAND'S IDENTITY WITH ISRAEL PROVED."

PART I.

"In that time shall the PRESENT be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."—Isa. xviii. 7.

"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.

"My Christian hearers,—I approach the subject for our consideration this evening—viz., 'England's Divine Mission in the East'—with very great solemnity, and trust it may not by some be misconstrued and regarded as having reference to the views of some political faction. The subject is one of momentous importance, and concerns no particular religious or political section of the community, but every individual believer in this favoured island. It concerns every one to whom the Holy Scriptures are no longer a sealed book or an unfathomable mystery, but a Divine revelation and guide, to lead him safely and happily on his pilgrimage through the intricate labyrinths of this timely existence, unto the haven of the rest 'which remaineth to the children of God.'

"England's Divine mission in the East is inscribed in the great roll of prophecy with indelible clearness, with matchless perspicuity, by the unerring hand of Him whose purposes will and must ripen, in defiance of every obstacle or stumbling-block that either vain philosophy on the one side, or stern infidelity on the other, may strive to cast in its way.

"I have selected two passages of Scripture for our consideration—one from the Old Testament, and one from the New Testament. The former is a declaration, the other a confirmation of the Divine appointment concerning England's great mission. May the Holy Spirit aid us to be rightly impressed by His hallowed teaching.

"In order to elucidate the subject more fully, let us consider it under the following three points:

"1. England's position in the Divine plan. 2. England's duty. And 3. England's opportunities."

(To be continued.)

GOOD NEWS FROM THE ANTIPODES.

PART I.

WE wonder what our opponents will say when they read what we now proceed to quote from the *Cornwall Chronicle*, published in Launceston, Tasmania, on Aug. 31, and to hand here on Oct. 29, 1878. It is a most satisfactory report of the first public meeting held at Launceston, of the Anglo-Israel Association of that place, at which the Rev. Canon Brownrigg presided, in St. John's schoolroom, belonging, we presume, to the Rev. Canon's parish. The president's address will be read with great interest by all our friends throughout the Empire, and as a specimen of the best way to organise an association, and to conduct its meetings, we commend Canon Brownrigg's to the notice of our home, colonial, and American Associations in *posse* and beg them to follow this example. We hope our opponents notice the singular unison between the views we are constantly enunciating in the BANNER, and those the Rev. Canon at Launceston set forth in his address to his hearers at the first open Israelite meeting ever held in that island. Whence did the unanimity arise? Not from slavish imitation and adoption of our opinions by the Canon; he is not a man to descend to such a course as that. We did not obtain ours from him, for we were proclaiming them long before we ever heard of Canon Blake Brownrigg, or knew that Launceston, Tasmania, had in it a cluster of inquiring Israelites. It was, no doubt, from the same source both Canon Brownrigg and we ourselves derived our inspiration—the Word of the living God. To us the hint first came, as we are always ready to admit, from the wonderful work by Mr. Edward Hine, "The Forty-Seven Identifications," and perhaps the Rev. Canon Brownrigg was indebted to the same pages under God for the light that has been shed on *his* path as a minister of the Gospel of Christ; however that may be, we rejoice in the results, and hail with joy the formation of our new Launceston Israelite Association, and wish them "God-speed" in the name of the Lord. Our readers note, doubtless, with satisfaction how spot after spot is being lighted up all over the world with this glorious radiation. Adelaide, in South Australia; Auckland and Wellington, in New Zealand; Launceston, in Tasmania; Natal and Panmure, in South Africa; Montreal, in Canada; Brooklyn and other spots in the United States, have their societies of Israelites all earnestly engaged in the prayerful study of these truths to which the BANNER OF ISRAEL is devoted, and it is our pleasant duty from time to time to record their progress and send loving greetings to them from their great Israelite mother in "the isles of the West."

With this introduction we ask our readers to attend to Canon Brownrigg, and to listen to him as he addresses his Tasmanian flock at "the ends of the earth," with words of wisdom explaining to them, if they reflect, how it comes to pass that they are a flourishing happy community of all-Israelites in the far off land of Tasmania at our antipodes.

ANGLO-ISRAEL ASSOCIATION.

A meeting of this Association was held last evening in St. John's schoolroom. The Rev. Canon Brownrigg presided. The proceedings were commenced with prayer, and the secretary read the minutes of the previous meeting, which were confirmed.

The Chairman then delivered the following address:—

The present occasion being our first public meeting, I think it desirable to make a brief statement concerning the object of the Anglo-Israel Association, and the means by which it is hoped that object may be effected. I will speak—

1. Of the object of the Anglo-Israel Association. To make this intelligible, it will be necessary in the first place to notice the circumstances out of which the Association has arisen.

In that sacred Book—the Bible—the infallible Word of God—the history of God's dealings with one remarkable nation in particular—the Hebrew nation—has been handed down to our times.

That history tells us that that nation descended from Abraham, through Isaac and Jacob. That Jacob begat the twelve patriarchs,

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each of whom became the head of, and gave his name respectively to, a Tribe, and these Twelve Tribes in their national character were then called "the children of Israel," after Jacob, whose surname was Israel.

The history further tells us, that in process of time the Twelve Tribes (thirteen when Manasseh is included) became divided into Two Kingdoms, called respectively, the Kingdom of Judah and the Kingdom of Israel. The former, the Kingdom of Judah, consisting of the Tribes of Judah and Levi, with, for a while, the Tribe of Benjamin, and the latter, the Kingdom of Israel, consisting of the Tribes of Reuben, Simeon, Issachar, Zebulun, Joseph, Dan, Naphtali, Gad, Asher, and Manasseh. And here let it be remembered that the name of Ephraim is sometimes used for Joseph, so that in the several lists of the Ten Tribes, when the name of Ephraim occurs, that of "Joseph" is omitted, and when "Joseph" is named, "Ephraim" is not, so that the names of "Ephraim" and "Joseph" are used interchangeably.

Now these Kingdoms of Judah and Israel are distinct from each other, the people of the former being called Jews, while the people of the latter being called the Kingdom of Israel, or the Ten Tribes, Israelites. Each Kingdom has a separate history. Each has been guilty of grievous idolatry, for which it has been punished, the Kingdom of Judah (Jews) being carried into captivity by the Babylonian Power, from which, after seventy years, it returned (with some exceptions) to its own land, but not as an independent people—and the Kingdom of Israel (the Ten Tribes) being wholly carried away by the Assyrian Power, and uncovenanted, as we learn from the prophet Hosea.

But further, while that Hebrew nation, consisting of the two Kingdoms of Judah and Israel, has a history, deeply interesting and important, we find in the sacred volume that it is also the subject of certain prophecies, equally interesting and important—prophecies which, in the case of Judah (the Jews), are being so obviously fulfilled, that to deny it, were to deny what every sensible person unhesitatingly admits; and the logical conclusion is, that the prophecies concerning the other branch of that nation, the Kingdom of Israel (the Ten Tribes), are as surely in course of fulfilment, even though to many minds such fulfilment is not so immediately obvious.

It would, however, be quite beside my present purpose to enter upon a full statement of the prophecies as they relate to either Judah or Israel. It will be enough to notice that it has been predicted concerning Judah (the Jews) that they should be a marked people in the world; that they should be scattered abroad among the nations; that they should observe the rites of the Mosaic law, and that they will not turn unto the Lord as a converted people, until the time arrives when their brethren of the House of Israel shall be discovered, and nationally acknowledge themselves as the long lost Kingdom of Israel. Concerning Israel (the Ten Tribes), it has been predicted that being cast off for iniquity, they were not to be known as Israel until God's times be fulfilled. That they should lose the knowledge of their ancestry. That they should be given up to idolatry, and as a consequence should renounce the Mosaic rites and observances; that they should be "sifted" among the nations, yet, while lost to the world as Israel, they shall be gathered again by the mysterious providence of God; and to these two following prophecies—the one relating to Israel and the other to Judah and Israel together, I beg your special attention, as intimately connected with the object of our Anglo-Israel Association. The first of these prophecies—the one which relates particularly to Israel (the Ten Tribes) is stated in these terms:—"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 Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36). In whatever sense it may be possible to understand the word "nation," it is unquestionably the case, from what is said in that passage, that there must be some sense, in which it is true that the "seed of Israel" shall not "cease from being a nation before Me"—*i.e.*, in God's sight; otherwise language has no meaning whatever. But this pledge of continual existence is absolutely involved in the other prophecy I would notice—namely, that relating to the future re-union of the two Kingdoms, when, and not before then, the distinction between them shall for ever cease. That such a union is to take place, Ezekiel tells us when he says: "The word of the Lord came again to me, saying, Moreover, thou son of man, take thee one stick and write upon it, For Judah and for the children of Israel his companions (that is, such portions of the Ten Tribes as may have linked themselves to Judah). Then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel—*i.e.*, the great bulk of the Ten Tribes—his companions, and join them one to another into one stick, and they shall become one in thine hand" (Ezek. xxxvii. 15—17). This proceeding, Ezekiel is to explain to the people, denotes the future union between Judah and Israel, and then he is to further say unto them, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their land, and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all" (Ezek. xxxvii. 21, 22).

From these prophecies, then, these conclusions are forced upon us:—

1st. That the so-called Lost Kingdom of Israel has somewhere a national existence, and no amount of sophistry or dogmatic assertion to the contrary can dispose of that fact.

2nd. That the Kingdoms of Israel and Judah are at some time to be re-united, another fact that cannot be justly denied; and—

3rd. That, therefore, the Kingdom of Israel must be discoverable, and so recognisable, that these prophecies may in their season be acknowledged as literally fulfilled.

Now a view which is obtaining in England, and in the Colonies, a steadily increasing acceptance, connects our British nation with the Kingdom of Israel—not with the Kingdom of Judah or the Jews: and I beg that this difference may be clearly borne in mind, for a fruitful source of objections, among the opponents of the Anglo-Israel question, is traceable to this fact, that they either fail to perceive, or else do not rightly value the distinction between those Kingdoms, which distinction is, nevertheless, one of the most apparent, important, and indisputable facts in the history of the Twelve Tribes. I repeat, then, that it is the Identity of the British nation with the Kingdom of Israel that is maintained; and it is the object of our Anglo-Israel Association to study and make known, as widely as we can, the claims of our nation to that honour.

I come now to speak—

II. Of the means by which it is hoped our object may be attained:—

1. As one of the means, the Association proposes to hold a meeting fortnightly, when the Anglo-Israel question will be considered in detail. For this purpose it is desirable that members or others attending the meetings should bring their Bibles with them. At these meetings opportunity will be given for inquiries—for stating and answering objections—for imparting information upon the question in its several bearings, and for conversation and discussion thereupon.

2. As another of the means, the Association proposes to issue occasional leaflets or papers on Anglo-Israelism, and to promote the circulation of Anglo-Israel literature in general; and—

3. As yet another of the means, the Association purposes to open its meetings to persons desirous of attending without enrolling as members. Persons who wish to enrol as members can enrol on payment of a joining fee of 1s. and a contribution of 6d. payable monthly, in advance, to meet the incidental expenses of the Association.

By these means, and any other that from time to time may appear to be advisable, the Association hopes that its object may be attained.

In conclusion, there are three points upon which I desire to say a word, so that none, unless wilfully, can misunderstand our position. I remark—

1st. That our Anglo-Israel Association does not attempt or desire to make "Anglo-Israelism" a substitute for the Gospel of Christ. "Anglo-Israelism" is simply the title under which the view that the British nation is identical with the Kingdom of Israel, is concisely and conveniently expressed. It is not "another Gospel," as some "slanderously affirm" that we hold it is. We do not teach that to belong to the Kingdom of Israel is the same thing as to belong to Christ. We abide by the teaching of God's Word, and declare that no national destination, however glorious, can save the soul, and, therefore, that personal dependence upon Christ, and the indwelling of the Holy Spirit is necessary to salvation.

2nd. That our Anglo-Israel Association does not attempt or desire in any way to hinder the cause of missions among the Jews. On the contrary, we claim the support of all those who are interested in such missions on the ground that the conversion of the Kingdom of Judah cannot take place until the Kingdom of Israel shall be discovered and nationally acknowledged:—"In those days the House of Judah shall walk with (margin, TO) the House of Israel, and they shall come together out of the land of the North, to the land that I

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have given for an inheritance unto your fathers" (Jeremiah iii. 18). If, therefore, the Identity of the British nation with the kingdom of Israel be a fact, as we hold it to be, then the national acknowledgment of that fact will prepare the way for the turning of Judah unto the Lord.

3rd and lastly. That under the full conviction that the claims of the British to Identity with the Kingdom of Israel are strongly established, our Anglo-Israel Association invites the fullest and freest inquiry into the whole Anglo-Israel question. To imagine that the question can be disposed of by banter, or by the affectation of pity for those who entertain it, or by mere assertions to the contrary, is utterly useless. The most dogmatic objectors are, as a rule, found among those who, through indifference, or prejudice, or contempt, have not studied the subject, and therefore such objectors must not complain if their objections fail to command any respect, or carry the slightest weight. Intelligent people will inquire more and more, as the Anglo-Israel question becomes known, and if the views it propounds are not refuted by strong and earnest argument, the logical conclusion to be drawn must assuredly be this, that "Anglo-Israelism is unanswerable, and is worthy of the widest acceptance."

A conversational interchange of ideas was then carried on for about an hour, during which it was determined that the subscription to the society should consist of one shilling entrance, and sixpence per month afterwards; the meetings should be held fortnightly, the first to take place on the next Friday week, at the school-room; all members should be requested to bring their own Bibles, and that the meeting should be open to the public generally, in order that the views of the society might be thoroughly disseminated. To begin with, they might take for discussion the earlier chapters of Genesis. On the suggestion of Mr. G. P. Hudson, it was arranged that two or three suggestive books and pamphlets should be obtained by the first opportunity from England. And after the benediction had been pronounced, the meeting separated.

ISRAELITISH REFLECTIONS.

By Major R. W. D. Nickle.

As I sat musing over the last gallant exploit of our soldiers in the Peiwar Kotal Pass, a succession of thoughts presented themselves, each one pointing to the Holy Book for confirmation.

My attention was first of all attracted to the following passage:—"But the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many" (Dan. xi. 32, 33). So the question occurred, Have we not fought our enemies in all quarters of the earth on their own soil, very often against overwhelming numbers, and gained a long list of brilliant victories for the last thousand years by land and by sea, that have astonished ourselves as well as all nations?

The Lord of hosts has evidently been on our side and protected the nation. He has given us *strength* and enabled us to do *exploits*. Now, it appears certain that *these people* mentioned by Daniel who *understand* and *instruct many*, must, therefore, be missionaries of the Word of God. This statement evidently refers to Ephraim and Manasseh, for they are the only two great missionary powers on the face of the earth at the present time, and signified in the grand gallery of the Pyramid, "in the midst of the land of Egypt" (Isaiah xix. 19). "The shield of His mighty men is made *red*, the valiant men are in *scarlet*" (Nahum ii. 3). This is the national colour of the distinguished British army. "I AM thy shield" (Genesis xv. 1). "The Lord is my strength and my shield" (Psalm xxviii. 7). "Wherefore art Thou red in Thine apparel?" (Isaiah lxiii. 2). Here I reflected that in our present state of knowledge regarding inherent colours, we have not as yet attained a perfect red; there are always more or less of the yellow rays of light affecting it: inherent scarlet being of a bright red appearance, nearly approaches to the primary colour red; it is our national colour and distinguishes our soldiers from those of other nations; our "valiant men are in scarlet." The thin red line, as it was called, of our own valiant Highland brigade, stood the charge of the Russian cavalry at Balaclava, and drove back the soldiers of Rosh, our spiritual and bitter enemy, the chief prince of Meshech and Tubal, these being the ancient names for Moscow and Tobolsk (*vide* Ezekiel xxxviii., xxxix.). Regarding this brilliant colour, it is very remarkable that there are many instances when blind people have been asked to describe their idea of scarlet, their answer has been that scarlet is to them as the sensation of the sound or blast of a trumpet.

Now, there are many passages in the Scriptures referring to the sound of a trumpet, but one passage especially attracts our attention from the clearness of the sound conveyed to us by the written Word: "The Lord shall blow the trumpet" (Zechariah ix. 14); and in connection with this sound proceeding from the *breath* and *mouth* of the Lord, it is written, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance" (Psalm lxxxix. 15); "And His face did shine as the sun, and His raiment was white as the light" (Matthew xvii. 2; Rev. iii. 4, 5). To those who have discovered their Israelitish origin from the inquiries they have made according to the direction of the Word of prophecy, "Thus saith the Lord, I will yet for this be inquired of by the House of Israel" (Ezekiel xxxvi. 37), and finding that their numerous Identifications correspond exactly to all the prophetical statements regarding the House of Israel up to the present time, the warning sound of the prophetical trumpet is consequently a very joyful sound to them; for it is a signal to our nation that gives life and animation. It is a signal that the remarkable vision mentioned in Ezekiel xxxvii., is beginning to be fulfilled in these eventful days. The trumpet of Israel has sounded in Great Britain, and we hear the joyful echoes of it from all our colonies, as well as from the land of Manasseh; God's chosen people are now awaking from their long sleep of forgetfulness, wondering at the position in which they find themselves—"Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14; Rom. xi. 15); "For the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

Leamington, January 2, 1879.

BENJAMIN DISRAELI ON THE LAST NEW GATE AND THE EMPRESS OF INDIA, IN "TANCRED."

At page 237 of the new edition of "Tancred, or the New Crusade," we read these words—written thirty years ago it must be remembered. Has Lord Beaconsfield foreseen recent events and quietly prepared for them as the time for the accomplishment drew on? Burizy, of the Tower, was speaking regarding the supposed murder of Tancred, and he said, "If he was accidently killed, there will be negotiations, but the business will be compromised; *the English want Cyprus*, and they will take it as compensation." What made the then Mr. Disraeli think the English wanted Cyprus thirty years ago? and that they would take it "as compensation," which is just what they did in July, 1878?

At page 263 of the same edition, the author puts into the Emir's mouth these remarkable words:—"Let the Queen of the English collect a great fleet, stow away all her treasure, bullion, gold plate, and precious arms, be accompanied by all her court and chief people, and *transfer the seat of her Empire from London to Delhi*. There she will find an immense Empire ready made, a first-rate army, and a large revenue. . . . . We will acknowledge *the Empress of India as our Suzerain and secure for her the Levantine coast*. If she like, she shall have Alexandria as she now has Malta. It could be arranged. Your Queen is young. She has an *avenir*. . . . . But you see the greatest Empire that ever existed, besides which she gets rid of the embarrassment of her chambers. And quite practi-

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cable; for the only difficult part, the conquest of India, which baffled Alexander, is done." All we ask is how did Mr. Disraeli, in those days "when our beloved Queen was young," ever dream of her being one day the Empress of India, with the Levantine coast secured for her, and the reversion of Alexandria as her possession "if she liked?"

Of these three things one is done. The Queen is now Empress of India, and she rules at Delhi in place of the Great Mogul, whose seat was there. The second is virtually attained, for the possession of the Gate Cyprus, which "the English have not only wanted," but secured, gives the "Queen of England" the power over the whole Levantine coast; and as to Alexandria —well, it is not yet a British Gate, but it may be so one day, soon, perhaps—who knows? Benjamin Disraeli foresaw it thirty or forty years ago as a matter of course, and we Israelites know it will take place, and that—say, in 1882.

SOLOMON'S PETITION.

By L. P.

We find in 1 Kings viii., that in the midst of his magnificent prayer on Israel's behalf, in connection with the newly-finished temple in Jerusalem, Solomon, suddenly turning from God's people Israel, pleads for the stranger who shall "come out of a far country" for God's name sake (viii. 41, 42).. The King asks, that coming and praying toward this house, the stranger, like the chosen people, may be heard, and his petition granted, "that (verse 43) all people of the earth may know Thy name, and fear Thee as do Thy people Israel."

May we not see here the type, as it were, of that missionary spirit which was to be poured out in the Christian dispensation on God's elect, that they might spread the knowledge of saving truth to all the ends of the earth, and call upon all strangers to look to Him who shall reign gloriously in Zion? We do not remember any other instance in the Old Testament of supplication for a blessing on aliens and foreigners, and for their being allowed to share in one of the greatest privileges of Israel, if they will shew their faith in Israel's God, and come up to His temple with their requests. We think this prayer of Solomon's points to the yet future time when strangers shall come from afar, and at Jerusalem worship the King of kings, when He shall reign gloriously over His people.

Stay! possibly cry out our opponents, you seem to forget that our Lord Jesus told the woman of Samaria that she should "neither in this mountain, nor yet at Jerusalem, worship the Father" (John iv. 21); and now, the whole world is His temple, where Christians may pray, and be heard, and answered. True, we reply, Jerusalem ceased to be a privileged place of prayer, both as concerns the bodily presence of the worshipper, or his looking towards it, as he supplicates; but our Lord Jesus did not say it should never become again such an exceptional spot; and we must remember the Lord God of the New Testament is the Lord God of the Old, and in Zech. xiv. 16, He says, "Every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts."

This passage in 1 Kings viii. appears to us to be an answer to all who, in these days, are heard to say, It does not matter if people are Mahommedans, or Roman Catholics, or Buddhists, or Hindoos, &c., if they are sincere in their belief, we need ask no more; they are right if they think themselves to be so, why disturb them? We seem to remember that a "noble lord," an M.P., delivered himself this year, in the House of Commons, of some such sentiments as these. Judging from his prayer, we think Solomon, the wise king, would not have considered that the idolatrous sincerity of the "stranger" was all that was required to give efficacy to his prayer, and to bring answering blessings on his head.

It is not for us to pronounce how far an erring faith may be accepted by the Reader of all hearts; but as Solomon's prayer implies that the entreaty of the stranger could only be attended to, in so far as he looked towards Jerusalem and its heavenly King, so may we believe that even yet the prayer of a pure faith is the only one that can *claim* a hearing and an answer from on high.

We do not forget our Lord's words (John iv. 24): "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth;" but, we ask, *do* the Mahommedans, the Buddhists, the Roman Catholics, the Hindoos, and heathen idolaters, worship Him, the one true, pure, holy God, and the Son one with Him, in spirit and in truth? No—we say emphatically, No—they do not. Then what right have we to expect their worship to be acknowledged and blessed?

We need not remind the readers of the Banner that the people who plead in the spirit which animated Solomon in his intercessory petition for "the Jews, Turks, infidels, and heretics," and who add to their prayers their money and their missionary labours, are the Anglo-Saxons, who, being Christian Israelites, would fain lead all nations to turn unto the Lord God Almighty, the Creator and Redeemer, and teach them to claim answers to the prayers of faith by offering them up in the name of Jesus Christ.

MANASSEH'S LOVING GREETING TO EPHRAIM!

"One touch of *Israel* makes the whole world kin."

We beg our readers to peruse the annexed most interesting letter just to hand from our New York Israelites. Our opponents must see with grief how our cause is spreading! But they ought, as Christian men, to rejoice that its first effect is to kindle Christian love, to foster brotherly feeling between two now separated "brethren," and that the subject seems to afford a means by which the sad separation may, ere long, be healed by loving "federation." We have seldom received a letter which has given us greater joy! Hoping our friends in Brooklyn will pardon us for publishing it (if such was not desired), we assure them of our hearty sympathy in their good work for Israel, and of our confidence that that work will be rewarded by Ephraim's love and gratitude. The time is not far distant, we may be sure, when Ephraim and Manasseh—Manasseh and Ephraim—will be one, and in their glorious union become dictators to the whole earth!

The Lost Israel Identification Society of Brooklyn.

My dear Sir,—At a meeting of the Lost Israel Identification Society of Brooklyn, December 18th, 1878, it was unanimously resolved that the Secretary be instructed to write to and thank "Philo-Israel" for the interest he has taken in the Society and for the pamphlets and leaflets so kindly given to it by himself, and through him to thank the Bristol and Clifton Society for their donation of papers, &c. The Secretary cannot let this opportunity pass without saying that the Society feels that thanks very inadequately express our feelings.

We send you our love; and prayers are offered up to Israel's God for you.

We also think that our appreciation of your love and kindness can be best shown by our works. We are working heart and hand to spread this belief, and it is spreading very rapidly here. Sister Societies are springing up, and we receive letters from all parts of the country asking for information.

I believe we shall be able to show a good record at the end of the year

Manasseh will not be far behind his brother Ephraim if he can help it.

May the Lord bless thee, and keep thee! The Lord lift up His countenance upon thee and give thee peace!

William Furguson, *Secretary*.

615, Warren-street, Brooklyn, New York, America,
Jan. 9, 1879.

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Correspondence.

PRAYER FOR ISRAEL'S BLESSING WANTED.

To the Editor of the "Banner of Israel."

DEAR SIR,—I believe we Israelites are agreed that a great outpouring of the Holy Spirit is promised for the latter days—our days—but are we sufficiently earnest in seeking that greatest of all "good gifts?" And is not this one of the things for which the Lord will be "inquired of by the House of Israel to do it for them?

Our opponents charge us with losing sight of spiritual blessings, in our desire for national greatness. We do not think the charge could be substantiated. We feel sure, on the contrary, that the study of this subject (the Identity) has been a great spiritual benefit to all who have pursued it earnestly and prayerfully. It has shed a light on God's Word, and wonderfully elucidated the workings of Divine providence and "justified the ways of God to men."

Though there are wheels within wheels, and the rings of them are "so high that they are dreadful," yet are they "full of eyes," and, however complicated their movements, they go "straight forward," for the Spirit of life is in them.

Would it not be pleasing to the God of Israel if His people were to set apart a special time (say an early week in the new year) for earnest and united prayer for the outpouring of the Holy Spirit? Mr. Gott reminds us that in the past times, "Israel's richest blessings were the outcome of the prayer of one man;" and he encourages us to expect in "the Elijah which is to come," "one powerful in prayer;" but we are sure that Mr. Gott believes also in the efficacy of united prayer, and would be the last to say, Let us wait till Elijah shall appear among us. When the Holy Spirit was first given, it was in answer to *united prayer*. The disciples were all with one accord in one place.

Our national sins are many and great. Not yet do the "drunkards of Ephraim" see the impending "woe." Not yet have our merchants and tradesmen entirely put away the "balances of deceit," and made their merchandise "holiness to the Lord." Violence, oppression, rebellion against lawful authority, and other sins perhaps even more heinous, are still found among us, and above all, our young people—our "respectable young men"—who cannot be charged with open sin, do not "frame their doings to turn unto their God."

Hence our national calamities, which have been so numerous and so terrible, as to obtain for the year now closed the title of "The Year of Disasters."

Shall we not take with us words and say, "Take away all iniquity and receive us graciously?" More favoured than our fathers of old, we can plead our Saviour's promise, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Let us, therefore, come boldly to the throne of grace, and plead earnestly until we obtain the promised gift.

"Father, if justly still we claim
To us and ours the promise made,
To us be graciously the same,
And crown with living fire our head.

Our claim admit, and from above
Of holiness the Spirit shower,
Of wise discernment, humble love,
And zeal, and unity, and power.

The Spirit of faith, in this, thy day,
To break the power of cancell'd sin,
Tread down its strength, o'erturn its sway,
And still the conquest more than win.

Grant this, O holy God, and true!
The ancient seers Thou didst inspire;
To us perform the promise due,
Descend, and crown us now with fire."

December, 1878. M. B.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have watched the career of your valuable paper from its outset, and though occasionally articles appear in it of which I cannot approve, and possibly you may not, as I note you advertise you do "not hold yourself responsible," &c., for all that correspondents advance, you are doing through your pages an incalculable amount of good in Israel's cause.

I am aware I also am one of those whose opinions you do not coincide with, but that is not the point. Both you and I are working, I believe, to the same end—viz., the opening the eyes of the blind that they may know who and what they are. My views are excluded from the pages of the BANNER, yet there are things I should like some of your contributors or yourself would notice.

Much has been said respecting "the Gates," but in everything I have yet read the standpoint is taken from Great Britan, as if these "Gates" were our Gates in England. Change that centre to Jerusalem, the Holy Land, and see how much more nearly they affect Israel restored, than Israel under sentence, as we are while still in our prison house. Are not Gibraltar, Suez, Cyprus, Dardanelles, Afghanistan Passes, "Gates," and many others much more the Gates of Israel's own inheritance when restored, than Israel's abode whither they have been sent?

Another matter I wish particularly to call attention to—*i.e.*, Rev. xi., especially ver. 10, about "sending gifts one to another." Was there ever a time in previous history where such an interchange of gifts occurred as now? What do the millions and millions of the exquisitely beautiful Christmas cards mean? to say nothing of the abundant interchange of more substantial gifts. In Mr. Hine's phraseology, are not these also "Identifications," allusively contrasted with those mentioned in Rev. xi. 10?

I am glad to see L. P.'s article (p. 16), "Two Prophecies—The Shepherds;" I have, in "Israel's Jubilee," drawn attention to the same (p. 17). Your own letter, "The Identity at Madras," will prove a great power with many in that distant land, and will reach a judicial and influential body, who probably will be induced to notice a subject so ably advanced by one of themselves.

Yours truly, REUBEN.

Roppynden, Burwash, Essex,
3rd January, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you the following extract without comment:—

"We were treated with great hospitality and attention, under the impression that we should have influence with the Pacha, and also from an extravagant idea which had spread through almost every part of the country* where we had been, that we were come to take possession of it, and thus accomplish their tradition, that the Turks shall be subdued by a European Power, and the whole country become Christian. This expectation is entertained by Turks as well as Christians. The Turks believe it to be so decreed and are content. The Christians hope for it, and anxiously look to every event they can construe into a sign of the coming change. Our arrival in this country had excited these long-cherished desires, and to it we were indebted, I believe, for some of the overstrained attention we received."

H. H. GILLETT.

Compton Rectory, Guildford.

[From "Narrative of the Euphrates Expedition, carried on by order of the British Government during the years 1835-6-7." By Gen. F. Rawdon Chesney, Colonel Commanding 14th Brigade Royal Artillery. Longmans, Green & Co., 1868. The extract occurs at page 425 of the above work, being part of the account of Major-General Estconet's second journey (1835). He served in the Euphrates Expedition, and was afterwards Adjutant-General of H.M.'s Forces in the Crimea.]

ISRAEL KEEPTH SABBATH.—Sabbath Atmosphere.—To those who toil all the week long the Lord's-day seems fairer and fresher than any other day. A person at Newcastle who had a house to let took an applicant for it to the top of his house, spoke of the distant prospect, and added, "We can see Durham Cathedral on a Sunday." "On a Sunday," said the listener, "and pray why not on a Monday?" "Why," said he, "because on the week-days great furnaces and pits are pouring forth their smoke, and we cannot see so far; indeed we can scarcely see at all; but when the fires are out, our view is wide." Is not this a true symbol of our Sabbath days when we are in the spirit? The smoke of the world no more beclouds the heavens, and we see almost up to the golden gates.—MR. SPURGEON.—*Leisure Hour*, January, 1879.

JEWISH POPULATION OF EUROPE.—According to Hubner's "Statistical Tables of All the Countries of the Earth," there are in the German Empire, 512,000 Jews; in Austria-Hungary, 1,375,000; in France, 118,000; in Great Britain and Ireland, 46,000; in Italy, 36,000; in European Russia, 2,700,000; in Belgium, 2,000; in the Netherlands, 64,000; and in Sweden and Norway, 2,000. Total, 4,855,000.—*The Jewish World*, Dec. 20th, 1878.

* Near River Tigris, &c.

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"He that hath ears to hear, let him hear."

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, FEBRUARY 5, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 111. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 12, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WORDS OF WARNING AND WORDS OF COMFORT.

DOES THE IDENTITY DO SPIRITUAL GOOD AT ALL, TO ANYONE?

THIS is a question which our opponents would answer with acclamation in the negative. The Rev. J. B. Clifford, for instance, deems ours "a wicked heresy, in which its advocates glory more than they do in Christ." To such, of course, Christ can only be "a savour of death unto death." Philalethes and those who think with him declare our views of Christian truth, as embodied in Israelite teaching, "Unscriptural, uncharitable, narrow, exclusive, unspiritual, fostering spiritual pride, and national pride," consequently "dangerous" and "pernicious," contrary to "the spirit of Christianity," and akin to "that sin of national pride which caused the Jews to fall" (pages 111, *et seq. Israel of God*). These are heavy charges, and, if true, they utterly condemn Anglo-Israelite teachings, root and branch, and warn us that, as Christian men and women, we must see where we are going, and while there is time retrace our steps.

In one respect we have always hitherto, and continue now to sound our "words of warning." Those who trust to their Israelite origin and to their national and personal Identity with Lost Israel for salvation, instead of unto Christ the Lord, will perish as they deserve to do! For "there is none other name under heaven given among men whereby we must be saved," than the name of Jesus Christ; "neither is there salvation in any other" (Acts iv. 12). This being conceded, and we think fully admitted by all except our opponents, whom it seems nothing will satisfy, we ask the plain question we have placed at the head of this article, "Does the Identity do spiritual good at all, to any one?" To ourselves this question will be superfluous! We all acknowledge that it does. That it has benefitted us in numberless ways; that our grasp on the faithfulness and truth of our God and Saviour Jesus Christ is something that it was not before; that we better realise His love, His tender pity, and His affection for the people of His choice; and that we see, as we never saw or REALISED it before, that He is a covenant-keeping God—who "is not a man that He should lie, or the son of man that He should repent" (Num. xxiii. 19). This we all are forward to avow. But can we point to *spiritual* good done to any man or woman, who, having accepted the Identity, and believed it with all his or her heart, is by God's grace and mercy distinctly blessed thereby in spiritual matters, so that he or she is happier, holier, more contented—more faithful—*i.e.*, "*believing*"—a greater lover of his Saviour, his Bible, and his fellow-man than before? We know we can point to decisive proofs of such benefits accruing directly from the acceptance of the Identity, and indirectly from all that such acceptance brings with it in its train. Let us take a case with which our readers are familiar, and in which the deponent has come forward with manly boldness to tell us in print what God has done for his soul by means of his belief in the Identity. Let the reader turn to J. B. R.'s testimony to be found at page 387 of BANNER No. 99, vol. ii. The writer there states that "six or seven years ago he was much inclined to be sceptical as to the truth of the Bible and its revelation, but since he had fallen in with the views which are called those of the Identity, he had seen enough to convince him thoroughly." Now, has the Identity done J. B. R. spiritual good or spiritual harm? Here was a man in high official position, of intellectual ability, placed in a responsible social station, yet on the verge of falling into the depths of sceptical delusion! The Identity met him at this critical juncture, and he who once was in danger of following Tom Paine, and from his good position in society might have led scores of younger men after him into the horrors of a hateful infidelity, dishonouring alike to God and perilous to the souls of men, was rescued, under God, by the doctrines of the Identity, and now rejoices in God's Word, and defends its truths most ably!

Writing to us lately, J. B. R. said, very justly, "If Philalethes could succeed in convincing me, I am afraid he would himself become my spiritual enemy." "We do not attack his faith in a vital point, why should he try to deprive me of those arguments which are those precisely that tell most forcibly on my mind as to the truth of revealed Scripture?" Here, then, is a grave point for our opponents. The Identity to some minds is a truth which, meeting one who is almost an infidel, arrests him and brings him to Christ. Can such teaching be "heresy? unspiritual? unscriptural? contrary to the spirit of

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Christ?" and the rest of it, as alleged by our detractors? We trow not! and our readers will join us in our verdict we know!

Now let us take another case—a typical one also. Our witness here is a man of humble degree, apparently an honest British workman in a Welsh town; and what he told us in writing on the 1st January, 1879, in greeting us as editor of the BANNER, on New Year's Day, was this: "Having been a constant reader of your paper for about seven months, I must thank you for the great relief of mind that I have experienced through its pages. I had loved my Bible for years; but the prophecies were always a source of great trouble to me, and, contrary to my own wishes, *they have driven me to the border of scepticism again and again.* But, my dear sir, these doubts are now far removed. I see a beauty, a fulness, a sublimity, in the Scriptures that I had never dreamt of, emblazoned on every page, by self-evident inspiration, worthy the God of Abraham! I can now literally feast on passages that have given me so much trouble! Let one example suffice, as I have no desire to waste your time. The following was such a passage, once dark, now my delight: 'And He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the House of Jacob for ever. And of His kingdom there shall be no end' (Luke i. 32). I heartily wish you, sir, God speed! What you are doing is for His glory!"

So far our humble friend! Will Mr. Clifford, will "Philalethes," will Mr. Cornall, and the other opponents of our Identity, put their finger on the dark spot in the above, and tell us where the danger, the heresy, and the sinful abomination of Israelite teaching is to be found in it? Here is a son of toil, well read in God's Word, intelligent, conscientious too, but almost forced "again and again" into the arms of Satan's emissaries by horrid doubts of the inspiration of God's Word in consequence of the teachings regarding prophecy which the modern pulpit and the commentators gave him! "Again and again" he was almost lost! But the Identity met him, taught him the better way, and what is the result? "He literally feasts on passages of God's Word which once gave him such trouble," but now are the joy of his soul! We think our opponents would not, if Christian men, be glad to undo this man's new belief, and send him back, by their dry orthodoxy, to the cold shades of a deadly scepticism, ready to destroy the soul and body in hell!

We appeal now to a third case. This third, like the other two, was a stranger to us. All three write to us, as editor of this journal, and permit us, we believe, a licence to publish their cases, but in one case alone desire the name, and rank, and station in life may be withheld. Our third witness is one who is proud to call himself "An Israelitish Seaman"—a British sailor. He is a man who has been in Australia, China, and elsewhere. He has, since 1873, when he accepted the Identity, made it his business, he says, to spread these truths, and has done it with success.

"Before I accepted the Identity, dear sir," he writes, "I thought the Old Testament a very dry book, and the doctrine of election a very meagre affair. But, in the light of the Identity, all things are changed! Christian seamen have now a double work before them, for they must preach Christ, and Him crucified, and also spread the Identity of Lost Israel. I gained many converts in Sydney, Australia, simply by holding to what I believed to be true. In China, while in hospital, six months ago, when I was very ill, I was surrounded by Roman Catholics. I was the humble means there of spreading the Identity, and of proving to some Roman Catholics by it that their Church was false, and their Pope not a descendant of St. Peter, as they say he is. I won, at the same time, a Dean of the Church of England, and I thought at the time it was a fine prize to win for the Identity by such a man as me! I thank God for it. I know I gained others in the navy. These are the men who can spread it if they only have the *will*."

We think our seafaring Israelite, as he describes himself, is as fine a specimen of a true Christian worker for the Lord as any godly man can want! Would our opponents spoil such by taking from him the motive-force which impels him now to work for his dear Redeemer, "to preach Christ," as he says, "and Him crucified, and also to spread the Identity of the British with Lost Israel?" Would they willingly convert the Old Testament, which our Lord told us "to search," into a "dry book" again, by taking from him the glorious light that makes its pages radiant and its verses vocal with the praises of Jehovah? If so, *we* would not! and we pity the men whose tendencies are to fly in the face of our great Redeemer's will; who would quench the glorious light which He has kindled, and which, therefore, brings with it comfort and power, and love of souls, and burning zeal, and delight, such as was never felt before, in the Word of the living God!

We think we have proved our case! We can, therefore, confidently answer the question we asked at first by asserting That the Identity does real spiritual good, pleasing to the Lord, and blessed to the souls of men, in a multitude of cases; and that, consequently, this thing is not a 'heresy,' or from beneath, but is a truth revealed straight from heaven, and is of God!

NOTE.—Since the above was written, we have received a letter, dated January 14, 1879, from an honest Durham miner at a colliery there, who states that the BANNER has, under God, "been the means of bringing one there from the brink of infidelity to be a believer in the Word of God;" adding, "there are upwards of twenty in the place who are believers in our Identity through reading the pages of the BANNER." These instances support our arguments, and lead us to ascribe all the glory and all the praise to the Redeemer of His people Israel.

THE WORM—ENGLAND.

IN our article, published at p. 280, vol. ii., No. 87 of the BANNER, we drew attention to the fact that the Lord's Firstborn was the Lord Jesus Christ, as well as "Ephraim," the Ten-Tribed House of Israel—the British. We remarked then, that the Lord and His people being one, they were known to the Father by the same honourable designation—"His Firstborn;" and we found that while Psalm lxxxix. 27, and Luke ii. 7, direct attention to the fact that the Redeemer of Israel is the antitypical "First-born of God," Exod iv. 22, and Jer. xxxi. 9, clearly point out that God Himself declared that the Twelve Tribes first, and after the separation, the Ten-Tribed kingdom of Israel, or "Ephraim," were constituted His "Firstborn," as the type of the greater antitype to come. We found also that "what is alleged of the Head or King," or "Firstborn" of God in heaven, is now most rightly alleged (within proper limits) of the first-born upon the earth—the people united to Him by the bonds of tender love; for that people (Israel) is His honoured married wife—His spouse—His body, His own Church! (Jer. iii. 14; Hosea ii. 16; Isa. liv. 5; Eph. i. 22, 23; Rev. xxi. 9). These considerations, we said, put such honour on our (British) race that it surpasses man's imagination even to conceive the future glories and happiness in store for us as a nation. But (we were careful to add) these blessings are wholly undeserved by this sin-stained, headstrong, and stubborn people; that had it not been for the blood-shedding of our blessed Redeemer, Head, King, Husband, and Divine Friend, not one of them had been ours! But these parallelisms, and this equality in honour and blessedness we have described as existing between the Lord Jesus and His people, Ten-Tribed Israel—His future bride—are instances of

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His electing love which God's Word proves to us are His people's glorious privilege and honour even now. There being community in these, we ask whether, in reproach and disrespect as well, there is anything to connect the Lord Jesus—Jacob (His people), and the British nation? Wonderful to say, there is!

At page 26 of vol. ii., No. 55, of the BANNER, Captain W. E. Webster drew our attention to the fact that the Russian Press in general, and the *Sovremenoi Isvesti* in particular, applied to the British nation the disrespectful, derogatory epithet, "*the worm England!*" "The possession of Mesopotamia" by Russia, it said, "will kill the *worm* England which destroys the communications Russia could possess in the East." The word "worm" here is clearly a contemptuous expression, used, and intended to be used, in derogation of Great Britain's title to respect as the antagonist of the Muscovite in the East. It is a term of peculiar character, very expressive of loathing disgust: and it invests the object described as "the worm" with the crawling, weak, disgusting attributes of a creature below contempt, unworthy of respect, and fit only to be crushed to death by the foot of the passer-by. Such, then, was the dishonour done to the British nation by the Press of Russia, only a short year ago; and such the term used by the latter to describe this royal race.

Now, being Israel, and answering to Israel in dishonour, as well as in honour, do we find this term of "the worm" applied in God's Word as a description of His people, Ten-Tribed Israel? We certainly do! If we turn to Isa. xli. 14, we find the Lord addressing the chosen "island" race—the Eastern Kings—"the chief of nations," and therefore not Judah, but Ten-Tribed Israel—thus: "Fear not, THOU WORM Jacob; and ye (few) men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel!" Here "help" was promised to Israel in the face of her enemies—enemies whom the Lord is evidently quoting as describing her by the opprobrious epithet, "Thou worm Jacob!" and a handful of men compared with Russian multitudes. How wonderful and how strange that the very "enemies" designated—the Russian nation—should, in their hate, have called the British Israelites in this our day by the precise name God Almighty put into their mouths as a designation of Israel five and twenty centuries ago—"thou worm!" Verily, the Bible is the Word of God, and its inspiration is Divine! But we must advance one step further. The British have been called "the worm" by their Russian enemies to-day; and "the worm" was the name God said Jacob's enemies should apply to him in the prophecy of Isaiah.

Is there evidence that our Lord Jesus, the Head of His Church, the Bridegroom, the King, the heavenly First-born of His bride, His people, and of His earthly first-born, Ephraim, condescended to share their degradation, and allowed Himself also to be called—nay, called Himself—"a worm?" There is! Let the reader turn to the Messianic twenty-second Psalm, and there, at the 6th verse, he will find it thus written by God's Spirit of the Son of Man—Israel's Redeemer: "But I am A WORM, and no man—a reproach of men—and despised of the people." He compared His state, at the scene of Calvary, with the condition of His people. "Our fathers," He said, "trusted in Thee—they trusted, and Thou didst deliver *them*—they trusted in Thee and were not confounded. But I—I am a worm, and no man!" so abject was His state!—so "despised and rejected of men" was His hapless condition, for us! Here, then, is the parallel perfect! The great antitype is a "Worm" and no "Man," for us! He tells us afterwards Jacob is "thou worm," quoting the language of their enemies; and we, in our own day, find the Russian enemies of the British openly declaring *us* to be that very people "Jacob" one with the glorious Redeemer, our Jehovah-Jesus, by speaking of us and taunting us with being "the worm England!" Reader, let these things sink into your heart! and while you rejoice with joy unspeakable and full of glory, when you think of your origin and of your union with the Lord from heaven, remember if you are His by faith, that all this blessing, and all this greatness, all this happiness and honour, is yours only at the price of the priceless precious blood of the God-Man, who agonised that you might live, and died that He might redeem His people Israel! Therefore, praise YE the Lord!

THE NEW COVENANT OUTPOURING OF THE HOLY SPIRIT.

OUR readers know that the expectation of the speedy outpouring of God's Holy Spirit on the whole of this great Empire, as the chosen race or the House of Israel of the Ten Tribes, is our earnest expectation and our hope. Beside, and in comparison with this, there seems to us, personally, very little benefit to be derived from all that is involved in "Our Identity." Doubtless it is most important nationally that we should be the chief of nations, the nation and the company of nations, the owners of the colonial and the heathen Empires both, the grandest, the wealthiest, and the most magnificent Empire the world has ever seen! What then? Granted all this, if the masses are ungodly, unholy, debased, selfish, wretched, sensual, drunken, what avail were all the splendid privileges, honours, glories, and prosperity attached to our position as the Israel of God? None whatever! nay, worse than none! for thus, our guilt, as the most ungrateful and most sinful nation under the sun, would be beyond comparison greater than that of the Gentile races who have not our privileges, Gospel light, or hopes; and therefore will not be held so heavily responsible as we shall be at the Great Assize with our greater responsibilities.

Our anxious expectation then is for any signs that may tell us that the blessing we have looked for so long, and nationally have so persistently supplicated at the throne of grace, is at hand. For in truth this great nation, instigated thereto by its State Church, has for the last 326 years been putting up to the Father in heaven through the merits of the Divine Redeemer of Israel, this most glorious petition, "Lord, have mercy upon US, and write all these Thy laws (the ten commandments) in our hearts, we beseech Thee!" This unique petition, offered only by the British nation and nationally adopted by no other people upon earth, is in effect a prayer for the new covenant and outpouring of the Holy Spirit on the masses, which was promised by the Lord to the one nation of His choice, even to Israel of the Ten Tribes (Jer. xxxi. 36; Heb. viii. 10; Joel ii. 28, &c.).

All other promises of our God to Israel have been fulfilled at least in embryo. Not one of these have been given in answer to prayer. The nation which has inherited them (our own) has stupidly received them, not knowing them to be their entailed estate because of their origin and pedigree. They are their own because they are Israel, and the recipients know that they have somehow jumped into the perquisites, privileges, honours, and blessings due and promised only to Israel by God Himself, and yet, so besotted and so crass is the blindness of the race that even their divines, who know the facts, deny the birthright in virtue of which alone, this people have received these Israelitish blessings! But the best of all the boons promised to Israel, the splendid spiritual gifts which are involved in the new covenant benedictions, which are God's benisons to His chosen sons, these the British nation and the Church of England have been supplicating the Father to give them on their knees for nigh 330 years! And will He who never puts such a prayer as this into His children's hearts to pray without intending to grant it to the full, forget to answer it? Nay! He calls this indeed "His good gift," and tells us to notice that "if we, being evil, know how to give good gifts to our

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children, how much more shall He, the Father in heaven, give the Holy Spirit to them that ask Him" (Luke xi. 13). The nation's prayer, that the laws of God may be written in the national heart, is the direct request for the covenanted blessing promised in Heb. viii. 10, when the whole race—from the least of them to the greatest of them—shall know Him—shall be baptized with the Holy Spirit's grace, and their sins and iniquities being remembered no more, the Lord will be their God, and they His people.

The anxious question, therefore, we ask ourselves, is this: Is that gracious God who has given us all the temporal blessings appertaining to Israel, deaf to Israel's earnest national prayer which has gone up for 300 years? or are there signs around us that even in this spiritual blessing we have much already that we desired, and that the showers of blessing we expect are about to be poured upon us without stint or measure? We think the signals are already abundant of the outpouring's imminence, and it has been our inveterate blindness, and deafness too, which has failed to let us see and hear the signs. Let us quote some of the tokens which are noticed by our public journals on this subject. Here is an extract from *The Christian* of the 2nd January, 1879, which is apposite regarding the Manassite nation America:—

Revivals were needed, and revivals were secured, in the days of Joshua, and Samuel, and Asa, and Hezekiah, and Josiah, and John the Baptist, and John Wyclif, and Martin Luther, and John Knox, and John Wesley, and so all the way down to the present time. Who shall say that a revival, or a reviving, is not needed now; or that, being needed, it may not be prayed for expectantly and in faith?

At the present time there are signs of a strong desire for a general revival throughout the country; and the existence of such a desire is an earnest of its satisfying; for when God's children unitedly turn to Him in longing for spiritual blessings, He is prompt to give according to their need and their faith. In the city of Philadelphia, the Presbyterian ministers and elders have united in a day of prayer and special services, in recognition of the need and hope of a revival; and a series of similar special services is now in progress. The Synod of Philadelphia has issued an address to its Churches on this subject. Four other synods of that denomination in Pennsylvania and Ohio have been in earnest and prayerful conference on the same important theme. At the West similar conferences have been held. And, as we mentioned last week, the ministers of seventeen Christian denominations in Baltimore have, in conjunction with Mr. Moody, issued an appeal to the ministers and Churches of the United States to devote the entire month of January to prayer and work for the reviving of Christian faith, and Christian consecration and zeal, throughout the land; and this appeal is already responded to with heartiness by the ministers and Churches in New York City and elsewhere.

It behoves those who would have a share in the blessings of a God-given reviving to recognise these signs of the times, and to join in the prayers and the labours of Christ's people for the promotion of His cause. What is your part in this movement? Are you looking or praying for a reviving?

But is praying Ephraim left without signs of God's favour in this matter of revival in religion after so long a period of faithful intercession? Not so! Let the supplement of *The Christian* of the 16th January, 1879, be again our witness. There we have the report, signed by well-known names such as S. A. Blackwood, Samuel Morley, Jas. E. Matheson, Robert Paton, and others, testifying that a wondrous work is in progress in our midst, a work of conversion, a baptism of the masses with God's Holy Spirit, which is the commencement of the outpouring, and the answer to the long-continued prayer. The circular *inter alia* states concerning "Mr. Booth's Christian Mission," and "The Salvation Army":—

In more than fifty additional towns, within twelve months, there have been raised up from amongst the utterly irreligious classes who attend no place of worship, bands of men and women who are now (Christmas, 1878), amidst the wintry cold, to be seen and heard preaching Jesus in the streets to their own former associates, and getting great congregations to hear them.

The congregations gathered have mainly consisted of the roughest classes of the community. For instance, in Lancashire hundreds of THE VERY MEN who early in the year were rioting, burning mills, and wrecking houses, meet night after night to hear the Gospel of the grace of God.

Of the amount of work done during the twelve months the figures above show that 792 religious services are held weekly indoors and 645 out of doors, making a gross total per week of 1,437 outside the halls and in, reaching with the glad tidings of mercy 200,000 out of doors and 60,000 indoors, or an aggregate of more than A QUARTER OF A MILLION EVERY WEEK. To those who believe the Gospel spoken in the power of the Holy Ghost to be the Divinely approved means for the spiritual regeneration of the perishing people, this is a fact worthy of earnest consideration, and calling for daily thanksgiving.

Well may *The Christian* say in its issue of the 16th January, 1879, regarding these and similar signs for good—

If we think of England as the land of Bibles, of missions, of tracts, of agencies of every kind for evangelising the world, and for ameliorating the sorrows of the oppressed in all nations, it is the holy nation of His peculiar people that constitutes the royal priesthood through whom all these streams of mercy flow. It is at the mercy-seat God meets with His priests, and only there. If, therefore, we come not to the throne of grace to obtain mercy and find grace to help in time of need, the stream of blessing will run dry as the brooks in summer.

Blessed be God, this is a land of prayer! God has here many thousands of His praying people! In spite of our friend Mr. Samuel Sampson's forebodings and fears, we know the Lord's ears are open to these our supplications, and we are certain that the showers of mercy which we see already beginning to fall will come down soon in such astounding storms and hurricanes of spiritual blessing that we shall look back, when we are "the righteous nation," at our present utter want of faith, and our unjust sinful doubts of our God's most certain promises, with shame, contrition, and sorrow, grieving that we have pained Him by our faithless, groundless fears.

"CHRISTIANITY AND A PERSONAL DEVIL."*

A REVIEW BY PIAZZI SMYTH,

Astronomer-Royal for Scotland.

THOSE are two always encouraging words for a reader, desirous of finding something worth reading, to meet with on the title-page of any new book, "Second Edition."

And they carry all the more force with them if the subject itself is not one of frequent discussion, nor an established favourite, nor set forth with an attractive title—while, certainly, never was any superscription chosen more abrupt, unexpected—at first sight almost hideous—than the one above quoted; and never did an author of standing, merit, ability, with much and varied experience too, both in writing and publishing, announce himself in less of the authority or prestige he might have, long before this time, fairly assumed, than has the author of the said work writing himself down thereupon baldly as "Patrick Scott."

Yet the book has begun to win its upward way with the public, in spite of the ungainliness of its simple front; and we shall have no great difficulty in showing, not only that the public at large has been on this occasion perfectly right, but that the readers of the BANNER may with good cause claim to be more interested still.

Let the title, if you will, be softened off into "Christianity and its Views as to the Impersonation of Evil;" or explained as "The Teachings of the Bible Touching the Real Existence of

* "Chrisitianity and a Personal Devil." An essay by Patrick Scott. Second Edition, enlarged and re-arranged. London, Pickering & Co., 198, Piccadilly, W. 1878.

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Satan as a Personal and Active Being," and those who are much experienced in religious discussions, will immediately see that a mighty truth—extending from the very beginning to the actual ending of the Scripture record, though much passed over in the middle portions—is here involved. A most special, and, indeed, actually vital question does this subject raise, whereon believers should be very strong, and able to hold their own with logical power against all the rationalistic and pantheistic theorisers of the present day; for a personal Satan is a corollary to, almost an accompaniment of, the very idea of a personal God. Deny the one, and the arguments for the other dwindle immediately. But prove the one, even the bad one, and you are not only arming and forewarning your fellow-men against his manifold devices, but strengthening them in the faith touching the true God and His Christ according to every word of Scripture.

No true Christian, therefore, will object to the *inner* argument of this little book with the rather repulsive, though expressive, *outside* title. While those who, like believers in the Identity, are advanced in prophetical study, must also necessarily be most assured both of the grandly absolute personality of God, and the close approach of an epoch devoted to His remanifestation, in a manner that will astonish all, and convict many, nations of the world—all such Identity readers, we contend, cannot but be further extra-well instructed by Scripture, that before such a truly devoutly-to-be-desired consummation can take place, there must be a revelation first, even in our midst, of him who is called by apostolic authority, "that Wicked." In fact, Satan himself must appear in the flesh, acting as Christ's untiring enemy; but, before men, the appearance will be with such plausibility and lying wonders as almost to deceive the very elect.

So exceedingly close, in all good truth and according to the prophecies of old, do we at this moment seem to be to the appearance of *the final* anti-Christ—the last, the greatest, and the worst of all the anti-Christs of history; and so exceeding all merely human ideas are the dangerous temptation, and deception powers which the personal Satan is still armed with—that even the best among us cannot be too much on their guard in every way and at every point. Now, precisely, here is the merit, the scope, and are the limits of Mr. Scott's little book—viz., it deals well with, but with little more than, the logical theory of the above tremendous subject. But that theory is a necessary beginning and essential foundation for all who would thoroughly arm themselves on the right side; and who, in preparation for the spiritual, as well as real, campaignings yet to come, desire to be able to apply such theory to the dangerous and three times difficult practice they may speedily be called to enter into.

But in such case, who is this who is to be our and their teacher; by name, simply Patrick Scott? Reading men in literary circles have, of course, heard that mere name again and again; but may yet be uncertain as to whom, among several similarly named, to identify it with on the present occasion; for the little book tells them nothing whatever further of its author's present, or his past. Be it our own agreeable duty, therefore, to explain that *this* Patrick Scott is a British poet of mature age and no mean order—the author of no less than eight distinct and separate poetical works,* published at intervals in London, between 1847 and 1878. Ranging from shortest odes to the grandest historic themes, and occasionally rising to religious topics as well, all these productions are marked above everything else by as perfect harmony of numbers as extensive knowledge of the resources of the English tongue in its most classical guise. And if the peculiar vigour with which poets can express themselves in prose is almost proverbially famous, as witness Byron's prose notes to his own poems, let us also direct attention, not merely to the unvarying faultless diction, but the frequently concentrated energy of a phrase, or terseness of a short sentence expressing as much as half a page of ordinary writing, in this prose work of Patrick Scott's, his latest, and sternest, born after so long a series of poetical productions.

So far the recommendation, if accepted at all, is general to the whole community. But now, to the, as yet, narrower circle of Philo-Israel's personal admirers, let us further state, how like that faultless editor, Patrick Scott is a retired Indian (Bombay) judge—a man accustomed for half his life to weigh evidence, and, therefore, whose opinion is well worth having in any knotty case. While next, to all students of the Great Pyramid subject, let us explain that Patrick Scott was the most intimate friend of the late John Taylor, to whom it was given to be the first among mortal men to perceive that there was something of a work inspired by the God of Abraham, Isaac, and Jacob, and not sprung from Egyptian idolatry, in that unique monument standing so long unappreciated in the land of the Nile.

To John Taylor's ever-memorable work, "The Great Pyramid: Why Was It Built, and Who Built It?" Patrick Scott contributed a fine poem in 1859; and he subsequently became the friendly medium of introducing us to that grand old man. Only just in time, too; for after a few weeks' active correspondence, during which he insisted on committing the Great Pyramid subject to our unworthy hands, John Taylor was called by his Master in heaven; thus closing an eminently kindly and useful life throughout, of more than eighty-five years.

But Patrick Scott still lives with mental vigour unabated: in further proof whereof we find towards the end of his present prose work, the following poem characteristic of it and him :—

"Soldier of Christ! Why idle stand?
Go, seek thy armour now;
I see no spear-shaft in thy hand,
No helmet on thy brow.
'I wear a helmet hidden from view,
Who wears will surely win;
I grasp a spear which pierces through
The harden'd breast of sin.'

Soldier! Thou art not on thy guard,
What are thy weapons like?
Thou hast no brazen shield to ward,
No temper'd sword to strike.
'The weapons lent me by my Lord,
Heav'n forged, are those I wield;
His Word in me becomes a sword,
My trust in Him a shield.'

Thou hast no breast-plate for the war,
Thy feet are naked too;
I scent the battle from afar,
Fight? Fly? What wilt thou do?
'Truth is my breast-plate, firmly set,
God's truth and human right;
My feet are shod with peace, and yet
I will abide the fight.'

Where is the flag thou bear'st? Reveal
His title whose thou art—
The foe is on thee! dost thou feel
No searchings of thy heart?
'I see my banner in the sky,
Where Christ my Leader lives;
My courage comes from Him, and I
Will use the gift He gives.'

Soldier! Where is thy foeman? Where
The object of thy fear?
I look around to earth and air,
And see no danger near.
'God's foe is mine. This e'er hath been
The danger I still find—
Lest, while my enemy's unseen,
I also should be blind.'

The soldier, weary with the day
That doth no rest allow,
Drinks of the brooklet by the way
Rejoicing; What dost thou?

* 1. "Lælio, a Vision of Reality;" Chapman & Hall.—2. "Love in the Moon;" Walton & Maberly.—3. "Athelstan;" Moxon.—4. "Footpaths between Two Worlds. An Account of the Principle Religions Prevalent in These Days;" Bell & Daldy.—5. "Thomas-à-Becket, and Other Poems;" Longman & Co.—6. "A Poet's Children;" Longman & Co.—7. "The Dream and the Deed;" King & Co.—8. "Legends of a State Prison;" Bentley.

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'There is a strength that lifts me up,
It floweth from above;
And when my spirit droops, the cup
Of which I drink is Love.'

With arms like thine no victory
Is won by man o'er men;
But when thou shalt have laid them by,
What wilt thou hope for then?
'To hear the King cry, Blest is he
On whom My face doth shine;
As thou hast borne the war for Me,
Now shall My peace be thine.'"

THE VICAR OF ST. BARNABAS, HULL, ON "ENGLAND'S DIVINE MISSION."

(*Continued from page* 63.)

PART II.

"1. ENGLAND'S POSITION IN THE DIVINE PLAN.—To determine England's position in the Divine economy we must carefully consult the chart of prophecy—for in that alone is the charter of her privileges to be found. But in so doing it behoves us to determine what prophecy is, and in what light Biblical teaching is to be regarded.

"Biblical teaching must ever be regarded as the record of a system of religious truth which is of a strictly historical character, embodied in the life of a historical people, and connected and bound up with the events of their career and the institutes of their polity, in a manner witnessed in the case of no other nation.

"That system of religious truth is of a strictly progressive character, unfolded by the guidance of God from one degree of fulness to another, and developed in the course of the Divine dealings with the people in successive ages, from the blade to the ear, until it reaches at length the full corn in the ear, in that Gospel of the New Testament to which the Old ever looked, and for which it was sustained as an ever-maturing preparation.

"Hence we see that the Old and New Testaments are joined together of God—they front each other, they look into each other's face—the Old Testament glancing forward to the New, and the New glancing backward to the Old—the former moving steadily onwards to the latter as its goal, and the latter confirming the Divine right of the former. We thus behold a oneness of purpose, an inseparable aim at one grand object, the restoration of fallen humanity, though conveyed by various channels, yet emanating from the *one* source of all truth.

"The most instructive channel by which Biblical instruction is conveyed to us is prophecy, and if we ask what is prophecy, the answer is at once obvious—viz., prophecy is history anticipated.

"The history of the world at large has been anticipated in the mind of God, as the prophet Isaiah says, 'Declaring the end from the beginning, and from ancient times the things that are not yet done' (Isaiah xlvi. 10); and, as St. James says, 'Known unto God are all His works, from the beginning of the world' (Acts xv. 18). Thus we find that nations whose existence had not commenced are already exhibited in God's plans either in the grandeur of their successes and victories, or in the miseries of their ruin and desolation. Thus we behold, in the Book of Deuteronomy, Moses describing as it were the weal and woe of *two* nations, the Jewish and the Roman, whose political existence had not commenced.

"Who can read the twenty-eighth chapter of Deuteronomy without a solemn feeling of awe when finding depicted in it the most minute details of the destruction of Jerusalem by the Romans, and the unparalleled sufferings of the conquered Jewish nation?

"Who can read the glowing descriptions of Babylon's greatness and splendour as described by the eloquent strains of the Evangelical prophet, and identify it with the fulfilment of the graphic predictions of its becoming a howling wilderness, a resort of the beasts of prey?"

"The most wonderful feature in prophecy is not the mere simple prediction or fulfilment of a certain circumstance or fact; but that it involves in the evolution the concurrence of a great number of contingent events in respect of time and place, which no human foresight could possibly anticipate.

"Take, for instance, the prophecy of Micah: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting' (Micah v. 2). Here we have the declaration that the Messiah shall be a Prince from the royal House of David, and shall be born in the ancient city of David.

"Now we should naturally have looked for her who was to give birth to this illustrious personage to be residing in or near the Royal City; but, no! The Virgin takes up her abode at Nazareth, about 100 miles away. An unforeseen sudden and remarkable occurrence, the taxing by Augustus Cæsar, renders the presence of Mary and Joseph incumbent at Bethlehem, and thus, in spite of all human calculation or forethought, the Saviour is born at Bethlehem, and the Word of God, which cannot be broken, is marvellously fulfilled.

"Had any one reviewed all the attenuating circumstances of the case, they would have doubted the issue.

"And, brethren, in our text (Isa. xviii. 7) we have a similar case in reference to the position which England is to occupy in the Divine economy. Isaiah, in the Old Testament text under our consideration, describes England as it now is in her elevated privileges, character, and prestige—as a land that spreads its wings of protection on many—that sends ambassadors by sea, letters by swift messengers, &c. According to the most learned authorities and translators (see Note A, end of Part V.) the description is a most graphic one of the great British Empire, with her numerous dependencies—yea, more, all that the ingenuity of the opponents of that view could invent, has hitherto failed to disprove the accuracy of that description.

"In reviewing the prophetic declaration in detail, we have pointed out to us the following particulars, to distinguish the Nation or Power that the Divine mission is given to—viz.:—

"1. It is to be one outside of the limits of those nations which have up to the prophet's time menaced Israel—a land which should essay to protect the long-oppressed Jew and that land beyond those rivers which characterised the Great Powers which hitherto were best known to, and had most interfered with, Israel.

"2. It is to be a great maritime Power, noted specially for having to send many ambassadors by sea, having many dependencies.

"3. It is to be a Power noted for its peculiar character of protecting the oppressed; and—

"4. A Power noted for giving heed to the claims of the Divine Word as plainly stated in the text: 'They shall bring a present (or as the original has it, ***mincha*** [See Note B—'*Mincha*, the *present*,' Part V.]—*i.e.*, a thank-offering) to the Lord of hosts.'

"Add to this what is declared in Isaiah lx. 9, 'Surely the Isles shall wait for Me, and the ships of Tarshish *first*, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.'

"That by Tarshish England is meant, there are numerous Scriptural and also historical proofs (See Note C in Part V.).

"Thus, my Christian friends, the Word of God in the Old Testament clearly points out that England is chosen as a

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'vessel of honour,' and is to occupy a prominent position in that great event of the restoration of His ancient people Israel."

(To be continued.)

THE "TIMES" GIVES BLIND WITNESS THAT WE ARE ISRAEL.

In its leader of December 14, 1878, the *Times* had the following statement with reference to the intention of our Government (since abandoned) to propose a grant-in-aid of the sufferers in the Rhodope district.

A resolution to that effect will be moved next week, and the Government will, no doubt, explain why they have taken this step. Some reasons, however, lie on the surface, and they are quite sufficient to cast doubt on the propriety of the opposition of which Mr. Anderson gave notice. Of course, it would seem fairer and more reasonable that the money should come out of the pockets of those who are responsible for the sufferings than out of those of the English taxpayer, *to whom every one with a tale of woe comes.* But the humanity of the English people is too large and their sympathies are too quick to dwell exclusively upon such a view. This country has to pay the penalties incident to wealth. *No disaster can occur in any clime or to any race without an appeal being made to the resources and generosity of England.* The frequency of entreaties for assistance is, to be sure, a little monotonous. It would be agreeable to Englishmen if foreign countries were to help the sufferers within their borders a little oftener than they do. But misery and poverty combined are eloquent pleaders. There come occasions on which it is morally certain that, unless England is ready to give aid to the distressed, and aid by the hands of the State, they will receive none. That fact generally suffices to silence objections, and it will probably do so with reference to the proposed relief to the sufferers of the Rhodope districts.

What says the *Times?*

1. No clime, no race can witness or be subject to disaster but the appeal for help comes to "Old England" the wealthy, and to her only of all the nations. Why so? Clearly because, being Israel, "she is to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 7); "she is to be the one nation bringing forth the fruits of the kingdom of God" (Matt. xxi. 43); the seed, "whom all that see them shall acknowledge them that they are the race the Lord hath blessed" (Isa. lxi. 9).

2. That foreign nations seldom or never succour the sufferers even within their own borders. But this, being Gentiles and not Israel, they cannot do, and will not do, because the function of international beneficence is confined by God's Word to one race, and that race (being Israel) is now represented—the *Times* witnessing the fact—by the British alone.

Hence the British, as the *Times* shows, desire to assist the Rhodope mountaineers, as they have helped the Chinese, the Hindoos, the Persians, the Brazilians, the French, the Turks, the Moroccoes, and many another race suffering under the afflictions flesh is heir to. Their God-appointed helper is Israel, *alias* the British; for they actually perform the work allotted to Israel.

THE ANGLO-SAXON, BEING ISRAEL, IS "ABOVE ONLY, NOT BENEATH; THE HEAD, AND NOT THE TAIL," IN MANUFACTURE.

We find the following in the *Times and Mirror* of Bristol of Dec. 4, 1878, and give our readers the benefit of the facts as in duty bound. They can deduce the moral for themselves. It cannot fail to be satisfactory as further blind evidence of facts that this nation is Israel.

"While we are waiting for the publication of the reports made by the Bristol artisans who were sent to the Paris Exhibition, those written by the Liverpool artisans have been issued. Ten men went, each representing a distinct trade; and they all agree, with one accord, that we have nothing to fear, and very little to learn, from the French, or any other Continental rivals in the trades they represented, such as boot and shoe making, cabinet making, gilding, &c. The only really formidable competitor we have is the United States. Mr. Garvey, for example, writes of the boot and shoe department that the French are superior in the knowledge of art and general artistic ability, and in mere matters of display—that is to say, in trimming and embroidery; but that the English workman excels in durability and usefulness, and in adapting the boot to the ease and comfort of the wearer. He adds, that, if the French artistic trimming and embroidery were stripped off, their work would be acknowledged to be second-rate. Outside France there is nothing upon the Continent worthy of attention. Russian execution is barbarous; one would think Belgium on the borders of Russia, not of France; and, as regards Italy, the wonder is that such ill-made and ill-shaped boots come from a country able to design the feet of its statues. The only work deserving of comparison with the English is the American. Then as to cabinet making: the reporter affirms that this country is able to maintain its position at present both as regards taste and utility. The French goods 'looked' equal to the generality of the English exhibits, but he thinks they are badly finished inside. Austria, Italy, and Belgium are also said to have shown some very good specimens, but the United States had nothing deserving of attention. In his visits to the workshops the reporter was given every facility to inspect and scrutinise, and he is compelled to bear testimony to the goodness of the workmanship The tools and machinery employed he found antiquated and insufficient; but the skill of the artisans made up for the deficiency. Upon the whole, the inference to be drawn from these reports is that our workmanship in the trades inquired into is equal to the best foreign, and that our skilled workpeople are much better paid; but that in France, at least, there is greater temperance, more thrift, more unwearied assiduity, and higher artistic ability."

"HO TO THE LAND SHADOWING WITH WINGS" (Isa. xviii. 1).

Our Coasting Trade.

The amount of shipping employed in the coasting trade of the United Kingdom continues to increase. In the year 1878 the entries inwards (with cargoes) reached 25,125,444 tons, and the clearances 22,520,845 tons, the increases over the preceding year being 339,628 tons and 292,290 tons respectively. Of these totals there were employed in the intercourse between Great Britain and Ireland 9,832,833 tons entered inwards and 8,997,004 tons cleared, showing increases of 195,351 tons and 130,046 tons respectively. Scarcely any of all this shipping is of foreign nationality.

Let the reader carefully note these stupendous figures, and ask himself if any of the Gentile neighbours of Israel come up to this in the number of "the shadows of the sails of ships"—*i.e.*, wings. We can answer for it—None!

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—The following has struck me as a very positive proof of our Identity. An acquaintance of mine, a very able Pyramidist, advised me to send it to "Philo-Israel." I have not met with the statement from any of our friends, so if you think it noticeable you will perhaps find a corner in the Banner for insertion.

Yours very truly,
Samuel Sampson.

Highland Villa, Elm Grove, Brighton,
20th January, 1879.

Another Identity.—No other people on earth besides ourselves can interpret the Great Pyramid, seeing they have no measurement commensurate with the British inch.

Notice.—The date of Mr. Douglas A. Onslow's lecture at the Town-hall, Bromley, has been altered from Thursday, 13th inst., to Wednesday, 12th inst.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, FEBRUARY 12, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 112. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 19, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL CONFRONTS CETYWAYO IN ZULU LAND.

THE last great contest is at hand for the sovereignty of the South African States. Shall it be Israel, the destined heritor? or shall the enemies of God's people, represented there by Cetywayo, the king of the disciplined Zulu army of 50,000 men, prevail? What says God's Word? Let us hear, and let us note too, that as the promise was fulfilled in Afghanistan just now, and in India all through the past century, so it shall be again in Zulu Land. "The remnant of Jacob shall be in the midst of many people, as a LION among the beasts of the forests, 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).

We saw this result in Afghanistan, as all must perceive, literally fulfilled. No Afghan, no Russian force prevailed to stay the proud march of the lion and the young lion of God's chosen race; and again it shall be so in the case of the savage Zulu chief, who has dared to defy the armies of the living God. We see the discomfiture of this proud native already prepared by his own foolish cunning. Some months ago, he was really in sufficient force, while we were weak, to do us serious injury by invading Natal or by advancing upon the then helpless British subjects occupying the Transvaal. He did not venture, however, to come forward, but temporised and wasted precious time "in worrying the colonies with stealthy and indirect blows, instead of staking everything upon open war." What was the result? Let the *Times* newspaper, in its leader of January 27, 1879, tell us:—

While Cetywayo was thus accumulating a heavy score against him, the British Government was gradually extricating itself from the difficulties which at first impeded its action. The peace of the Cape Colony was restored; Lord Chelmsford was able to bring all the Imperial forces in South Africa to the Natal frontier, and to make preparation for either an offensive or a defensive campaign. The Home Government sent out large reinforcements, the militia were drilled in considerable numbers as Volunteers; native levies were enrolled; and the result is that Lord Chelmsford has now some 15,000 men under his command, of whom nearly half are Europeans. This force, however, must be diminished by about 1,200 men, represented by the 88th Foot and a battalion of the 24th, who are necessarily detained at Maritzburg and King William's Town, in order to overawe the large Zulu population in our own South African provinces.

At length all preparations have been completed, and Cetywayo will find that he has to deal with the great Power he has ignorantly provoked, and which is now ready to strike a heavy blow. But if the results of war can be attained without war, it is needless to say there is no disposition either at home or in the colonies to push Cetywayo to the extreme. We have still less, if that be possible, to gain in Zulu Land than we have in Afghanistan. Neither valuable territory nor military reputation is to be achieved in a conflict with a barbarous enemy. But it is manifest that we cannot allow an aggressive military State—such as the official report we publish elsewhere represents Zulu Land to be—to continue multiplying its soldiery on our borders.

And what is the expected result? Our readers will see that the *Times*, as well as ourselves (but on totally different grounds), looks for a final and decisive success, to be followed for the very reason, we think, this war is forced on us by our God—namely, by the confederation of the South African States, by which alone the territory will be constituted one of "Israel's company of nations." The editor concludes his remarks on the military position by saying:—

We trust that Lord Chelmsford will soon be in a position to insist on the disruption of the military system by which the Zulus have so long imposed themselves upon South Africa as a dominant race. When this has been accomplished, it will be necessary to return to the important subject of CONFEDERATION. Until the scattered colonies of South Africa are united under one government, the mother country will not be relieved from the onerous duty of levying war in defence of local interests and on behalf of prosperous communities which, if they would only combine for their common defence, would need no assistance from home.

This, then, is the great secret of all these complications. Let confederation take place, and the troubles of South Africa will cease, for then God's blessing will rest upon one of the great company of Israel's nations. Once that occurs, the native races, we are convinced, will—as they have done in New Zealand and in Canada—subside into the position of loyal, contented subjects of an irresistible Power, which it will be madness to oppose. One after another the difficulties of the British have ceased, and now we approach the last organised opposition that remains in South Africa. We believe we shall, in this as in other instances lately, see the manifest interposition of Almighty God in His people's favour, and the sudden

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discomfiture and disappearance of a danger which seems ominous, but which really, like that in Afghanistan, has only to be faced by the advancing LION, suddenly to disappear.

People ask us, Of what real benefit to us is our Israelite origin? We point to Ali Musjid and the Khyber Pass, and reply it is shown there. To the Peiwar Kotal and the Khost Valley, and say, Behold it there. To the advance in peace on Candahar, and the friendly, almost miraculous, adherence of the people to our cause, and we say, There the "benefit" appears again. So once more we ask our readers attentively to watch the approaching contest with the Zulu savage and his 50,000 disciplined warriors, and when the 15,000 British and native troops have "gone through, trodden down, torn in pieces, and found NONE to deliver from their hands," we shall urge them, and our opponents, too, to remember that this and all the other successes have come only in consequence of our Hebrew origin and of our Identity with God's people Israel. Knowing that, we call on all to join us in the "Hallelujah" shout, "Praise ye the Lord!" for in truth, being Israel, there is none other that fighteth for US but the Lord God of His people Israel, even the Great Jehovah.

February 4, 1879.

The above was in type before we knew of the terrible disaster the Lord has sent to His people. The massacre of 500 British troops and thirty officers, the loss of guns, colours, stores, of arms, and ammunition, renders this a terrible chastisement indeed. The Lord's controversy with Israel is very severe! He demands national sorrow for our past sins, and obedience to His commands in respect to "confederation" in South Africa. Both matters must now have our instant attention, and till then we expect the heavy hand of our chastening Father will be upon us, giving us "correction" on correction ("in measure"), and not letting us go "altogether unpunished" (Jer. xxx. 11). May God give our rulers wisdom, power, and grace to guide our suffering nation in this time of rebuke and sorrow.

AN ADDRESS TO BRITISH SOLDIERS.

SOLDIERS of Israel! Let me bring before you the important subject of our Israelitish origin in a few words. Having had brothers in the British Indian army, being the brother of that gallant officer who died in the field in Her Majesty's service, just after the massacre of the Jugduluk Pass in Afghanistan, in 1842, I have always myself felt the deepest interest in the welfare of British soldiers, and desire to express that interest now.

2. I have not space here to bring out the whole of the evidence of our Identity (*not with the Jews*, but) with the Lost Ten Tribes of Israel. Let me beg you to read those many works already published in which these facts are proved. I wish now to urge on your attention one or two of the chief arguments which, as soldiers serving in the four quarters of the globe in Her Majesty's world-wide dominions, you are sure to appreciate.

3. How is it, I ask, that in all the wars of the British people with the Gentile nations of the earth, our troops are invariably victorious? Why has God always turned the battle at last in our favour? It is because, BEING ISRAEL, God promised to us, and to us alone, that "those that war against thee shall be as nothing, and as a thing of nought" (Isa. xli. 12, 13, &c.). He has guaranteed to us alone that "no weapon that is formed against us shall prosper" (Isa. liv. 17); hence, being Israel, our nation has never been successfully invaded in our island home. We have never been defeated in fair battle by the Gentiles. Our race here in Great Britain possesses the best iron on the spot for the manufacture of swords, of rifles, of cannon, of ironclads, and of the best means of offence and defence of any people on the face of the whole earth. Again I ask,

4. Why do we hold India, Ceylon, the Cape, Australia, New Zealand, Tasmania, the Fijis, and all with such small forces? How is it that the dominions of our Queen (God bless her!) are in all zones? and the sound of her morning drum never ceases for a single instant throughout the world for the four and twenty hours of the day and night? It is because, BEING ISRAEL, God has "given" India to us as His free gift (Psa. ii. 8); has bestowed on us, as promised, "the desolate heritages" of the earth as our possessions (Isa. xlix. 8); has placed our foreign settlements as a girdle round the Gentiles (Deut. xxxii. 8, 9), and has so put the fear of us on the latter, that "they come out against us one way, but flee before us seven ways" (Deut. ii. 25, xxviii. 7); that they "hear the report of us, and trembling are in anguish because of us."

5. Why have we such possessions all through the earth as Gibraltar, Malta, Cyprus, the Suez Canal, Perim, Aden, Bombay, Colombo, Galle, Madras, Calcutta, Rangoon, Malacca, Penang, Singapore, Lebuan, Hong Kong, Sydney, Melbourne, New Zealand, the Cape of Good Hope, St. Helena, Jamaica, the Mauritius, and the Falklands? Why are these strategic positions in our grasp, and no other nations in the world have anything at all like them? Because, BEING ISRAEL, God promised to us "THE GATE of our enemies" (Gen. xxii. 17, xxiv. 60). We, therefore, hold these commanding positions, and are acquiring more and more such Gates daily. Thus the Khyber, the Kuram Valley, the Peiwar and the Bolan Passes, those four great Gates of Afghanistan, have lately fallen into our hands. They have only done so because of our Hebrew origin as the Lost Ten Tribes of Israel, and because of God's promise to us, as His chosen people, that we should have them.

6. Why, I ask again, are our own ports or home "Gates," the harbours and coast arsenals of dear old England, "always open, day and night continually," and no Spanish Armada, no Boulogne Flotilla, no foreign foe, no man-of-war, has ever dared to intercept Great Britain's sea-borne foreign trade for a single hour since Alfred the Great was the king of the British —a thousand years ago? I answer, because, being Israel, God promised to us, and to us alone of all the nations, that this great blessing should be ours (Isa. lx. 11).

7. Soldiers of Israel! Seeing these things are so, what manner of men ought you to be? The Great Jehovah is your God. He fights for you. His angel shields you and defends you in the day of battle. The Lord rides with your foremost squadrons in the furious charge. He heads your batteries. The banner of Israel is the one under which you go out to war; and the God of Israel, the living God, is the Captain under whom you fight! Your very uniform—the scarlet—is noted in the Word of God, and carefully described (Nahum ii. 3: "The valiant men are in scarlet"). What ought your character and your conduct, then, to be, as soldiers and servants of the great God of the House of Israel? For sobriety, for discipline, for valour, for steadiness, for courage, for loyalty to your Queen and colours, you ought to be, and I am proud to know you are, distinguished above all the soldiery of the Gentile nations of the earth.

8. Knowing this, I write to urge *you* to learn *why* you are so distinguished. It is because you are the soldiers of the armies of the living God; the Israelite defenders of your Queen and country; the God-protected, world-renowned British soldiers. Oh, learn from God's Word your nobility! See that you are "valiant men," indeed, of the Lost House of Israel; God's own soldiers and servants; military sons of the blessed Jesus, who, as distinguished members of the community, have to set an example to the rest of your fellow-subjects, as the worthy "sons of the living God" (Hosea i. 10).

9. One word more. Being satisfied yourselves of your Israelitish origin, and that verily you are Hebrew soldiers of the living God, I warn you, then, that it is your duty to pro-

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pagate that glorious truth. The Lord demands of you soldiers that you should disseminate this good news. He gives you directions how to do it in Jer. xxxi. 7. Let every regiment, and every battery, and every squadron, and every messroom, have its Israelites, its praying, praising, Bible-loving, God-fearing, Christian Hebrew soldiers. Let the "good news" fly far and wide, that "Ephraim" who was dead and was buried 678 years before Christ (2 Kings xvii. 23; Isa. vii. 8), was, "after two Millenial days, revived" (A.D. 1322), and now, "in the third day of a thousand years (A.D. 1879), is rising up," and "WE shall live in HIS sight" again as Israel, His chosen nation (Hosea vi. 1, 2).

PHILO-ISRAEL.

Bristol, February, 1879.

THE PARABLE OF THE TWO SONS.

BY THE REV. GEORGE ALBERT ROGERS, M.A.,
Vicar of Christ Church, Dover.

"Son, go work to-day in my vineyard."—Matt. xxi. 28.

THE scope or full meaning of the parable of the two sons, in Matthew xxi., has been, I think, hidden under a veil from the Church until the present time. God has wise purposes in withholding the clear perception of prophecy until the time of its fulfilment. It was so in the days of our Lord. Who would have supposed that the apparently incidental intimation—"Out of Egypt have I called My Son"—could have had any reference to the exile of the promised Messiah, until the time of its fulfilment, after the Lord had appeared to Joseph in a dream, saying, "Arise, and take the young child and His mother, and flee into Egypt?"

Now, it is by the light which past and present events have thrown upon this remarkable parabolic prophecy, that we are enabled to unfold its true meaning.

We must not be surprised that to none of the old commentators was it given to unravel its meaning.

The "two sons" are usually regarded by them as representing either Jews or Gentiles—or two classes of the Jews—the one accepting Christ, and the other rejecting Him.

But, if I mistake not, the parable had a far deeper meaning than this, and has a very remarkable bearing upon ourselves in the present day.

Look at the words of our Lord.

"But what think ye?" We ought to "think," and well weigh the meaning of every word of this parable.

"A certain man had two sons; and he came to the first"—*i.e.*, to the elder one—the first-born—"and said, Son, go work to-day in my vineyard. And he answered and said, I will not; but afterwards he repented and went."

It is generally supposed that the first or elder son represented the Jews; and that our Lord is here describing their conduct in rejecting Him.

But this interpretation would completely overturn the application which our Lord Himself gives to it in ver. 31, when He demanded of the Jews "Whether of them twain did the will of his father? They say unto him, The first. Jesus said unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of heaven before you."

The elder son, then, did not represent the Jewish nation. It was the second or younger son who represented them, and whose conduct was a counterpart of theirs. His conduct was that of a hypocrite, and so, too, was theirs. For, observe:

"And he came to the second, and said likewise. And he answered, and said, I go, sir; and went not."

This second or younger son was a true picture of the hypocrisy of the Jewish nation. They promised to serve God—they professed the greatest reverence for His name—they were for ever calling Him their Lord and Master—they were always saying, "I go, sir; but they went not."

But in addition to all this our Lord's parable is true as regards historical facts.

The "two sons" are the sons of one father, they spring from one stock, and cannot therefore represent Jews and Gentiles, whose parentage was widely different.

But if the younger son was a figure of the Jewish nation—the descendants of Abraham, Isaac, and Jacob—what nation was represented by the elder son? He, too, was the son of the same progenitors.

That a distinct nation—not the Jewish—was intended by the first of the two sons, is apparent from the next parable which our Lord uttered in explanation of this one. He opened the next parable, that of the husbandmen in the vineyard, by addressing the same hearers, and saying to them in the 33rd ver.—"Hear another parable," as though He had said, "Hear one further about these two sons. I will put it before you in another light."

And then, in winding up the application of this other explanatory parable, He said to these Jews in the 43rd ver.—"Therefore say I unto you, The kingdom of God"—*i.e.*, the kingdom of the Gospel dispensation—"shall be taken from you, and given to a nation bringing forth the fruits thereof."

Here, then, we have the two sons prefiguring two nations. The younger son manifestly representing the Jewish nation. Again, I ask, what nation of the same parentage—not the Gentiles—does the elder son represent?

Can we find this elder son? Can we discover this nation which "brings forth the fruits" of the kingdom of the Gospel?

Now, if we turn to 1 Chron. v. 1, 2, we shall meet with one of the most remarkable passages in the whole Bible, and which is a golden key to unlock a large portion of the prophecies. In this passage we see that the right and title of first-born was taken away from one of the sons of Jacob, and given to another.

"Now, the sons of Reuben the first-born of Israel (for he was the first-born: but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's").

Here we have it stated both negatively and positively that the birthright was transferred from Reuben to Joseph.

Of Judah was to spring "the chief ruler"—even our Lord Jesus Christ. But Judah never possessed the birthright, Judah was never the elder son.

The birthright was given to Joseph, and from him it was given, by direct inspiration, not to his first-born Manasseh, but to his second son Ephraim.

Hence the deep and emphatic meaning which ought to be attached to the word of promise in Jer. xxxi. 9: "For I am a Father to Israel, and Ephraim is My first-born."

Hence we may conclude that "the nation bringing forth the fruits of the kingdom," which is represented as the elder son, who after his refusal to obey his father's command, "repented and went," is none other than the House of Israel, of which Ephraim is the head.

But it may be asked, How can this be the case when our Lord draws the contrast between the unbelieving Jews and "the publicans and harlots." Do not these terms simply designate some of the worst and lowest characters among the Jews themselves?

I think not. The publicans and harlots among the Jews never formed a nation to whom our Lord promised to give the kingdom, and who, He declared, would bring forth the fruits thereof, as "a nation."

But if we look at these two opprobrious terms we shall see how exactly they designated the House of Israel at the time when our Lord was speaking.

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The publicans were not necessarily Jews. Perhaps very few of them were Jews. They were of two classes—one, the chief—or farmers-general of the taxes, who were usually Roman knights; the other, the collectors of taxes under them. Zaccheus, belonged to the first class, and though a son of Abraham, he was probably not a Jew, but an Israelite. Matthew, who belonged to the inferior order, was a Levite.

Both classes were hated and despised by the Jews, and considered beyond the pale of salvation.

The other term, "harlot," has, I believe, a far deeper and wider meaning than that which the casual reader generally gives to it. If the two sons represent two distinct nations, one in nominal covenant with God, as was the nation of Judah, the other as having for centuries broken that covenant, and become, as a nation, worshippers of Baal, no expression could be more descriptive of their apostasy from God than this term, which is so often employed in the Old Testament to designate idolatry.

Take only two passages in proof of this. Speaking to this very House of Israel, the Lord says in Hosea iv. 15: "Though thou, Israel, play the harlot, yet let not Judah offend." And again, in Jer. iii. 6: "The Lord said unto me, Hast thou seen that which backsliding Israel hath done? She hath gone up upon every high mountain, and there hath played the harlot." See also Hosea vi. 10.

However revolting and offensive the epithet may be to our ears, no word in the whole vocabulary of language can possibly be too strong, nor more expressive, to declare God's abhorrence of the idolatry of the nation.

Now it is this once abhorred and rejected idolatrous nation to which, in preference to the hypocritical, and self-righteous Jewish nation, that the kingdom of the Gospel was to be given, and we believe has been given. The self-complacent, and professedly respectful younger son, who said, "I go, sir, and went not," has been cast out for 1800 years, whereas the elder son, who has "repented," and gone into the vineyard, and done his father's will, is now "bringing forth the fruits of the kingdom."

January 1st, 1879.

THE VICAR OF ST. BARNABAS, HULL, ON "ENGLAND'S DIVINE MISSION."

(*Continued from page 75*).

PART III.

"If we turn to the New Testament, England's privileges are stated with equal clearness. I have for that purpose selected the second passage for our consideration from the Gospel of St. Matthew xxi. 43: 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof.'

"These words from the lips of our blessed Lord and Saviour are remarkable, and certainly a most weighty matter and most solemn prophecy. The whole chapter in which the words occur is full as it were of a chain of parables spoken by Jesus to the Jews. Our Saviour's design in all these parables seems to be to convict them out of their own mouth, as the rejecters of His truth and of Himself, and to prepare the way of bringing before them that mystery which the great apostle to the Gentiles having apprehended, afterwards fully declares in Romans xi. 25, and Ephesians iii. 1—6—viz., the temporary rejection of the Jewish people, and the calling of the Gentiles in their room.

"Now when our Lord propounds the parable of the wicked husbandmen, He asks the Jews the doom of those husbandmen, and after their reply, in verse 41, our Lord rejoins and utters the words in the passage under our consideration—viz., verse 43: 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof.'

"Again, in the Acts of the Apostles, we have the remarkable declaration of St. James, who, recapitulating the words of St. Peter, says, 'Simon hath declared unto us how God at the first did visit the Gentiles, to take out of them a PEOPLE for His name' (chap. xv. 14).

"Now, it is a well-known fact that the New Testament use of the term (τα εθνη), the nations in the plural number, is to confine its application to the Gentile nations, as distinguished from the Jewish people and nation; the word εθνος—*i.e.*, nation—is found in several instances applied to that people as a *distinct* one. This use will be found in St. John's Gospel, chap. xi. 48, 50, 51, and 52, and in our Lord's words in our text to denote that NATION which He has in His providence destined to succeed for a time to the exclusive dispensation of His nation of the Old Testament. Our Lord using the word εθνος in the singular is most striking.

"The language of Scripture is very guarded, and ought to be read with great care. Our Lord's exhortation is, 'Search the Scriptures,' not merely read them. 'How readest thou?' was not a meaningless phrase from the lips of our Divine Master. I was much struck with a remark by a newspaper correspondent the other day, when speaking about the British ultimatum sent to the Ameer of Afghanistan, proposed that the Ameer's reply should be printed in the language written—*i.e.*, the Persian—in order that it may come under the notice of those conversant with that language, so that no misapprehension may occur.

"Surely then, brethren, it ought to be a subject of greater moment for all who have an interest in God's Word to read carefully and prayerfully the declaration of the King of kings and Lord of lords, and more especially when those declarations concern the WEAL OR WOE of this great nation.

"Now we know it has ever been God's purpose to select one nation above all others to make it the channel of communicating His Divine will to the world at large. Israel of old was chosen, but, through their rejection of the Son of God, they have for a time been displaced from that high position, and the dignity of that position, with all its privileges, has thus been conferred, in accordance with our Lord's prediction in the text, to another nation; we therefore ask:

"Who is that favoured nation under the new dispensation?

"How is that nation to be recognised as having succeeded to that dignified rank?

"These are important questions, and can only be answered by comparing Israel of old with that nation who is divinely pointed out as its successor—it is only in the analogy of the two nations where the corroborative evidence is found that it is England which holds that glorious position.

"If we compare the two nations, we find among other Identities the following most striking—viz.:—

"1. The form of Government, civil and ecclesiastical, for ages maintained by the Anglo-Saxon race presents the nearest approach to the Jewish form of government of any other.

"2. The connection between Church and State has ever been an integral part of England's constitution, thus affording a field for the development of God's gracious and providential purposes which no other nation has to the same extent.

"3. The English nation in earlier times even, and pre-eminently in these latter days, has ever been the great depository of God's revealed truth, and as such His great means for the promulgation of the same, and for a testimony among all nations. Where in the world's history can a parallel be found to the British and Foreign Bible Society?

"4. With all national drawbacks and shortcomings, the English nation has ever been foremost 'in bringing forth the fruits' of the Gospel. From the shores of England the heralds of the message of salvation go forth into all lands, and thus fulfil the marvellous prediction in Malachi, 'From the rising of

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the sun even unto the going down of the same, My name shall be great among the Gentiles,' &c. (chap. i. 11).

"5. All national institutions in England — hospitals, asylums, &c.—are so constituted that the name of the Lord is honoured.

"6. The prestige and prosperity of the English nation is a very fac-simile of Israel in her palmy days. What nation but England can appropriate the blessing once owned by Israel?—'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places' (Deut. xxxiii. 29). Or what nation can more appropriately feel this promise their own than England?—'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), or the promise, 'Ye shall dwell in your land in safety' (Levit. xxvi. 5).

"In short, the history of God's dealings with the English nation and Church presents a perfect parallel to that which the inspired Word reveals in connection with the Jewish people, so long as they stand in national and covenant relation with Him.

"Much has been said and written of late on the Identity of the English people with Israel—yea, and many go even so far as to conclude that the Anglo-Saxons are lineal descendants of the *Lost* Ten Tribes of Israel. Many passages of Scripture have been misquoted, and, if I may so say, distorted, to prove this favourite theory. But there is not a shadow of Scripture evidence by which the lineal descent of the English from the Lost Ten Tribes of Israel can be vindicated—but so far as the Identity of the English nation with Israel is concerned, and that they are *the nation* to whom our Lord refers in our text, as having the kingdom which was taken from Israel for a time given to them, Scripture proofs are incontrovertibly supported by historical evidence and events. We thus see the high position assigned to England in the Divine plan."

(*To be continued*).

GOOD NEWS FROM THE ANTIPODES.

PART II.

(*Concluded from page* 65.)

WE now proceed to give our readers the report of the second meeting of the Launceston Anglo-Israel Association in Tasmania, with a notice of the President, Canon B. Brownrigg's admirable address on the occasion, the subject being "The Semitic, not Japhetic, Origin of the Anglo-Saxon Nation." The meeting was held on September 14, 1878, and we have reason to think that the newspaper we quote from is the *Cornwall Chronicle*, dated September 16, 1878:—

ANGLO-ISRAEL ASSOCIATION.

Another meeting of this Association was held last evening in St. John's school-room. The Rev. Canon Brownrigg presided. After prayer, the minutes of the last meeting were read and confirmed. The general business of the Association being disposed of, the chairman read the portions of Scripture for consideration, after which he delivered the following address:

IS THE ANGLO-SAXON NATION JAPHETIC OR SEMITIC?

I place this inquiry at the forefront of the Anglo-Israel question for the obvious reason that if the Anglo-Saxon nation is Japhetic, and not Semitic, it cannot be the embodiment of Ten-Tribed Israel, for that kingdom is necessarily of Semitic descent.

Now the starting point of the inquiry must doubtless be that declaration in Gen. ix. 18, 19: "And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth. These are the three sons of Noah, and of these was the whole earth overspread." Concerning this overspreading the earth, the general view is that Shem peopled Asia; Japheth, Europe; and Ham, Africa, and accordingly a Japhetic descent for the Anglo-Saxon nation has been claimed, but it will be my present effort to show that the Japhetic descent of the Anglo-Saxon nation rests upon mere assumption, while its Semitic descent may be fairly concluded upon certain physiological grounds.

"It is very true," as a certain writer observes, "that Scripture states that the Isles of the Gentiles, by which must be understood the seaboard of Europe, was first peopled by the Japhetic race. But we are not obliged to believe as a consequence that they remained there. We find that very early in the history of our race, the Semitic portion in Asia drove the children of Ham from their patrimony and dwelt in their lands, and, in like manner, if we patiently and diligently follow the footprints of bygone ages, we shall see that the races from Asia, the children of Shem, drove the race of Japheth into 'holes and corners,' as Professor Rawlinson has expressed it, and took their place in the vanguard of civilisation."

Now, in support of the Japhetic descent of the Anglo-Saxon nation, an argument has been drawn from the etymology or derivation of the word Japheth, and also from the statement, "God shall enlarge Japheth, and he shall dwell in the tents of Shem" (Gen. ix. 27). I will notice each of these points.

With regard to the derivation of the word Japheth, the argument from this source is valueless for the purpose for which it is adduced, inasmuch as etymologists themselves are divided as to its true derivation. By some it is derived from "Yaphah," to be fair, from (it is assumed) the fair complexion of Japheth and his descendants, while by others it is derived from "Patha," to extend, as having (supposed) reference to the blessing, "God shall enlarge Japheth."

Concerning the argument from this source, it may be remarked that a difference of opinion affords at best, in any case, a very unsatisfactory foundation upon which to reason, and in this case most certainly proves nothing, but that for anything that yet appears to the contrary, the Anglo-Saxon nation may be Semitic, and not Japhetic in its descent.

But with regard to the promise, "God shall enlarge Japheth, and he shall dwell in the tents of Shem," it has been concluded that Japheth should have the largest portion of the world for his inheritance, and should rule over the descendants of Shem—a prophecy which, it is said, is being fulfilled at the present day, as in India British Government is established, and the Anglo-Saxon being in the ascendant from Europe to India, from India over the American continent.

In reference to this, I would remark that the promise does not necessarily denote a supremacy for Japheth over Shem. It does not necessarily amount to more than a promise of a numerous progeny; certainly greater in respect of Ham, or Canaan, but for anything here taught, not certainly greater in respect of Shem. And this, in contradistinction from Canaan, has been amply fulfilled in the teeming millions of China, and other portions of the globe, in which the undoubted descendants of Japheth dwell, without the Anglo-Saxon nation being necessarily included among those descendants. And far from its being necessarily taught that Japheth was to rule over Shem (as the interpretation of the words, "He shall dwell in the tents of Shem"), assuredly no more is intended than is expressed in Jonathan's paraphrase of the passage—"The sons of Japheth shall be proselyted, and dwell in the schools of Shem," or, as has been well said in the "Speaker's Commentary" on this verse, "The descendants of Shem should preserve the knowledge of the true God, and be specially chosen to be His inheritance, and His chosen people—and the descendants of Japheth should ultimately dwell in the tents of Shem—that is, according to Jewish interpretation, should learn from the descendants of Shem the knowledge of the true God."

How truly this is the signification may be gathered from the fact further noticed in the Commentary, that "nearly all those nations whose history and language show them to be Japhetic, have been converted to a belief in the religion of the God of Shem, which has long been the religion of Europe, and is now making its way even among the Aryan races of Asia."

But though I have approvingly quoted these words of Dr. Harold Browne, Lord Bishop of Ely, it is only in so far as they relate to nations, known and not merely assumed to be of Japhetic descent, for in determining this point, not much stress can be laid upon language as any infallible guide to the origin of a people. William Dwight Whitney, Professor of Sanscrit and Comparative Philology in Yale College, the greatest living authority on philology, in his work, "The Life and Growth of Language," remarks, "As a general conclusion, the incompetence of linguistic science to pass any decisive judgment as to the unity or diversity of the human race, or even as to that of human speech, appears to be completely and

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irrevocably demonstrated." "Another highly important anthropological question connected with, and suggested by our classification of language, concerns its relation to the ethnologists' classification of races; and here we have to make, at the outset, the unreserved confession that the two do not by any means correspond and agree. Wholly discordant languages are spoken by communities whom the ethnologist would not separate in race from one another, and related languages are spoken by men of apparently different race; and the view we have taken of language is entirely consistent with this. We have seen that there is no necessary tie between race and language; that every man speaks the language he has learned, being born into the possession of no one rather than another; and that, as any individual may learn a language different from that of his parents or of his remoter ancestors, so a community (which is only an aggregate of individuals) may do the same thing, not retaining the slightest trace of its ancestral speech" (pp. 270, 271).

Thus, Whitney lays it down, "that there is no necessary tie between race and language," so that no argument for the Japhetic origin of the Anglo-Saxon nation can be certainly founded upon the language of that people. Moreover, Professor Huxley ("Critiques and Addresses," page 175) observes that "community of language testifies to close contact between the people who speak the language, but to nothing else; philology has absolutely nothing to do with ethnology, except so far as it suggests the existence or the absence of such contact. The contrary assumption, that language is a test of race, has introduced the utmost confusion into ethnological speculation, and has nowhere worked greater scientific mischief than in the ethnology of the British Islands."

If then, we regard this blessing upon Japheth, as denoting a numerous posterity (fulfilled in the undoubtable descendants of Japheth), and their being taught the knowledge of the true God by the descendants of Shem, to some extent fulfilled, but to be fulfilled, in a very much larger degree, the nature of the promise, will, I think, be very fairly expressed.

Thus no conclusive argument for the Japhetic descent of the Anglo-Saxon nation can be established either upon the derivation of the name Japheth, or upon the blessing promised to Japheth, but now upon physiological grounds the Semitic descent of the Anglo-Saxon nation may be fairly and reasonably maintained.

It has been already noticed that the three sons of Noah were Shem, Ham, and Japheth, and that "of these was the whole earth overspread," and it is now important to observe that mankind is physiologically divided into three classes, distinguishable from each other by the form of the skull.

Dr. Pritchard, a most able physiologist, remarks in his great work, "The Physical History of Mankind," that all the varieties in the form of the human skull may be referred on a general comparison to three principal forms, which are the following:—

1. The symmetrical or oval form, which is that of the European and Western Asiatic nations.

2. The narrow and elongated skull, of which the most strongly marked specimen is perhaps the cranium of the negro of the Gold Coast.

3. The broad and square-faced skull, which is that particularly of the Tauranian nation. The Mongols afford a good specimen of this form, and the Esquimaux an exaggerated one.

Now these divisions, which are recognised by all physiologists, are generally spoken of as the Caucasian, the Mongolian, and the Ethiopic or Negro, and concerning these Cuvier remarks, "The Caucasian, to which we belong, is distinguished by the beauty of the oval form of the head; to this variety the most civilised nations, and those who have generally held all others in subjection, are undoubtedly to be classed. The Mongolian is known by his high cheek-bones, flat visage, narrow and oblique eyes, straight black hair, and olive complexion. Great empires have been established by this race in China and Japan. In civilisation, however, it has hitherto always remained stationary. The Negro race is marked by a black complexion, crisped or woolly hair, compressed cranium, and a flat nose. It has always remained in the same state of utter barbarism."

Looking now to the fact that of the three sons of Noah the whole earth was overspread, and to this remarkable fact also, that the human family is divisable into three classes, is not the inference reasonable that there must be some connection between these two facts, for example, that these three divisions represent Shem, Ham, and Japheth? In the servile condition of the Ethiopic or Negro race we find the counterpart of the curse pronounced upon Canaan—"A servant of servants shall he be." In the "great empires" established by the Mongolian or Tauranian people we have the counterpart to the blessing, "God shall enlarge Japheth," and as these divisions of the human race are distinguished from each other, and from the Semitic by the form of the skull, the conclusion is inevitable that, as the Anglo-Saxon nation cannot be classed with the Tauranian, or Ethiopic, it is *Semitic* and not Japhetic in its descent. And very remarkably does this conclusion fall in with the blessing apportioned to Shem, and by which Japheth was also to be benefitted, and most strikingly fulfilled in the Anglo-Saxon nation, for, as predicted of the descendants of Shem, the Anglo-Saxon nation preserves the knowledge of the true God. In its national service it speaks of itself as God's "inheritance," and His "chosen people," and has been the means of bringing the knowledge of the true God to Japhetic and Ethiopic families, and ere long the "great empires" in Eastern Asia and elsewhere shall be taught the knowledge of the true God, shall hear of the mission of the living Saviour and of the Holy Spirit, and thus Japheth proselyted, will "dwell in the tents of Shem."

Upon a review of these several considerations, I draw the conclusion that the Anglo-Saxon nation is Semitic in its descent—a very important and essential circumstance in its bearing upon the Anglo-Israel Question.

This was followed by a paper by Capt. Urquhart, contending that the prediction concerning Japheth finds a fulfilment in the occupation of the territory of Shem by the Turks. In the discussion which followed, various members took part. A very agreeable evening was passed, and the next meeting fixed for Friday, 27th prox., to commence at eight p.m.

HOW THE IDENTITY GROWS.

WE take the following from the *Belfast Evening Telegraph* of Jan. 21, 1879, as proof of the progress of the truth in little-suspected quarters. The wild parts of the Highlands, we are told by returning travellers, are hearing of our Identity. From Bangalore in South India comes a capital pamphlet by a major in the Madras army, who holds meetings to further the cause; and from Auckland in New Zealand there is good news indeed, which we publish in our next. The Lurgan Church of Ireland Young Men's Society, we see, is interested in the glorious truth; and they have rightly decided that the proof preponderates in favour of our contention.

Our extract is as follows:—

"LURGAN CHURCH OF IRELAND YOUNG MEN'S SOCIETY.—The usual weekly meeting of this society was held in the Free School, Lurgan, yesterday evening, Rev. Arthur J. Moore in the chair. The meeting was open to the public, and many availed themselves of the opportunity. The business of the evening was the continuation of a debate on the subject, 'Are the British Identical with the Lost Ten Tribes of Israel?' The speakers for the affirmative being Messrs. Dickson and Moffet, and for the negative Mr. Johnston. The opening speakers (Messrs. Thompson, affirmative, and Bray, negative) having replied, the chairman summed up the arguments of both sides, after which a vote was taken, the result of which was the majority of twenty-one for the affirmative. The meeting was brought to a close in the usual manner."

Review.

Are We the Lost Ten Tribes of Israel? By J. C. Gooding, M.D., Cheltenham. Price fourpence.

DR. GOODING, in a lecture delivered at Cheltenham, in April, 1878, and afterwards published in pamphlet form, gave a clear, concise, rapid sketch of the separated kingdoms of Judah and Israel—a separation which we cannot but think many who, nevertheless, possess and read their Bibles, do not realise at all, and certainly not in its full significance, or historical and spiritual importance. The pamphlet called, "Are We the Lost Ten Tribes of Israel?" contains also a summary of some of the many reasons that exist for the belief in our Israelitish origin, and which are grounded on proofs which we should have called undeniable, had we not known of the force of opposition which has lately led a man of apparent knowledge and intelligence to deny such a fact as that we nationally keep the Sabbath, or its representative one day in seven, the Sunday. That it is frightfully desecrated is a proof of national wickedness, but not that the law does not exist amongst us and is still held in honour by

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our Christians; an example of which we lately read in an account stating that an effort was made in Southampton to keep open a coffee-room on Sunday to counteract the temptations of the "publics;" but it was urged that it is no reason for coffee-house keepers to break God's commands because publicans do so, and the point of closing on the Sunday was carried against the Rector of Southampton.

We think Dr. Gooding's pamphlet one to be recommended to all who are beginning the study of our Identification, and especially to any who might prefer a lecture addressed to adults, rather than a work professedly written on the subject for children, though of great interest to readers of all ages, by Philo-Israel, called "How Israel was Lost, and How It was Found."

We regret that Dr. Gooding did not add to his lecture a list of the works from which, we imagine, he derived much of his Identification knowledge, and did not name the periodical which publishes this notice, whose two first vols. contain much valuable matter for those who are not content with a mere smattering of the subject, and with having a selection of fruit culled for them, as by Dr. Gooding, instead of searching and gathering for themselves.

We trust that Cheltenham will hasten to distinguish itself by zeal in spreading the belief of the Israelitish origin of the Anglo-Saxons, and thus boldly defy the ignorance and incredulity of scoffers, and rouse the attention of the indifferent. L. P.

Correspondence.

THE CHRONOLOGY OF THE GREAT PYRAMID.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am much interested in Mr. Westfield's note in your issue of January 29th, 1879, showing that the product of the heighth and breadth of the entrance passage (taken in Pyramid inches) of the Great Pyramid is 1948·5270, which he thinks gives the year of the world corresponding to B.C. 2170, the date of its erection. As the latter is really B.C. 2170·45, according to P. Smyth's careful measurements, he need not have taken off the odd decimals: 6000—(2170·45 + 1948·5270) = 6000—4118·9770 = 1881·023: and we all know that the grand gallery is *more than* 1881 Pyramid inches long, though what the exact decimal fraction over is seems uncertain.

I have before strongly expressed my belief, *not derived from Pyramid data*, that 1881·888 is the true number of years in the present dispensation. My idea is that a tithe of a "time" ($\frac{36.0}{10}$ years=36 years) is an analogous period to a week; and that the captivity of the whole Hebrew nation [taking the two separate captivities as dating from B.C. 678 and 606 respectively, and taking no account of the temporary and very imperfect restoration of the Jews from B.C. 536 to A.D. 70] may be put as dating from 641 + something, and continuing 70 times 36 years—*i.e.*, 2520 years (*"After two days"—two millenniums—"He will revive us, and in the third day"—in the third millennium—"He will raise us up"* (Hosea vi. 2). Now, 2520—(641 + something) = 1878 + something, which brings us into the present year.

Then the Christian dispensation is called "the acceptable *year* of the Lord." A year is 365·2422 weeks divided by 7. Now 36 years × 365·2422 ÷ 7 = 1878·388. Further, there are well-known texts from which many deduce that there will be 3½ years at the end, of a very special character. Add 3·5 to 1878·388 and you get 1881·888. Now for Mr. Westfield's idea of getting year-of-the-world dates, from products of Pyramid numbers. He intimates his opinion that there is more in it than he has put forth. So think I. If my ideas are right, the 6000th *annus mundi* ends A.D. 1881·888. If so, our Lord's Nativity was at A.M. 4118·112; the Mosaic period, according to Pyramid B.C. 1542·4 (p. 398), began A.M. 2575·712, and the Pyramid's own date was (B.C. 2170·45, see bottom of p. 401, "Our Inheritance") A.M. 1947·662. I do not know from what figures Mr. Westfield gets his product 1948·5270. But this I find, and it is remarkable, 47·24 transverse height of entrance passage (see p. 312 "Our Inheritance") × 41·229 outside height of coffer (p. 138) = 1947·65796. Not *very* different from 1947·662, eh? It should be noted also that the above factor 41·229 is not only the outside height of coffer, but very nearly one-tenth of the length of the king's (or coffer) chamber, 412·1317, as well as evidently a close approximation to what Mr. Westfield takes as his entrance passage breadth, which, however, I make out from p. 311, second edition, to have been 41·6 Pyramid inches. But this is not all.

Look at this:

1947·662 ÷ 51·5165 = 37·8.
2575·712 ÷ 51·5165 = 49·999, practically 50.
4118·112 ÷ 51·5165 = 79·93.
6000·000 ÷ 51·5165 = 116·467.

Now the above 51·5165 is one-tenth of the solid diagonal of the king's chamber, or half Mr. Simpson's grand unit of division by which he works out his wonderful sums of the squares (pp. 179, 180, "Our Inheritance"). 37·8 is very nearly the mean between the outside and inside heights of the coffer: thus, 41·23 + 34·31 = 75·54 ÷ 2 = 37·77, which may mean that the Pyramid's erection *began* A.M. 51·5165 × 34·31, and was finished A.M. 51·5165 × 41·23, the date A.M. 1947·662 being thus the *mean date* of its erection.

The next quotient, 49·999 is, as I observe above, practically 50, a downright Pyramid number. The next 79·93, besides being very closely the double of the Scripture number 40 (Israel were 40 years in the wilderness, and *Moses* was *twice* in the mount for 40 days); but is also EXACTLY three times the inside breadth of the coffer as measured near its top, and ·6 Pyramid inches above the bottom: and also but little different from the united lengths of the diagonals of the coffer inside its North end. It is also equal to the coffer's outside breadth and depth together nearly.

The last quotient, 116·467 will strike all familiar with Pyramid facts as being an approximation to the length of the ante-chamber, even as our divisor 51·5165 is half the length of the granite portion of its floor. The actual product of these two measurements as given by P. Smyth—viz., 116·26 × 103·17, is 11994·5442; the half of which, 5997·2721, differs from a round 6000 by only 2·7279, which a very minute correction of the factors would clear off. The quotient 116·467 is also three times the outside breadth of the coffer, very nearly; still more nearly, outside length + inside breadth; and exactly the inside length + outside breadth. These results are to my mind marvellous, and should have a very solemnizing effect upon our minds. You may depend upon it, dear sir, that some great event will occur May 22nd, 1879 (1878·388), and that 6000 years of the world's history will close November 20th or 21st, 1882. How solemn a thought! How blessed for the Lord's people! C. W. HICKSON,

(*Vicar of St. Bartholomew, Bristol*).

THE SHEFFIELD CARD OF MEMBERSHIP.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your readers will be pleased to learn that the Sheffield Committee, in harmony with your kind remarks on page 55 of your issue of the 5th instant, have adopted a design for an improved card of membership, and have given instructions for its immediate preparation. It will not only be free from the objections raised against the first card, but it will incorporate new features of importance to those interested in the Identity movement, so that we hope to have a continuation of your esteemed approval and that of Mr. Hine, and also of that of all the Associations throughout the country whose wishes and tastes we have striven to consider. It will be registered and ready for issue in the course of a week or two, with a key which may be regarded as a delineation of its several parts. Yours truly,

JOHN CHAPMAN.

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

Printed for the Proprietor by ROBERT BANKS, 6, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, FEBRUARY 19, 1879.

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

THE BANNER OF ISRAEL.

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VOL. III. No. 113. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 26, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE FIRST LORD OF THE ADMIRALTY, MR. W. H. SMITH, ON THE ZULU DISASTER, ON THE DISTRESS, AND ON THE FUTURE PROSPECTS OF ISRAEL.

IN the great gloom which has settled down on our suffering nation at the present moment (February 12th, 1879), it is a satisfaction to read the noble speech, full of hope and comfort, just delivered by Mr. W. H. Smith, when addressing his constituents on the 11th of February, at the Westminster Palace Hotel, on the all-absorbing theme of the Zulu massacre. He told his hearers, and the country, that no sooner had the disaster on the banks of the Tugela been reported in England, than the Government had taken instant measures to send reinforcements to Lord Chelmsford, so as to put an end to the miserable struggle with the Zulu savage, who has dared to trample on the British lion. The editor of the *Times*, in his issue of the 12th of February, has some well-merited words of bitter censure directed against the South African colonists. He says:—

Possibly the shock of the British defeat may be felt even in the Cape Colony, and may rouse the colonial population from their selfish and short-sighted apathy. If the Connaught Rangers had not been occupied with keeping the Queen's peace in Caffraria, that famous regiment might have strengthened Lord Chelmsford's army, and the colonists of the Cape might have been left to bear for themselves the burden which, even in their neighbours' extremity, they will not touch with one of their fingers.

"The colonists of Africa," he adds, "must make up their minds to accept their reasonable share of responsibilities, which at present they seem determined to cast altogether upon the weary and heavy-laden mother country." The question of the confederation of the South African Colonies is thus the one which our God has forced upon the nation by this unparalleled chastisement at the present time. It demands instant attention, and instant adoption! Confederation would enable a united South African nation to defy Cetywayo, and all his savage warriors; and the sooner the British Government and nation intimate to the colonists, after the present contest has been brought to a successful issue, that military aid no longer will be given to put down the native races, the sooner shall we see a great Israelite nationality organised at the Cape, and native wars will then be things of the past.

We are happy to see from Mr. Smith's speech that he takes a hopeful view of the present grievous distress among the people of this land. Admitting its incidence in an aggravated form in many directions, he points out that the distress is not universal. All through the period of depression the people have been saving their money, and adding to their stores in the Government Savings Banks. On this subject he said:—

If there was universal distress, there would be some disposition to avoid putting money in the savings-banks. People would be withdrawing their money from the savings-banks. I wrote to my friend at the savings-bank and asked him to give me a statement of figures and found this: that on the 11th of January, 1877, the deposits in the savings-banks were £70,963,555; in January, 1878, £73,534,000—that is to say in the year 1878 an additional £2,600,000 had been deposited in the savings-banks. Well, on January 11, 1879, after a year of very great depression, the working classes had managed to increase these deposits by £1,300,000—that is to say, the deposits which were in 1878 £73,534,000, were in January, 1879, £74,837,000. I think that is a very significant fact. It shows that after all, though there is great distress, there is also a considerable amount of what I call local wealth. Seventy-four millions represent the savings of the working classes. The increase of £1,300,000 represents the amount which they could afford to put by after having spent all that was necessary for their own comfort, after having withdrawn all that was necessary to keep them alive. That was going on this year since the 11th of January in a very remarkable manner. I have tables from the Post Office which form only a portion of these figures, showing that on the 18th of January the deposits were £266,000 for the week against withdrawals of £178,000, being a balance in favour of an increase of deposits of upwards of £88,000. On the 25th of January the deposits were £276,000 against withdrawals £174,000; so that the difference in favour of deposits was £93,000; and on the first of February the deposits were £312,000 against £136,000 withdrawals, so that the deposits were more than double the amount of the withdrawals. (Cheers.) Now, I think that fact should show you that, after all, although there is distress, there are some people who are not very much distressed. There is a very considerable number of persons who are fairly well off in this country, belonging to the working classes, and the times are not universally so bad as they are said to be.

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These are words of comfort and encouragement to distressed, troubled, and sorrowing Israel. The disaster in Zululand will, God helping us, be put down. The savage Zulu king will pay dearly for his daring, and peace will be restored. The distress at home will in time pass off, and joyous days of such prosperity, as God alone can prepare for His people, are certain soon to follow. Mr. Smith speaks in a tone of confidence of the future of his race. He declares :—

The people of this country are desirous that this country should become again a great Power in Europe as it had been heretofore. England is not an aggressive Power ; England is not an offensive Power, nor one desirous of lording it over its equals, much less over its inferiors. It is a Power conscious of the great responsibilities which the name of England inspires, and conscious of the duties which she owes to the world, and desirous of discharging them. (Cheers.)

These are proud words, and worthy of a people who are the Israel of God. The Lord is indeed just now "roaring like a lion" (Hosea xi. 10); and hearing the dreadful sound, poor "Ephraim" is "trembling from the West!" God is correcting His people in measure, and not leaving them "altogether unpunished" (Jer. xxx. 11). But the lesson they must learn in these terrible events is to repent them of their sins, to forsake them, to trust Him even though He slay them ; for He has said in reference to all this complication of trials now poured upon this nation, "Fear not, O Jacob, My servant, and thou Jeshurun, whom I have chosen;" "They shall surely gather together, but not by Me: whosoever shall gather together against thee (be he Afghan or Zulu), shall fall for thy sake" (Isa. xliv. 2, liv. 15). Reader, let all these thoughts sustain your faith. There is no hope for us save in our Identity with Israel. If we be Gentiles, then we are in hapless case indeed, for the Zulu trouble and the other distresses we are undergoing, would then prove to be only "the beginning of the sorrows" (Matt. xxiv. 8), the first sprinklings only of "the indignation," of "all the fierce anger," and "of the fire of the jealousy" ready to be poured out as God's "determination" on the Gentile nations (Zeph. iii. 8). But, blessed be God, we know who we are; and that ere long the loving hand of our Jehovah-Jesus, who is leading our nation through these thorny paths, will bring us into the glorious times when He will lift up the standard against the enemy's inroads, and say to us those glorious, gracious words, "Arise! shine, for thy light has come ; and the glory of the LORD is risen upon thee!" (Isa. lx. 1).

FROM ASSYRIA TO BRITAIN.

A BIRD'S-EYE VIEW OF HEBREW HISTORY.

By WILLIAM BURNETT COATES, HOME OFFICE, C.D.

PART I.

AT the outset of this paper I am haply warned by a Scotch proverb that "It is a far cry to Loch Awe," and that Celto-Israel legend reminds me that the cry from Assyria's outlying provinces of ages ago, to the heart of the great Hebrew-built British Empire of to-day, is somewhat farther off. But, as it is to-day, so it was in the days of our nomad fathers, perhaps, mere "distance only lent enchantment" to their marvellous march.

It will, I trust, be seen in the course of my bird's-eye view, that there was no difficulty, charged with dangers so deterrent, as to prevent the home-squelched Hebrews from gradually budding and blossoming into the unique British Empire as it is A.D. 1879 ; although many a weary mile, much battle-toil, and stress of strife beset the rugged route on which, perforce, by some inmate instinct, or combined circumstances, they were compelled to enter. "Instinct," we may call it; but rightly and reverently spoken, it was, in truth, the guiding and good hand of the God who led their fathers through the desert, that placed them on the track to the islands of the West, where, as yet, they are only known "by another name," which the mouth of the Holy One did name in after days at Antioch (see "Heir of the World," p. 19, Introduction).

Distance will not be found so difficult upon examination as the scope that is needed to add anything, or, at least, much that is new, save in a kaleidoscopic point of view, to the vast amount of knowledge adduced, and its able application by Philo-Israel and his diligent co-labourers. Yet, even lacking scope and novelty, there is encouragement to proceed. We should not, I fear, be true Israelites after the fathers' type if we did not need the continual urging of "Line upon line, line upon line, precept upon precept, precept upon precept ; here a little and there a little." Comforting myself with this fairly-assumed consideration, and premising that we are "Chips off the old block," I now invite the reader to a pleasure trip, distant enough and interesting enough, too, to awake the spring-instinctive energies of a "Cook & Son."

The first glimpse I can catch of certain "nomad Tribes," known as Cimmerii, or Cimmerians, in very distant ages, is given at p. 130 in "The History of Assyria from the Monuments," by Mr. George Smith, as an unsettled people who hovered, or, perhaps, oscillated from border to border of the Assyrian Empire and the Scythian Kingdom, and who are stated by the historian (*tempus* Esarhaddon) to have crossed the Caucasus, and to have been powerful and bold enough to attract the serious attention of the warlike Assyrian monarch. His military instinct discovered in this unsettled people—predatory it may be—the germs of danger to his ill-consolidated empire—only held together, as it was in all times of its history, by the determination and warlike proclivities of its reigning despot. Whoever reigned, there must have been, to preserve his throne, a warrior of no mean reputation.

The restless migrations of those formidable and bravely-reckless wanderers, proceeding due Southward from the Caucasus, entered Asia Minor and Armenia about B.C. 680 to 670, which they occupied for some time. A band of this people —perhaps an advanced guard or body—proceeded as far as the land of Hupuskia, led by a chief named Teuspa. This band was now trenching on the Assyrian realm proper, whether with a view to continue their route Southward in front of their main body, or to settle there—which, doubtless, Esarhaddon feared—history declines to say. However, Esarhaddon advanced against them. He defeated them, and slew Teuspa their chief, when they turned towards the West and overran part of Western Asia Minor.

Although this division of the Cimmerians is called by the writer quoted "a band," their numbers must have been formidable enough to gender uneasiness in the mind of an Assyrian Emperor ; and even, after defeat by his renowned legions, they must have been powerful indeed to be in a position to overrun another part of Asia Minor, which they did successfully.

In the reign of Cyrus of Persia, B.C. 560, in his history of Persia, Mr. W. S. W. Vaux, M.A., F.R.S., gives us a flying glimpse of the Cimmerians ; of whom he says, at p. 20, that, "owing to the invasion and ultimate repression of a horde of Cimmerian nomads from the North, a war of considerable dimensions had taken place a few years before between Asia Minor and Media." This is but a casual mention of the Cimmerians by the Persian historian ; but we may, I think, fairly infer that the people of our bird's-eye view were, on the occasion of the war spoken of, detaching themselves as the first "hordes" alluded to had done, from the "cities of the Medes and Persians."

At p. 36, Ibid, reference is again made to this circumstance in the reign of Darius, B.C. 531. Speaking of his expedition against Thrace, the author says, "Besides this we may fairly suppose that Darius had clearly in his memory the Cimmerian inroad of a century before." This was written with regard to

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an expedition to Scythia, "as far North," Professor Rawlinson thinks, "as the fiftieth parallel." Thus we may very fairly conclude that those Cimmerians were a multitudinous and warlike floating population then, and that they had surely broken away from some place or other, to carve out a home upon the world's surface for themselves. Certain it is they were numerous, warlike, and adventuresome, and must have had a beginning, a rapid rise, and a culmination in might somewhere.

Writers in reference to ancient history must account for peoples to whom they refer and whom they cannot trace; they act pretty much in the same way that puzzled philologists do, whose difficulties drive them into the Turanian or Arian fogs for a refuge; they rush into "the Asiatic hordes," and hide their heads in a cloud of Asiatic dust to escape the task of the tangled skein of pedigree. Still, with the approaching day, light seems to steal on apace, as gradually glides the dawn into noon, and the sifting of an obscure past begins to present us with sparklets from the explorations of its developing mines, to be fully revealed in the splendour of the morning at hand—"the night is far spent."

There is a remarkable confirmatory paragraph at p. 150, Idem, of the foregoing notice of the historian's refuge, and which is worth reproducing here as a coupling between the Cimmerians and the Scythians, with whom the former are so mixed up by writers as to cause much doubt as to whether the Cimmerians were Scyths or the Scyths Cimmerians. It runs thus:—"The Scythians, who had previously been in some measure allied to the Parthians (at least so far as their wandering habits permitted), were a portion of the great nomad hordes of Central Asia, who, like the Cimmerians to whom we have alluded before historic times and often since, have swept down," &c. To quote what can be known only from history and call it prehistoric, is certainly as strange as the Asiatic horde refuge so much in vogue with our historians; yet the remark can only have proceeded from historical knowledge, written or unwritten, and gives support to what, perhaps, I shall have to notice as this paper extends—namely, the early connection of Scyth and Cimmerii.

We left our friends fighting a mazy way throughout the regions of Asia Minor, somewhat after the fashion of their collateral cousins the Ishmaelites, "their hand against every man, and every man's hand against them." In the early part of the fifth century B.C., we saw them hovering on the confines of the Scythian Kingdom and the Assyrian Empire in the reign of Esarhaddon; 100 years after, when the Assyrian Empire declined and the Persian Empire was uprising, we again see them looming on the horizon as threatening shadows upon the path of Darius the Mede who ruled in Persia, and who must have known that these people were the revolted descendants of a captive race.

But to leave the shadow for the substance, I turn to see what became of the section of the Cimmerians who shaped their course to the West of Asia Minor when defeated by Esarhaddon. "In the S.W. of Asia Minor," says the quoted Assyrian historian, p. 146—148, "Gyges, king of Lydia (671-8 B.C.), was successful in war against the Cimmerians, and sent two of their chiefs as a present to Assur-banipal, son and successor to Esarhaddon." Shortly afterwards the vigorous Cimmerians began to spread over the highlands above Assyria, and in process of time attacked, and having slain, Gyges in battle, overran Lydia, possessing themselves of it, excepting the citadel of Sardes the capital. Some time later Ardys, the son of Gyges, expelled them from Lydia. Beeton, in his "Dictionary of Information," sets this date 610 B.C., when he intimates that "they, the Cimmerians, disappear from history;" yet, curiously enough, in B.C. 109, he introduces them as confederate with the Teutons in a war against the Romans; and, again, engaged single-handed in a similarly serious pastime in Italy with the home forces of Rome. Finally, he defines them as "a barbarous people of the East of Europe," who for a time inhabited the neighbourhood of the Sea of Azoff, and "from whom, perhaps, the Crimea takes its name." "Driven out of Asia by the Scythians, they spread themselves along the East coast of the Black Sea, and then turned to the West and South-west."

In another paragraph, under the head of "Cimbri, a Teuton race" (?), it is stated they originally inhabited Jutland and a part of Denmark, and to have belonged to the same family of the Cimmerians of the Greeks and the Cymri of the Gauls. In all this confusion there seems to be very decided evidence that the Cimmerians we saw oscillating upon the confines of the Assyrian possessions and the Scythian Kingdom in 630 or so B.C., in Lydia 521 B.C., in the Roman provinces 109 B.C., and in Italy 102 B.C., are the Cimbri and Cymiri of the Gauls; that they are but component parts of a mighty human stream in its savage grandeur, dividing, subdividing, and still cutting its way through centuries, countries, peoples, difficulties, and opposing forces, to find a reservoir for its vast and increasing volume in the North-western isles, from whence, by a sort of prophetic instinct ingrained in its organisation, it could spread its huge arms, like a monster octopus, over the world's shores to gather to itself "the riches of the Gentiles;" ay, and in after days, to issue its accumulated living torrents with precious seed to make the desolate places glow with bloom and beauty.

(To be continued.)

THE VICAR OF ST. BARNABAS, HULL, ON "ENGLAND'S DIVINE MISSION."

(Continued from page 81.)

PART IV.

We now proceed to our second point:—

II.—England's Duty.

Our Lord, in conferring the glorious privilege of being the chosen nation, connects it with a solemn duty—viz., "bringing forth the fruits thereof."

This is England's duty, to bring forth the fruits of the kingdom of God.

Israel of old had mighty privileges—but privileges even in social life entail responsibilities. Israel had a mission to fulfil. Israel had in all her ways to declare the truth of God. Israel was a prophet of light and judgment, of comfort and proscription, of the burnings of love and wrath, everywhere the witness of the fulfilment of the Divine Word. In social life, in their festive gatherings, in their daily vocation, in peace and in war, Israel had to magnify the name of Jehovah. Church and State alike had to testify their allegiance to the Divine command.

But Israel failed in its duty. When elevated to the pinnacle of earthly grandeur and prosperity, Israel neglected his mission, forgot his calling; "But Jeshurun waxed fat, and kicked . . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. xxxii. 15).

How solemn and pathetic is God's plea with Israel! How brief is the summing up of their neglect of duty! "Ye have profaned My name among the Gentiles" (Mal. i. 12).

God placed His light in their midst, but when they refused to walk in it, He removed their candlestick, and the people who were once honoured and feared became a proverb and a byword. Oh, how solemn a warning is this to England!

Ought not every individual Christian believer in this happy Island—this modern Israel—to feel it an honour to have the sacred treasure of God's Word entrusted to him whereby he may become an instrument of declaring God's name? Ought not every English Christian to look with pride on England's numerous societies and associations for the propagation of the blessed Gospel of Christ?

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The splendour of England's crown does not consist in the number or value of the jewels of which it is composed, but the glory of England's crown consists of the thousands and tens of thousands of spires and towers where, by her wealth and instrumentality, she has planted the cross of Christ, the sign of death in victory. That glorious crown no one can snatch from her. The glory of England's sceptre does not consist merely in its sway over numerous tribes and various climes, but that she owns her allegiance to Him whose kingdom is everlasting, and "whose sceptre is a sceptre of righteousness." England's strength is not in her army and navy, however gallant, and noble, and loyal; but in her God and in His Word—and every league, every association which assails the bulwark of her strength—viz., England's Divine mission—is a traitor to her happiness, a disturber of her peace—he who puts any obstruction in the way of modern Israel in her duty, seeks but to undermine her strength, to weaken her prestige, and to poison the very source from whence all her life-spring and happiness flows.

And now we come to the third point of our subject:—

III.—England's Opportunities.

Israel's opportunities were immense. They had the light of God whilst nations around them groped in darkness. To them the Saviour made His first appeal. In their midst the sanctuary of Jehovah was planted, and to their custody His oracles were committed; but what is Israel now? A vessel of wrath hardened and burned in the furnace of affliction. How solemn is the contemplation of their lost opportunities, and how awful is the sound of the apostle's warning to England: "If God spared not the natural branches, take heed lest He also spare not thee" (Rom. xi. 21).

England's opportunities, however many and great they were in times past, God has in a marvellous way increased them of late. God has opened for England a new door of usefulness. The East, in which England's great and final prerogative centres, has been brought under her sway as by a magic wand. The recent acquisition of the Island of Cyprus may appear to many insignificant, but to the Christian who values his privileges, and who can discern in it the most wonderful signs of the times, that acquisition is a testimony that "the time to favour Zion" is at hand—that it is the prelude of a great movement in which England is to take a prominent part, in accordance with the declaration of God in our text, "They shall bring the present of a remnant of God's people to Him."

It will repay the lover of God's Word to read all the Scripture tells us of *Cyprus* (Cyprus as Chittim, see Note D in Part V.)—the ancient *Chittim* of the Old Testament. Cyprus is not an unknown place in the history of Christianity; it has furnished some prominent personages for the mission field in the first century.

Brethren, it is not by the human wisdom or ability of our rulers or statesmen, but by virtue of the fulfilment of the Divine Word that England has her Mizpah, or watchtower, fixed in the East. She has to guard her Eastern borders in order to be able to do the glorious work allotted to her. She has been put in possession of a sacred trust, not by the power or wisdom of man, but by Him "who hath put down the mighty from their seat, and hath exalted the humble and meek" (Luke i. 52). England's power in the East must and will increase. Neither Russian intrigue, nor French jealousy, nor Austrian strategy can arrest England in the acquisition of Eastern power, if England remains but faithful and mindful of her Divine mission.

Brethren, it is impossible to attach too much importance to the fulfilment of such prophecies as we have considered this evening.

We are passing through a crisis of events which the most striking circumstances, and the most stirring signs of the times concur to increase.

And does not the aspect of the political horizon of Europe forebode great changes?

The times we live in are such that no thoughtful believer in God's Word, yea, more, even the thoughtful worldling, can deny their portent of a future, to which each day, as it were, seems to minister an age. A great inquiry seems to agitate the mind of both Jew and Gentile, and stirs the hearts of many in high quarters, as to what will be the final issue of all the revolutionary movements and complications which are now taking place, while at the same time, the opposite principles of Faith and Infidelity, Superstition and Science, combine to multiply daily changes in our moral and social life.

The disciple of Christ alone is able to comprehend the issue of all this, if, in singleness of heart, he examines and ponders over the prophetic words of his Lord and Master.

Let us, therefore, combine to pray for this beloved Island, that she may value her position.

It is not solely for her commercial interests that she has acquired so much power, and has to protect her Eastern position, but for the Divine purpose of carrying the Word of Life and Glory to that territory, which by her instrumentality is to become the centre of resuscitation of light.

Let us also pray for our rulers, and all in authority, that they may be mindful of the great future marked out for England, and may God grant that rulers and people alike may value England's position in the Divine plan, and that we may do our duty and use all our glorious opportunities to make the name of England identical with Christ's glory, and His kingdom on earth, and thus fulfil the requirement of the prophecy of our text:—

"The kingdom shall be given to a nation bringing forth the fruits thereof." Amen.

(*To be continued.*)

ISRAEL—THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH—IN MACHINERY.

Mr. Robert Charles Ransome and the Paris Exhibition.

(From the *East Anglian Daily Times*, Nov. 30, 1878.)

It will be a source of extreme gratification to all our readers, as it certainly is to us, to hear that Messrs. Ransomes, Sims, and Head have received a reward which the high merit of the articles which are manufactured, on such an enormous scale, at the Orwell Works, Ipswich, has long deserved. The collection of machinery sent to the Universal Exhibition at Paris this year was *a credit to England, supreme as she is in the engineer's art*, and the exhibit earned for the firm at the hands of the jurors three gold medals, one silver medal, and one bronze medal. Not only did the International Jury thus acknowledge the deserts of the firm, but Marshal MacMahon has selected Mr. Robert Charles Ransome as worthy of special honour in connection with the Exhibition, and has conferred on him the Cross of Chevalier of the Legion of Honour. It was accompanied by a letter from M. Waddington, of which the following is a translation:—

Ministry of Foreign Affairs.
(Protocol.)

Paris, October 21, 1878.

Sir,—I have the honour to inform you that M. the Marshal, President of the Republic, having appreciated the merit of the works which you have sent to the Universal Exhibition, has desired, on my suggestion, and on the recommendation of my colleague, M. the Minister of Agriculture and Commerce, to give you a particular evidence of his good-will by conferring on you the Cross of Chevalier of the National Order of the Legion of Honour. I hasten to send you the insignia which are prepared for you, and I shall be careful to send you shortly the diploma of the Order.

Receive, sir, the assurance of my most distinguished consideration.

The Minister of Foreign Affairs,
(Signed) Waddington.

Mr. Charles Ransome, Exhibitor, Class 51.

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THE ACQUISITION OF JACOB'S STONE.

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

If we look upon Jacob's Stone, now so securely resting in Westminster Abbey, as "the primeval link which binds together the past and present of this mighty Empire," and which foreshadows its still greater future, it becomes a matter of some moment to ascertain the character of those who were instrumental in the obtaining and retaining of it for us.

This is important, because the worthiness of the instrument employed is an additional though indirect evidence of the truth of its pretensions to be the very pillar of witness of our father Israel. The life and character of the holy patriarch Jacob, who obtained the Stone in Palestine, are well known, and fully portrayed in Holy Writ (Gen. xxviii., xxxv.).

The holiness of life and sanctity of character of the prophet Jeremiah, who (as Mr. Glover sets forth) brought the Stone to Ireland, is plainly manifested in Scripture (Jer. vii. 5). The custodian of the Stone in its next resting-place in Iona's sacred isle, was no other than the sainted Columba, one of the great instruments for the bringing back Israel from its Lo-ammi, cast off, heathen state, to the full consolation of Israel under the new, the better covenant, the Christian dispensation. All the accounts we have of Columba shew him to have been a great student of Scripture, an eloquent preacher, a successful evangelist, and a man of deep personal piety.

Such, then, were the characters of those who were the obtainers or introducers of Jacob's Stone respectively into Palestine, Ireland, and Scotland—worthy instruments, indeed, for such a purpose. We now come to notice its last journey—viz., from Scotland to England. Was he who obtained for us the pillar of witness, a fit instrument for such work? Was he worthy to be associated with his forerunners in the removal and placing of the Stone? We answer unhesitatingly, that he was so worthy. As his character, however, has long and often been grievously misrepresented (for party purposes), and is by most quite misunderstood even now, it will be well to inquire more minutely into it.

Edward I. brought Jacob's Stone from Scotland to England. He removed it from Scone Abbey to Westminster Abbey, where it has since remained. Thoroughly to realise his character, it will be best to notice it first in its private, and second in its public, capacity. (See "The Greatest of the Plantagenets.")

Edward I. was born in 1239, ascended the throne in 1272, removed the Stone in 1296, and died in 1307. He was named after the pious Edward the Confessor, one of the best and wisest of the Saxon kings. Edward was associated intimately with Westminster by the most important events in his life, in whose glorious fane he was afterwards to enshrine the jewel of his kingdom. He was the first Sovereign born at Westminster, in the Abbey of which he was crowned, 1274. He was the first English Sovereign born in Westminster Palace, at that time standing between the river and the Abbey.

It was in Westminster-hall that Baliol pleaded in 1293 before Edward, and in consequence of his breaking his oath and fealty, Edward obtained Scotland.

It was in Rufus' great hall at Westminster, likewise, that Wallace, after committing fearful cruelties and wholesale slaughter of defenceless people, was arraigned by Edward's order; and, after an impartial trial, justly condemned as a robber, murderer, and traitor, to suffer death, which, at Westminster, he underwent.

Edward I., in his private and personal character, was one of the most remarkable instances of piety united to royalty. As a son, his love and respect for his father were remarkable, and this was fully reciprocated by Henry III. A loving, true, and most affectionate husband, he lived in unbroken harmony with his royal spouse, Eleanor, for eighteen years, and, at her deeply-lamented death, bestowed on her remains most unusual honours, erecting twelve highly-wrought stone crosses where the cortege rested in conveying her body to Westminster Abbey. Though naturally of a high mettled temper and imperious soul, no one could be more easily or quickly appeased, and the first show of submission on the offender's part was sufficient to obtain his pardon, grace, and favour.

His clemency as a Sovereign was equally remarkable as his kindness of heart and generosity of spirit as a man. During the first thirty years of his reign, there were actually but three political executions. David, of Wales, who had betrayed his brother Llewellyn, his country, and Edward; Wallace, of Scotland, who for two years had pillaged and murdered hundreds of helpless men, women, and children in England; and Turbeville, an English traitor in the French pay.

One of Edward's noblest characteristics was his unflinching integrity; his word was his bond, in the most literal sense; his most often quoted motto, *Pactum serva*, was his unfailing rule, and, often to his own disadvantage, from early years, this rule, *Keep your covenant*, was ever present in his heart, and on it he acted to the last, ordering it to be placed on his tomb, whereon we may now read in Westminster Abbey, *Pactum serva*, a reminder of his unvarying truthfulness and honesty. Full evidence remains of his piety, generosity, humanity, and charity, while his personal economy, frugality, and sobriety of life was well contrasted with his regal munificence when discharging the high functions of his exalted office.

Edward early shewed his personal valour and utter fearlessness at the battle of Lewis, when he defeated the Barons—a quality which he retained to the last, to the terror of all his foes. His far higher mental and moral qualities made him the very soul of honour whose shield was of unblemished purity, so that all Europe readily acknowledged him as the very prince of chivalry, and the acme of knightly glory in Christendom. But these noble qualities of person, mind, and heart, were far outstripped by others of much rarer quality and far higher range.

As a great historian remarks, Edward I. had a "legislative mind." His knowledge and understanding of his country's laws, of England's wants, and of the best legislative remedies to be applied, was both comprehensive and profound, and, indeed, excites continual astonishment by its depth of penetration, grasp of details, and ability to put into practical form the exact remedy suited to each want. Well has he earned the title of the English Justinian. Edward's political sagacity, wisdom, and love of justice, were as conspicuous as his legislative ability. The high character of his ability as a general, and his engineering capacity, were fully shewn in his various successful wars in Scotland, France, and Wales.

Such, in brief, was the character of Edward I. He may be ranked as the greatest of English Sovereigns. As he brought Jacob's Stone to what was destined to be the capital of the British Empire, so he was ambitious of being the benefactor of the whole island.

The great object of his life and reign was to accomplish what his prescient genius saw absolutely necessary to the solidarity and lasting grandeur of the (then future) British Empire. This was the consolidation into one compact kingdom of England, Scotland, Ireland, and Wales. This great work, however, was not destined to be accomplished until David's heir had followed Jacob's Stone from Scotland to England, and was then—viz., in 1603.

The character of this reign was as remarkable as that of its Sovereign. Under Edward, the English people commenced their real national existence, no longer Saxon, Norman, or Dane. For the first time appeared the English Constitution as we have it now. The House of Commons dates its rise from 1275, when the first English Parliament of bishops, earls, barons, knights, and burgesses, met unitedly for legislation.

The common law rose to a science; the English language sprang into existence; the statute of Westminster (a code more

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than an act); the statutes of Gloucester, 1278; the charter of liberties, and the charter of forests, all acts of the most beneficial nature, were passed in this reign. A still more remarkable one was the statute of Mortmain, by which "dying hands" could no longer will away the land of the kingdom to support dissolute monks and nuns, or to build cathedrals and churches, as huge as they were useless. Such was some of the work performed in England under the guidance of the greatest king that had appeared since Alfred the Great; and, like the earlier legislator and warrior, he acquired from his contemporaries the same title, and was known as Edward the Great. Thus did he prove himself worthy to remove the Stone of Israel from its long resting place to its next and last, till it returns in triumph to the land whence it came, worthy of being the last of the remarkable line of great and good who were appointed guardians of the Stone of destiny, which included such names as Jacob, B.C. 1705; Moses, 1490; Joshua, 1450; David, 1050; Jeremiah, 588; Columba, A.D. 590; Kenneth, 780; and lastly, Edward I. 1296.

BRITANNIA RULES THE WAVES!

In the *Evening Standard* of the 13th of August, 1878, we noticed the following *morçeau*, which we marked down at the time as a fit quotation to appear in the Banner, in order thereon to hang a few reflections acceptable to our readers. *Apropos* of the naval inspection of her iron-clad fleet, by Her Majesty the Queen, at Spithead, which we all remember took place that day, the editor remarked:—

One of the baffled enemies of this country has been dramatically represented as asking, with fretful vexation, why, when the waters and the earth were originally divided, so large a space was allotted to the water. "It only provided for the predominance of England." One of the more candid courtiers of Napoleon the First, when impatiently questioned what was the real extent of the British Empire, replied, "The British Empire, your Majesty, extends wherever a frigate has water to swim." The answer is as true now as it was then. We have a good deal to say to what happens upon dry land. We could absolutely forbid anything to happen on sea, by man's doing at least, of which we disapproved. Fortunately, if we have a giant's strength on the ocean, we do not use it tyrannically. There is hardly any temptation to do so. We might safely defy any Power to name one single respect in which it is injured by our supremacy at sea; and there are few, if any, who could not be shown to be directly or indirectly benefitted by it. It has been said that we have annexed the ocean. But whose territory have we appropriated in doing so? The furrows of the sea are barren, and its countless ridges promise no one a harvest. It is a highway any one may traverse without tax or toll, and it needs no repairing. We are the great travellers by it; that is all. The main traffic is supplied by the energy and enterprise of Englishmen; and therefore we are, in a sense, its masters. But there is room on its broad bosom for an indefinite number of explorers as adventurous as ourselves. But in order to turn this open pathway to account a nation must possess two things. It must have wealth and it must have colonies. Perhaps we ought to add a third order of possession. It must have naval stations dotted about the world. Hence such places as Gibraltar, Malta, and now Cyprus. But these are points, so to speak, at which the great traveller baits. His bourne is England at one end, and almost every point of the world at the other.

It will be seen here that the *Standard* newspaper admits the possession by the British nation of several qualifications and advantages which clearly identify her with the Lost Ten Tribes of Israel. For he alleges—

1. That to Great Britain has been assigned the command of the ocean, or the dominion of the sea. But God's Word granted this to Israel (Psa. cvii. 23, lxxxix. 25; Isa. xlii. 10—12; Num. xxiv. 7; Deut. xxxiii. 13; Gen. xxii. 17—the Gates.)

2. That we have not only the ships to dominate the ocean, but we have the money or wealth to enable us to create and maintain our navies that do the work. And what is this but that great Israelite blessing entailed strictly on the Hebrew race, and never once even so much as named in God's Word as the perquisite of any Gentile nation—namely, "*the power to get wealth*," which the Lord gave Israel, in order "that He might establish His covenant that He sware unto their fathers, as it is this day?" (Deut. viii. 18).

3. And not only this, but the *Standard* avers that we have also those naval stations "dotted about the world" which he names (like Philo-Israel) in the usual Identity sequence—that is, as "Gibraltar, Malta, Cyprus," "where," he says, "the British traveller baits." But these points thus "dotted round the earth," Captain Colomb, R.N., as a scientific naval essayist, calls the "Gates" (see Banner, No. 78, p. 206); and God's Word, also calling them "the Gate of the enemies," promised them all to Israel, the seed of Abraham, His friend, nigh 4,000 years ago (Gen. xxii. 17).

Saying these remarkable things of the British nation, our readers see the *Standard* at once constituted itself a blind witness of the Identity of his fellow-countrymen with Lost Israel. He says, in the words of the popular song, of the British—

"We have got the men, we have got the ships,
We have the money too!"

Now God said of His people that the three great signs by which we should know them, in these last days, would be not only the multitudinous seed, but also the possession of abnormal wealth, of maritime supremacy, and of "the Gate" of our nation's enemies!

The whole of these signs are peculiar to the British, and therefore we say, and we say correctly, that reason, logic, Scripture, and common sense, all justify the conclusion that the British, who have the promised signs, must be the hidden race.

Reader, let these glorious truths cheer your spirits in the midst of the gloom which seems settling on the nations of the "earth," and of the whole world. These are the thoughts which, binding us to the faithfulness of our Lord Jehovah, must enable us nationally to lift up our heads and to rejoice amidst the wreck and destruction of empires, since they permit us to remember the promises of Him who told us not to fear, "for I am with thee. Be not dismayed! for I am thy God! I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. xli. 10).

ISRAEL KEEPETH SABBATH.

From the *Times* of August 14, 1878, we extract three letters proving that the British, her company of federated nations, and the United States of America as well, all being of Israelite origin, lately gave a noble lesson to the French at the Paris Exhibition. Mr. C. Hill, the Secretary of the Working Men's Lord's-day Rest Association, does not know why the representatives of the Anglo-Saxon races all keep holy the Sabbath day. But we can tell him. It is because, being Israel, God has put this sign on us by which He may know us and we Him (Exod. xxxi. 13; Ezek. xx. 20). Not being Israel, the French fail to keep Sabbath as Mr. Hill states, and our Sabbath-keeping ways, natural and proper to us, were matters for curious investigatian to the Gentiles gathered at that world's fair. We are glad to see the good example of Ephraim and Manasseh combined, have worked some good, and that Protestant Switzerland also ceased to work her engines on the Sunday, that Roman Catholic Belgium was inclined to follow the good example, and even French machines, it is said, were only partially at work on Israel's Sabbath-day of God-given rest. Our extracts are as follows:—

Sunday at the Paris Exhibition.

To the Editor of the "Times."

Sir,—One of the greatest evils under which the French nation exists is the absence of a weekly day of rest. Every kind of labour

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and every kind of amusement goes on seven days a week. A portion of the people get a half holiday on the Sunday; but few cease from labour on the whole of the Sunday. Many of their greatest men have deplored the ceaseless toil. It has, without doubt, injured the people from a national, physical, and moral point of view. The superior vigour and the greater physical strength and morality of the English are largely due to the quiet and religious observance of the Sunday. Therefore, the conduct of the English exhibitors at the Paris Exhibition in closing their stalls on Sundays is most important as setting the French nation an example which, if they would follow it, would be greatly to their interests.

We are known abroad as a Sunday-observing nation, and if our exhibitors opened their stalls on Sundays, and fell in with the Sunday customs of the "gay capital," we should justly merit the contempt and the sneers which such a breach of our Sunday observance principle would call forth.

Many Frenchmen would doubtless like our stalls to be all open on Sundays; but they will respect the religious character of the country which firmly adheres to a great and blessed principle.

I am, Sir, your obedient servant,

CHARLES HILL, Sec.

Working Men's Lord's-day Rest Association,
13, Bedford-row, W.C., Aug. 13, 1878.

SIR,—On the preceding Sunday I also observed that "unusual crowd" described by your correspondent "F." and their "wonder, curiosity, and delight" seemed to me concentrated in admiration of our observance of the Sabbath, when passing from the din of machinery in motion to the still, immoveable monsters in the English section. The only "drawback" was, to my mind, that our well-known educational placard close by—"Remember the Sabbath day to keep it holy"—had not been translated into every tongue. If only as a day of rest "our kindly hosts" seem to envy us.

The *Times* of to-day contains on the same page a statement that our future king and his royal consort "are united in an earnest desire to promote any object tending to advance the happiness and prosperity of the community;" but deeds are above words, and we even in this remote district, rejoice that one who has seen so much of other "civilized nations in the world" as our royal president in Paris, should not find it necessary to lower our standard, or let pass by such an opportuniry of "giving a lesson in religion to the assembled thousands at the Champ-de-Mars."

I am, &c.,

East Ham, Essex, Aug. 13, 1878. J. W. D.

SIR,—"F." is incorrect in saying that England alone refused to allow her exhibitions to be seen on Sunday.

On Sunday last the whole of the machinery on the British side was at rest, not one engine being at work, and this was the case in the sections of the United States, the Canadas, Australia, and Switzerland. There is a growing disinclination to show the Belgian machinery, and it may be said that, as a rule, even the French machines are only partially at work.

Paris, Aug. 13, 1878. C. R.

Review.

Common Sense and the Crisis. By C. W. E. London: W. H. Guest. Price sixpence.

WE recommend this sensibly-written pamphlet to Identity and other readers. It deals first with the present critical state of European affairs; the rumours of wars, and preparations for a mighty conflict are then noticed; the unique position of Great Britain is pointed out; and, finally, the terrible crisis approaching is described. The Identity of the British with Lost Israel is thereupon introduced as a newly-discovered glorious fact, and the writer (who is clearly a full believer in our Identity) expatiates in glowing language on the splendid blessings in store for our nation. He concludes, using nervous vigorous words, which we should like to see adopted by some who seem almost ashamed to own their glorious origin, to the following effect:—"The Identity," he says, "is clearly and emphatically GOD'S WORK, and the whole tone or drift of it is—manly, godly, elevating, dignified, and of vigorous common sense." We thank C. W. E. for his inspiriting message to Israel, and wish him much success and many editions."

Correspondence.

A POSSIBILITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having regard to the very obscure nature of some of the prophecies, I venture to throw out the following interpretation of the prophecy concerning the latter days of Dan's career, which may account for his omission from the list of those who were ingrafted into the true Church at the period of Christian extension in the days of Constantine the Great, as symbolised in Rev. vii. The Hebrew runs: "Dan shall judge his people as the first of the sceptres of Israel. Dan is a serpent in the way, an adder in the path, which biteth the heels of the horse so that his rider falls"—which words, I believe, may possibly be thus shown as representative of historical events. Dan will become the supreme judge, as was once Judah the chief ruler. The sceptre shall depart from Judah at the Babylonish captivity, and return to him no more until Shiloh comes to reign; meanwhile a lawgiver shall conduct him through the latter end of his political career. Dan's ruler will be united to a tender branch of the House of David, and will gradually rise to the throne of all Israel, from which Judah has been rejected. Also, through subtlety and astute counsel, towards the latter end (the heels) of the Roman Pagan Empire, the descendants of Dan will molest and drive before them the Emperor of the world, and cause his dominion over *them* in their island home to cease. I lay myself open to criticism of every fair kind, and shall be glad to meet it with a desire to establish only the truth.

I am, yours faithfully,

Vicarage, Amberley, Stroud. HERBERT MARRIOTT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I received a letter this morning from Rome, in which my correspondent says:—"Yesterday I was talking to an ecclesiastic of high position, and he said his attention had lately been called to a subject very interesting to us English. A clever and holy priest had been led by his studies in the Hebrew and Greek Scriptures (which he is translating into Syriac and Chaldaic) to believe that the English are descendants of the Ten Tribes. I told him a great friend of ours, a layman, had for a long time held that idea, and had written several articles on the subject. My companion said he should be very greatly obliged and gratified if you would have the kindness to send him what you have written, as it was quite new to him, and he wished much to see what could be said about it. I do not think he had heard about the table of weights and measures of the Great Pyramid being similar to ours, but he told me what I do not remember seeing in your tracts—that the 14th of February is the day on which the Jews were delivered through the intercession of Queen Esther, and that the Jews had the custom of writing to each other on that day to congratulate each other, and he asked me what was the origin of our observing Valentine's day in that manner, as it had evidently no connection with St. Valentine Martyr. He regards it as a relic of the Jewish custom."

As bearing on the question of our Israelitish origin, I thought this extract would interest you, if not the readers of the BANNER OF ISRAEL.

Believe me, yours very truly,

PROTHEROE SMITH.

42, Park-street, Grosvenor-square, W.,
February 7, 1879.

To the Editor of the "Banner of Israel."

SIR,—I think you will be interested in the following short extract from a letter received from a friend in New Zealand:—

"The chief Rabbi here (Auckland) is a firm Anglo-Israelite, and has joined that association formed here."

The greatest interest is felt on the subject in New Zealand, especially by the young men.

I remain, yours truly,

E. L. S. J.

Churchill, near Bristol, Jan. 27, 1879.

DEAR MR. EDITOR,—May I ask you to insert the following Erratum:—

P. 7, line 26, for $\sqrt[2]{120^2 + 20^2}$ = &c., read $\sqrt[2]{120^2 + 10^2}$ = &c.

I am, yours obediently,

H. A. TRACEY, Major, R.A.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, FEBRUARY 26, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 114. Entered at Stationers' Hall.] WEDNESDAY, MARCH 5, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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A REVIEW OF ISRAEL'S CAMPAIGN IN AFGHANISTAN.

WE are glad to find the *Times* and other newspapers again and again calling attention to the wonderful results achieved with small means in the conquest of the territories held by our troops in Afghanistan. On the 20th of November, 1878, our invasion of the hostile country began, and on the 9th of January, 1879—that is, within seven weeks after the operations actually commenced—the British troops have quietly occupied Jellalabad, the Kuram Valley and Peiwar Passes, Candahar, and Khilat-i-Ghilzi, to the South, and that with little or no loss. The people have received our generals and our slender columns with outward marks of friendship, and the only resistance which was attempted was at Ali Musjid and the Peiwar Kotal. There disastrous failure attended the Afghan arms, and God delivered the enemy into our hands, as we have previously shown, in so striking and remarkable a manner that those events of themselves are Identities of our race with Israel—wonderful fulfilments of Micah's prophecy, when he said that "Jacob should be as a lion among the beasts of the forest; as a young lion among the flocks of sheep; who, if he go through (as in Afghanistan), both treadeth down, and teareth in pieces, and there is none to deliver,"—no Russian, no Afghan, no Power at all to snatch the prey from Israel's grasp! These things are no surprise to us. But to the unthinking world—to the *Times*, and other journalists of the day—they must be, as doubtless they are, matters for wonder and astonishment.

We regret to find that in the comments of the leading journal, on the 13th of January, and 4th of February, 1879, no hint appears that God's hand is at work in all these events, or that the results are to be attributed to anything but the skill of our generals, the prowess of the troops, the consummate strategy, sense of duty, power of endurance, and valour of the officers and men who compose the little force, which, in three small columns, achieved those wonders that are the admiration of the European nations, and of the Asiatic races in Central and British India as well. And yet our instructed Israelites must see, as clearly as we do, that our God has given us these magnificent successes simply and solely because of our Identity, and in order that His promises to His people Israel may be literally fulfilled. In the coming times of trouble, when Russia is to be the Lord's battle-axe, to destroy the doomed polities of Europe, it was needful that all temptation to the Muscovite to lay his hand on British India should be taken away. To do this effectually we needed the protection of the Afghan "Gates," and the security which a "scientific frontier," in place of a "haphazard one," affords. God gave us this when the dreaded Khyber fell before us so easily on the 22nd November, 1878, when General Roberts, on the 2nd of December following, stormed and took the Peiwar Kotal, and when General Stewart, quite recently, in the last days of January, 1879, entered and occupied Candahar, with the goodwill and welcome of the inhabitants. Henceforth, the acquiescence of the Afghan nation being apparently secured by the moderation of our generals, and by the insensate folly and tyranny of their own Ameer, and his equally unwise son, Israel will, in India, be "in rest, and be quiet, and none shall make him afraid." Not long since it was seriously felt that a danger from her own subjects was growing up in India, in consequence of the rising prestige and power of Russia in Central Asia, and in the Ameer's territories. But these great and glorious God-sent successes "have changed all that!" Let us hear what the *Times* said on this subject on the 4th of February, 1879—words which would have had our entire adhesion had only there been a recognition of God's overruling providence, and the reason for His so distinguishing our race by giving them thus easily such mastery over their enemies, that with a *minimum* of effort they robbed them of their Gates, and struck terror into the hearts of the neighbouring nations, when they saw the lion and the young lion going through, treading down, and tearing in pieces, none resisting, and none delivering! Our quotation from the *Times* is as follows:—

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The character and the achievements of the army have nowhere produced so great an impression as in India itself. The natives of that country had fancied, there can be no doubt, that Russia was the advancing and England the receding Power. They had heard of successive annexations in Central Asia, and they must have believed that the troops of the Czar were creeping up to the Gates of India. That conviction must have been deepened when they learned that Shere Ali had preferred the friendship of the Governor-General of Turkestan to the protection of the Viceroy of India, and had practically defied England to do her worst. Asiatics are even more alert than most other people to worship the rising sun. But it is easy to see that the campaign in Afghanistan has made an immense change in the opinion of our Indian fellow-subjects. Their ordinary vehicles of opinion show that they find England to be still the same country as she was when she conquered India. They have learned that she is as little inclined as ever to let any Power dispute the mastery of those portions of Asia which are necessary for the safety of the Empire. They see that Russia is not to reach Cabul, and that Shere Ali leaned on a broken reed when he trusted to the commander of her troops in Central Asia. To the Afghans, the failure of Russia to give them any help must have been a rude awakening, and the shock of their disappointment will vibrate through India. Hence, we repeat, the country is indebted to the skill and the valour of the little army in Afghanistan for a political no less than a military success.

We see here, the *Times* being our witness, that "the Gates of India" were, in fact, the chief feature in the hostilities, the points towards which the enemies of Israel were stealthily creeping to destroy them.

2. That the natives of India are satisfied, by the results of the operations, that the lion which trod *them* down, when there was none to deliver, has not grown decrepit, but is the young lion still, tearing and treading down in the strength of Jehovah, there being a total failure of Russian help to Afghan enemies, and therefore no deliverance for them; and—

3. That our army has been, as Israel's always is, "a little army;" but has achieved great results, politically and in a military sense—all these being verily Israelitish promises and Israelite fulfilments (Gen. xxii. 17; Micah v. 8; Levit. xxvi. 8).

AN ADDRESS TO BRITISH SEAMEN.

SEAFARING MEN OF ISRAEL!—I am very anxious to say a word to you regarding the Hebrew origin of our nation. As men who "go down to the sea in ships, that do business in great waters," who "see the works of the Lord, and His wonders in the deep" (Psa. cvii. 23, 24), you are just those who can understand the evidence of our Identity with the Lost Tribes of Israel, for you have personal knowledge of the facts on which we rely.

2. British seamen! You have seen the Gates! The Lord God of Abraham said of old to him, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). You know our nation possesses "the Gates," for they are everywhere, the world-wide over. You have visited them all! Gibraltar is, as you know well, the Gate of the Mediterranean; Malta that of the Levant; Cyprus that of Palestine; and the Suez Canal, with Perim, those of the Red Sea; Aden is the Gate of the Arabian Sea. India was secured to us by the grasp our nation got of Bombay, Madras, Calcutta, Peshawur, and Rangoon. The mid-ocean Gates, St. Helena, Ascension, the Falklands, Mauritius, the Seychelles, Jamaica, the South African, the West African, and the East African Gates, you have often visited, and you know all these ports by sight, as I do by name. Why did we get all these and so many, many others? Why have not the French, or the Germans, or the Spaniards, or the Italians, secured them? It is because we are Israel and they are Gentiles; and GOD promised them only to US!

3. As seamen fighting her Majesty's ships of war, you know that our guns, our torpedoes, our ironclads, our fleets are the best, the fastest, the most powerful the world contains; and that no Gentile nation can beat any of them. Why is all this? Because, being the Lost Tribes of Israel, we are inheriting the blessings of Joseph our forefather—"the chief things of the ancient mountains, the precious things of the lasting hills" (Deut. xxxiii. 15)—that is, the iron, and coal, and tin, we want to make them, and each the best of their kinds. With these, and the God-given skill in our manufactures (Deut. xxviii. 8, 12), we are able to turn out better guns, and rifles, and cutlasses, and ships, and torpedoes, and ironclads, and powder, and shot, than any other of the nations on the face of the earth. When they want them, they come to us to buy them, and when they want to use them, they borrow our engineers and our workmen to handle them. All this we get because of our Israelite origin, and because of our GOD'S blessing on us as His chosen people for Christ's sake.

4. As mariners engaged in the world-wide commerce of Great Britain, you know well that our national wealth is enormous. It amounts to a million pounds value sterling every day, Sunday included, for imports alone! Why are we British supreme in this? Because we are GOD'S people Israel, and we inherit the blessing He promised to His chosen nation when He told them that He gave them "*power to get wealth*" (Deut. viii. 18).

5. Have you ever thought, Israelite seamen, why our British ports, our own home Gates, London, Portsmouth, Plymouth, Bristol, Liverpool, Glasgow, Leith, Hull, Dover, Dublin, Belfast, and the rest, are, and have been always, so secure and so free from foreign invasion for a thousand years? It is because God promised Israel, by the mouth of His prophet Isaiah, saying, "Therefore *thy* Gates shall be open continually—they shall not be shut day nor night; that men may bring unto thee the forces" (margin, wealth—*i.e.*, the imports) "of the Gentiles" (Isa. lx. 11). Here, then, is a promise made only to Israel, and which we only of all the nations have had fulfilled in us. As seafaring men, you will see the glory of these facts, and must learn to rejoice in the knowledge that our freedom from invasion, in this our dear old England, shall last for ever (2 Sam. vii. 10).

6. Again, I would ask you to reflect how it comes to pass that that *Greater* Britain which you have seen and often visited in Canada, in the Cape Colonies, in Australia, in New Zealand, in Tasmania, in the great colonial Empire in short, of our nation, has fallen to us, but has eluded the grasp of the other European nations who have earnestly desired to have their share in these lands, but have been denied it by Providence? Our Identity with Israel gives you the only answer, and nothing else can or will. It is because God promised Israel the desolate heritages of the earth as their possessions, and in fulfilment of these promises "the desolations" in Australia, New Zealand, and Tasmania—beside those in Canada and the Cape Colonies—are now beginning, as God's Word said they should begin, *when Israel occupied them*, to "blossom as the rose" (Isa. xxxv. 1) (see Isa. xli. 8, lxi. 4).

7. British seamen! As a man connected with British naval men, as one who greatly loves the British sailor, let me speak a word of friendly advice to you. The God of the Hebrews, the God of Israel, is your covenant God. He has kept our nation as the apple of His eye, and He is about to do yet greater things for us. He is about to pour out upon us nationally, *because of our origin*, His Holy Spirit (Jer. xxxi. 33; Heb. viii. 10). As His servants and seamen, He calls on you to repent and believe on the Redeemer of His people Israel, the Lord Jesus Christ. Lose not your share in this great redemption! You see His wonders in the deep! To you He looks to live for Him. Seamen! Give yourselves to Jesus! Love Him; serve Him; tell others of His great love to sinful men, and proclaim to them, besides, that great truth He has now revealed to us—namely, that Lost Israel, His first-born Ephraim (Jer. xxxi. 9), is found, and that the prodigal "that was dead, is alive again"

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(Luke xv. 11—32). He calls on you, Christian sailors, "to publish" these good tidings; "to praise" the great Jehovah while you so proclaim this news; and "publishing" and "praising," to do yet one thing more which He also demands of you; and that is, "to pray" to the God of your salvation, using these His own words, "O Lord! save Thy people—the remnant of Israel" (Jer. xxxi. 7).

PHILO-ISRAEL.

Bristol, Feb., 1879.

"LO, THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS."—NUMBERS XXIII. 9.

PART I.

IT has been stated to us that the prophecy of Balaam, above quoted, which is constantly used by our opponents as a strong point against our Identity, has never been exhaustively dealt with in the BANNER, and that it would be desirable to bring into one focus all the arguments, *pro* and *con*, founded on this remarkable prediction of the Gentile prophet.

We observe, in opening our subject, that the words in question have been repeatedly adverted to in the pages of the BANNER. Almost every opponent has used the argument against us, and every champion of Israel has replied, more or less fully, to the point. Thus at page 7, vol. ii., we ourselves alluded cursorily to the objection. The Rev. Mr. Hickson, in his Liverpool lecture, page 155, vol. i., noticed it. D. J., in replying to J. H., adduced some powerful arguments against our opponent then regarding it. In short, the subject is never lost sight of, but it has never been separately brought forward and discussed, and no monograph has been attempted on the topic, in the Israelite sense.

The opponent, whose objection to our Identity on the score of our failure to answer to Balaam's prediction, which we shall select for the typical representative of the opposition, is the Rev. Canon Hoare. At pages 10 and 11 of his work, "Palestine and Russia," the objection is stated thus: "The Jews," he says, "are ready. God has preserved them as a separate people for the last 1800 years. They have been dispersed over the whole world, but kept distinct and separate. They have not been fused with the nations amongst whom they have been dwelling. They have lived among us, and never lost their nationality. There has been an accurate fulfilment of Balaam's prophecy, 'The people shall dwell alone, and shall not be reckoned among the nations.' Some people have lately entertained the idea we English are the Lost Tribes of Israel; but that prophecy by Balaam is decisive against any such opinion. We do not dwell 'alone'—we *are* reckoned among the nations, and there is no people in the world in whom there is a greater fusion of races than there is among ourselves. But as for Israel, they are at hand, because they are preserved as a distinct people, waiting for the summons of God.

So far the Canon. We now quote the words of a son of Judah, who rejects with scorn British Identity with the Hebrews, chiefly on the same ground as thus expressed: "I would ask, Did Balaam bless all Israel by God's special command? And if he did, what do you make of his statement, 'The people shall dwell alone, and not be reckoned among the nations?' And if the English people are the children of Israel, why do *they not dwell alone*, and are at this moment reckoned among the nations, and have ever been so reckoned? Do they fulfil Moses' declaration addressed to the Twelve Tribes, that if they disobeyed they should be scattered among the nations of the earth, and 'become a by-word?'"

These two lines of argument may be fairly taken to be representative, and we shall adopt them with safety, as all that can be urged fairly against our contention in regard to the words of Balaam. In reply, we urge, in the first place, that the prophet's words evidently, on the face of them, had no reference particularly to the last or our days. If true in the sense claimed by our opponents at the present hour, it is *a fortiori* necessary they should have been true in David's and Solomon's reigns, when Israel and Judah, the Twelve Tribes, were in the zenith of their power, glory, and prosperity, in their own land—blessed of God, and in all ways recognised by Him as His own people (2 Chron. ix. 1—24; 1 Kings iii. 13).

We ask, then, of Canon Hoare, and of our Jewish objector, Was it true, in the sense they now put on Balaam's prophecy, that "the House of Israel" (with Judah) dwelt in Palestine *alone*? Was the nationality NOT then reckoned among the then nations, as the British is now, with those at present extant? The Books of Kings and Chronicles answer the first question in the negative, and give the denial to the opponents' argument point blank! Israel then lived in the midst of the Hittites, the Amorites, the Perrizites, the Hivites, the Jebusites, "which were not of Israel" (2 Chron. viii. 7); and the subjects of Hiram, King of Tyre, were mixed up greatly with Solomon's people in operations connected with commerce, and in ship and other building (2 Chron. ix. 10, ii. 3—18). Israel, therefore, did *not* dwell alone, but in the midst of many nations, with whom, further, they made many unlawful marriages, and idolatrous affinities, forbidden of God (1 Kings xi. 1—10; 2 Kings xvii. 15). The people went after the "heathen (or Gentiles) that were round about them," says the record—not even separated, as the British are to-day from the Continentals by the silver streak, but actually living with, in, and among them in the same land! There was no such state of things *then* as our opponents demand of us now; for Israel of those palmy days in Palestine did *not* dwell "alone," in the sense now required, but were distinctly living in close connection politically with the Gentiles.

To confound those, further, who declare Israel of old was "not reckoned among the nations," and who demand that the British must fail to be Israel because we are so reckoned, we point to Jer. xxv. 17—33, wherein it will be seen God Himself reckoned Israel (of Judah) among the nations when they were yet in their land, and allotted to *them* also the bitter cup of wrath, equally with the other nations, with whom He distinctly "catalogued" them!

We see, then, that the sense which our opponents desire to force on us as the meaning of Balaam's words, will not stand the test of critical, historical examination; for if they are not true of us British, they were not true of Israel of the Twelve Tribes when in their own territory! It is thus demonstrated that fallacy lies at the root of the opponents' arguments, and we must look for the true meaning of the prophecy in some other direction. What is that direction? We must enter on that in our next issue.

(To be continued).

THE WORLD-WIDE EMPIRE.

IN its issue of the 8th February, 1879, the *Times* has the following, which is too good to be lost, and must be recorded in the BANNER as a piece of unique blind testimony. The editor said:—

> The British army is not a nation in arms; but it manages to permeate the habitable globe. From Canada to Fiji, from Alderney to the Cape, no part of either hemisphere is free from the ubiquitous British soldier. Two or three thousands, besides the marines, who are no concern of the Horse Guards, are commonly on the sea passing to their several destinations. Though an entire population does not filter through the army, as in the great military States of Europe, a constant ebb and flow is maintained by the agency of various causes.

Here is testimony to the following facts:—

1. That the British army permeates the habitable globe;

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but as the British army only goes to British territory, it follows the habitable globe is in parts at least British territory. But this is Israel's destiny, as Dan. vii. 22 and 27 show.

2. That the ubiquitous British soldier is found—from the West in Canada to the extreme East in Fiji, from the far North in Alderney to the ends of the Southern earth at the Cape—in both hemispheres. But this was Israel's final territorial position, after they have spread to the West (first), then to the East, and to the North, and to the South (Gen. xxviii. 14).

3. That some two or three thousand of the troops of Great Britain, besides the marines, are always at sea passing to their destinations. But this is what Balaam said in Num. xxiv. 7, when he prophesied of Israel that "His seed shall be in many waters;" and what God promised Abraham when He allotted to his seed "the Gate of his enemies"—in other words, the supremacy of the sea (Gen. xxii. 17).

4. Besides the above points on which the *Times* thus confirms our position as the Israel of God, the instructed reader will observe that the leading journal points clearly to the British possession of her Colonial Empire at "the ends," "the coasts," and "the uttermost parts of the earth"—a world-wide Empire, greater than any which has preceded it, and which clearly identifies this with the "stone" of Dan. ii. 34—44. That stone is destined to fill the whole earth, holding also the dominion of the sea. Britannia, in short—"the chief of nations"—and, as "possessor of the Gate," the ruler of the waves!

HOW THE IDENTITY CAN BEST BE PUBLISHED.

By L. G. R.

It may assist others more able than myself to come forward in the Lord's work if I were to describe my experience of the reception I received when advocating the cause we have so much at heart, near London.

Being on a visit for a week, in the middle of January, at Belvedere, I thought I might profitably employ my time in proclaiming that "the Lord hath redeemed Jacob." Consequently I applied to the vicar asking him to allow me the schoolroom. After several questions as to the end we have in view, he kindly consented, and suggested I should ask the curate to take the chair, also that I might address those assembled at a prayer meeting on the Friday evening. This, at the request of the curate, I did for about half-an-hour, principally dwelling upon the spiritual aspect. The curate afterwards announced that I would lecture upon the Identity of the British with the Lost Ten Tribes of Israel on Tuesday evening; the vicar and the curate also gave notice to that effect on the Sunday in the church.

On Tuesday, though it was a wet evening, the schoolroom was tolerably well filled, the curate in the chair, and the lecture was listened to with the greatest attention for an hour and a half. I naturally thought my hearers had then had enough and so was concluding, when I was requested on all sides to "go on." The meeting did not break up until ten o'clock, when, not to tire out a most attentive audience, the lecture was brought to a close. I met with the greatest kindness and willingness all round to hear more, so much so that I could not get away until half-past ten, having for two hours and nearly a half been enlightening the good people of Belvedere and the neighbourhood on the matter.

On the afternoon before, through the kindness of Captain Tribe of the Royal Albert Institution, I lectured to about eighty old seamen on the same glorious truths, and met there also with a most hearty reception. The old men afterwards told me, "the wonder is we hadn't seen it afore."

I met with invitations all round to lecture again when I came to that place, but the next time in the Town Hall. In London, also, I was asked to tell some friends when I could come and lecture at a Workman's Hall and a Mission room, which were offered me.

Our friends will see how ready people are in all quarters to hear, and let us hope many may be prompted to answer to this call.

FROM ASSYRIA TO BRITAIN.

A BIRD'S-EYE VIEW OF HEBREW HISTORY.

By William Burnett Coates, Home Office, C.D.

(*Continued from page* 87).

PART II.

That the Cimmerian people must have been, at some period prior to the time they are noticed in the first part of this paper, at its opening, a united people, can scarcely admit of a doubt; and that, as they multiplied, during a century or more, after their denationalisation in their native land, and their compulsory detention in the heathen cities of Media and Persia (B.C. 740 to B.C. 721—some of them from B.C. 771 to the latter date), they lost the attraction and the cohesion of a nation's centre, and became centrifugal hordes; each Tribe, or it may have been group of Tribes, gravitating, as circumstances influenced them, to the verging bounds of their captivity. Assyria, which uprose as Palestine decayed, after the times of David and Solomon, was continually at war with the neighbouring nations until they rendered them tributary, or absorbed them in its Empire.

During those wars the King of Assyria, in the years named, carried the Ten Tribes of Israel across the Euphrates from their country, and placed them in the cities of Media and Persia, then a part of the Assyrian Empire; replacing them in Palestine with people from these cities and other places—a policy often pursued with infamous insults to the conquered, by effecting an interchange of the females belonging to the different people whom they forcibly removed from their countries. It does not appear that the Israelites were so treated; yet they could not endure the heathen yoke, as we are told by Esdras in his 2nd Book xiii. 40—43. He says, "They journeyed to a land called Arsareth, a year and a-half's journey."

In addition to this testimony we have that of Herodotus, who flourished in the 4th century B.C., and of Josephus of a later date; both of whom assert that they were, in the localities indicated, a *great* multitude, when they wrote. Although the testimony of these writers is somewhat vague, it is perfectly reliable, and shows that then, even in Herodotus' day, they were a great multitude—about three centuries after their reduction to captivity. The testimony of Esdras and Josephus does not by any means clash with the validity of earlier migrations of this people from amongst the captive Tribes, especially when opportunities to break from a hated thrall occurred in every succeeding spring.

In the spring of each year, at this time of its history, the Assyrian rulers were usually on "the war-trail;" and we know that, from this time until the last of the Tribes (at least, before the Roman occupation of Britain, and doubtless after their departure) had landed on these shores as Khumri and Celt, their habits were to move in spring, and to follow those who had gone before, as wave succeeds wave, flowing from the N.E. of Europe to its N.W. by different routes; and at intervals often of considerable duration, as well as under different denominations.

That the Cimmerians, first discovered in the country to where the captive Israelites were transferred from Palestine, till none remained, should be thought to be the same people as those captive Hebrews, can, under the circumstances, excite little surprise; and that, in the course of time, they broke into centrifugal hordes, flying towards the void spaces of the earth, from an artificial centre with no power of attraction for them, will excite less wonder still; but to assert with effect that the race has been planted in our islands, requires at least a colourable support from history, or circumstances akin to reasonable evidence, such as reasonable minds desire; this must be the writer's endeavour to supply.

The geographical history of the countries through which the Cimmerians, Cimri, Cimbri, or Cimiry, known from Asia Minor

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to Gaul, and in Britain as Cimri or Khumry, bears testimony to their presence in successive waves, as a people who left their mark upon peninsulas, cliffs, creeks, rivers, streams, and strongholds, by transferring to them their names and diminutives; so that they have, up to our day, made those names ineffaceable; and this wherever they came, until we find even our own country rivers, counties, divisions, hills, and dales resonant with Celtic and Cymric nomenclature. Many, many years have passed, but whilst our islands stand above water, time cannot efface it from the land.

Now, how are we to connect Israel's Lost Tribes with the Cimmerians? Well, as before stated, the Cimmerians are admitted to be the same people as the Cimbri of the Greeks and the Cymri of the Gauls; but we have also the legends of a people—almost a "peculiar people"—whose traditions assert them to be Cymri (pronounced "Kumry"), who, after a long and wearying journey, landed in Britain, where they found no inhabitant, save beavers, bears, and bisons. And we have, from time immemorial, recorded in the Welsh Triads, the people of Wales calling themselves "Cymri."

Many writers bear testimony to this; and also that they were but a branch of a multitudinous people who sprang up in Asia as Cimmerians, streamed into the North-east of Europe in the course of time, followed by—or were a wing of—a mighty host of the people called "Celtes;" who gave their name to a large part of Europe, which Ptolemy tells us was called "*Celtica*."

At p. 33 of "The Pedigree of the English People" (a book every Englishman should possess, study, and prize) Dr. Nicholas says, "The researches of modern historians favour the opinion that, called by the names of Gauls, Gaels, Celts, Cimmerii, Cimbri, Cymry, Scots, Picts, and others, *only one race*, divided into different tribes or clans, &c., is spoken of." The author of "The Heir of the World" tells us, at p. 32, that Sharon Turner uses the words Kymri and Kimmerians interchangeably, and that he adds "that the Keltæ were Kimmerians is expressly affirmed by Arrian in two passages, and with equal clearness by Plutarch." "This being so, it is fair to conclude that the Keltic branch called 'Kymry' must be the Kimmerians here referred to." Again, Pinkerton sums up *(Ibid)*, "The *Celts*, from the Euxine to the Baltic, were called 'Cimmerii'—a name noted in Grecian history and fable. From the ancients we learn to a certainty that they were the same people with the Cimbri, and that they extended from the Bosphorus Cimmerius on the Euxine to the Cimbric Chersonese of Denmark, and to the Rhine."

I have now shewn the indisputable connection and *oneness* between Celt, Cimmerii, and Cymry, and might find proof for a volume of such evidence instead of a mere bird's-eye sketch, did space admit of it, or the case demand it; for the historical voice so far proclaims it plainly.

I have dwelt much upon the Cymri, because they are a living and tolerably lively race in our Hebrew-home of the isles to-day, and because it was necessary to show that the various Tribes who followed them into Britain were Celts and Cymri. This, I think, clearly appears from the quotations adduced; and from the fact that their language was one, not in all identical because of dialectic differences; at least the language spoken rendered the various Tribes intelligible to each other, and showed itself to be derived from a common tongue.

In Dr. Ledwick's "Antiquities of Ireland," at p. 27, I find the following. After noting that the original inhabitants of Ireland came from Britain, and that they were *Celts*, he says: "This system of Northern colonisation has been supported by domestic and other writers, and though these various Tribes spoke a language *radically the same*, yet they had different dialects, which are distinctly noticed. Thus the Belgae used the Belgaid, or Teutonic; the Fene the Bhear-na-Fene; the Gaile the Gaioleag; the Saxons the Sagsbhearla; the Scots the Scotsbhearla; and there seems to have been a *common language* made up of all, like the *lingua Franca*; and named Bearla-na-Teibidh."

There is but little room to doubt now that the Cimmerii, in all their nominal forms, and the Celts were derived from a common stock—the Cimmerians of the Assyrian provinces, who some five or six centuries B.C. troubled the Assyrian monarch, Esarhaddon; and who subsequently troubled that part of the Persian Empire that extended to Asia Minor; that troubled Asia Minor itself; and that left, during years of many wanderings and disturbed sojournings, their names and their marks on European Empires also; and upon its sea-skirts of the North-east; until, at length, their foremost bands found a resting place in the isles of the West, and that they were one family.

There is still a link to be supplied in the historical chain: happily not a *missing* one. Probably some will say the last should have been the first link. Not so in my view. We know where we are now and where we were at starting; and I prefer to look back to view "the rock from which we have been hewn."

Shortly after the decadence of the Hebrew kingdom, which commenced at the death of Solomon, the Assyrian kingdom began to grow into importance, and continued to develop in wealth and power, until it assumed the dimensions of Empire. If Empire does not expand, Empire will decay. So thought the Assyrian rulers of that day. They felt a necessity—perhaps an earth-hunger—to render the surrounding petty sovereignties tributary. Therefore they carried their wars and conquests, *yearly*, from State to State, even as far Southward as Egypt, as history informs us. Their route to Egypt lay through the borders of Palestine—a country then divided into two kingdoms—Hebrew, those of Israel and Judah; each of which they frequently harassed, especially the former, warring against it, and carrying away its people from time to time—from 741 to 721 B.C.—until, in the latter year, they subdued Samaria, and made a clean sweep of its inhabitants, carrying off every one, and placing them in certain cities of the Medes, &c., beyond the Euphrates.

The last siege of Samaria was commenced by Shalmanezer IV., who died during the operation, and Sargon, his successor, completed the task. When the Assyrian Kings warred and won, they were wont to record their prowess and fame on clay tablets, and frequently on the imperishable rocks, on which they engraved a record of their deeds, and the names of the subdued Kings.

Accordingly we find, as stated by an author alluded to already, in "The Heir of the World," p. 55, "that the names of the Kings who paid tribute to the King of Assyria is duly recorded on an obelisk now in the British Museum." Amongst these subdued Kings is one whose name reads *Jehu*, the son of *Khumri* (Omri), who has been identified by Dr. Hincks and Colonel Rawlinson with Jehu, King of Israel. In the same book and page, it is also stated that Val Tush, the Assyrian Prince, left "a pavement slab" recording the nations whom he carried captive, and from whom he received tribute, and amongst others the country of Khumri (Samaria) is graven there.

Thus we find the Israelites called Khumri, from Omri, King of Israel, by their Assyrian captors; that their names, in after times, derived from this Assyrian-given distinctive, was Cimmerians; and subsequently had its variations, of Cymri, Cimmeri, &c., and Kelts or Celtes; and also that a period in their wanderings found them settled in the "*Ultima Thule*" of the West. Such is the bird's-eye view from Samaria to Assyria, and from Assyria to Britain, long before the Roman descent to feed her ravenous eagles upon the wealth and industry of the Ancient Britons, alias the British Hebrews, whose promised blessings and renown have found the first place in the annals of the wondering world.

(To be continued.)

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OUR EARLIEST ANCESTORS.

By. J. Thomson.

PART I.

Appended from the *Ashton and Staleybridge Reporter* of Dec. 14th, 1878, is a brief report of a lecture delivered at Staleybridge, on the 12th of December; subject, "Our Remotest Ancestors," and which may perhaps interest some of the readers of the Banner.

From the published report of the lecture, and which is very interesting, as far as it goes, it will be seen that a question was afterwards put as to the date of the so-called "bronze" age, but of which the learned professor pleaded ignorance, though admitting that "the civilsation of Egypt was in full swing, in all probability, when the bronze age was in progress on the borders of the Mediterranean."

It strikes me that the Identity can furnish what the professor pleaded ignorance of, while, in return, he himself has furnished evidence for the Identity.

1. Writers on the Identity have already amply shown (and, so far, they have not been successfully refuted, to my knowledge) that the Tribe of Dan (or, rather, a large portion thereof), at an early date, left the Land of Promise, and became a maritime or trading people. Along with the other Tribes, they left Egypt when civilsation had there attained a great height, 1491 B.C. (Usher's Chronology), and were also, doubtless, possessed, in some degree, of that civilisation, seeing that their leader "was learned in all the wisdom of the Egyptians." Within fifty years after arriving in Canaan, they found their coast, or borders, "too little for them," and they began to spread themselves, 1406 B.C. (Josh. xix. 40—47; Jud. xviii.). A little over a century afterwards, they were upbraided for remaining in their ships (Jud. v. 17) at a critical period of the national history. There is also evidence to show that they were soon settled as colonists in Greece, and were known to the ancient historians as "Danai." They are traced to Carthage, and probably to several other places on the coasts of the Mediterranean; issuing thence through the "Pillars of Hercules" (doubtless so-called in honour of their hero, Samson—the original of the Greek mythological Hercules), they founded Tartessus, in Spain, near the mouth of the Guadalquiver, and appear also to have settled at an early date in Ireland and the South of England, coming here, as the lecturer says, from Iberia—*i.e.*, Spain. They were known in this country for a long time as Danmonii, though these early settlers themselves probably called this island Barat-anac (Hebrew, "the land of tin"), whence its name, Britannia. For this tin they traded backwards and forwards between this country and the coasts of the Mediterranean, forming colonies when it suited them to do so: and this was doubtless at the time when, as the professor says, "the civilisation of Egypt was in full swing." This also agrees with the Biblical account of the Exodus: for we may fairly suppose that, in the course of a century or two, Egypt would, in a large measure, have recovered from the effects of the plagues, and the removal of so large a population out of its midst. Now, it may do very well for scientific men to imagine a vast period as being necessary to explain everything connected with their so-called *stone, bronze, or iron* "ages;" but imagination is not evidence. We know a little of what men can do now-a-days; but very few of us can imagine the changes that not only *may*, but *do* happen in the course of one hundred years: much less can we imagine what may be done in a thousand years. We have no evidence to show that three or four thousand years ago men were not as energetic and as ingenious as they are now. The days and years were as long then as now; the seasons succeeded each other then as regularly as they do now, for ought we know; and necessity being then, as now, the mother of invention, when they were put to their shifts for living room, the Danites, and any of their brethren who joined them, would be quite able to give a good account of themselves. Seeing that within fifty years they found their coast "too little for them," it would not be too much to suppose that five times that period, or 250 years, would suffice for their gradual migration, *viâ* the coasts of the Mediterranean and Spain, towards this country, where they would then arrive about 1150 B.C., or more than three thousand years ago. This date, we venture to think, would also allow ample time for the subsequent invasion of the Celts, at a period, say, of at least 500 years before the appearance of the Romans.

2. The lecturer also gives Identity evidence. Thus, he says, that this race, the most ancient civilised inhabitants of Britain, was a "small, black-haired people." Now, one of the objections often brought against the Identity, is, that the English are so unlike the Jews—as though we claimed to be *Jews*. Every one with a fair knowledge of Identity literature, knows that the so-called "facial" difficulty is really non-existent. No Identity writer has ever yet attached much importance to this difficulty. Indeed, we have no reason to suppose that Joseph's descendants would necessarily bear any resemblance to those of Judah because of *their* common father. For Rachel, the mother of Joseph and Benjamin, "was beautiful and well favoured" (Gen. xxix. 17); and Joseph was "a goodly person and well favoured" (Gen. xxxix. 6). He married an Egyptian princess, so that his children would naturally be expected to show very little resemblance, if they did not show great difference, to those of Judah, whose wife was a Canaanite, and whose daughter-in-law, Tamar, also, was one, for anything that appears to the contrary. But Dan was the son of Jacob by Bilhah (Gen. xxx. 6), and, as we have no account of her personal appearance, nor of that of Leah, the mother of Judah, we may very reasonably suppose that there would be a much greater resemblance between Judah and Dan, and their descendants, than between the children of Joseph and Judah. And this, indeed, is what our learned professor testifies, when he tells us that the most ancient civilised inhabitants of Britain were a "small, black-haired people," which are very marked characteristics of the Jews, as we may see and compare them among us at the present day.

Without noticing the "long heads" and "oval faces" of this ancient race (and which are also marked characteristics of a *high* physical organization), or further referring to their high degree of civilisation, and which was the foundation of our present, few will fail to agree with me in thinking that this is no despicable testimony, as coming from a professor of Owen's College, Manchester, aspirant to be "The Northern University."

Ashton-under-Lyne, Dec. 21st, 1878.

(To be continued.)

A VOICE FROM FAR-OFF SYDNEY.

We have published in this issue a cheering letter from a constant reader, "A Bent Oar," at Montreal, giving us some valuable Identity information only accessible to a Canadian; and now we have almost by the same post a letter of kindly greeting from the Antipodes—Sydney, in New South Wales, in Australia! We are unfortunately not permitted to publish this last communication, but we gladly pass through our columns a scholarly essay which accompanied it, issued in Sydney by Mr. P. J. Holdsworth, our correspondent. It will satisfy our friends on this side the globe that our well-read and highly-educated fellow-subject in far-off Australia sees the full force of our arguments adduced in the Banner in proof of our Identity, and is capable, as they perceive, of setting them forth in original and striking terms—terms which are interesting to ourselves as well as suggestive of further research. Although Mr. Holdsworth does not permit us to publish his letter, which reached us with his "affirmative note" (a fact we

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regret), we feel at liberty to give our readers one or two pieces of intelligence he sends us of a very cheering character.

He tells us what is news to us—namely, that in Sydney, a city of 200,000 souls, an association of Israelites has been formed. It is, though young, a growing body. Some "good men and true" had joined it, but that, our friend writes, is not their strength! "God," he adds, "is on their side, and, as Frederick Douglas said, 'God and one are always a majority.'" We are glad to learn from Mr. Holdsworth that he is a reader of the BANNER OF ISRAEL, which regularly reaches him; and that he approves of it, as does our friend in Montreal. Such approval nerves us for our work, and leads us to ask His help, whose hand we hope guides us in all we write. To Him be all the glory for the good or the comfort which the BANNER brings with it to our distant fellow-believers.

We find, and are glad to find, that our views bring forward opponents in Australia as they do here. We are sure opposition and the controversy it elicits assist the cause of truth. We recognise their value when we read the good service Mr. Holdsworth has done to the cause, in his capital little essay, as a controversialist in support of our Identity. With this introduction, we leave our readers to the attentive study of our Australian instructor's words, which we think will please them, as they have done ourselves.

IS THE BRITISH NATION DESCENDED FROM THE LOST TEN TRIBES?

AN AFFIRMATIVE NOTE, BY P. J. HOLDSWORTH.

Reprinted (by request) from "Social Reformer," of Nov. 16th, 1878.

PART I.

THIS is tritely termed a marvellous age. Man's material triumphs have transcended the wildest dreams of ancient visionaries, and the penetrating mind with which he has been gifted, learns, day by day, something new of Nature's latent powers and possibilities.

And it is not surprising that, kindled by such material achievements, his intellect as ably grapples with speculative subjects. Hence, in many regions of higher knowledge, including (as Max Müller terms it) the "Science of Religion," his theories embody truths which have rested, undiscovered, in the bosom of Deity for six thousand years.

Among these modern hypotheses, perhaps the most fascinating, and certainly the most censured, is the Anglo-Israel Theory. I say the most censured, because, to many of our local polemics, the subject is as wrath-provoking as the crimson cloak of the Spanish matadore to the bull he battles with. Most of these hostile critics persistently misunderstand the subject; and others profess to examine, but too evidently, predetermine to reject.

For the sake, therefore, of those who have been prejudiced by such unfair criticisms, I propose to state, succinctly, what this startling Theory really asserts.

The Theory, then, briefly put, affirms that the British nation, composite as it appears to be, is descended from the Israelitish Ten Tribes who were deported (B.C. 721) by the Assyrian monarch, Shalmanezer, beyond the Euphrates and Tigris.

The proofs advanced in support of this conclusion traverse three distinct planes of evidence. The first argument is the historical one. It deals with facts drawn from sacred and profane history, whether with respect to the records of the past, or the location and migrations of certain ancient and modern races. The second argument is based upon strange and striking coincidences between old Israelitish customs, and the habits and manners of our remote acknowledged ancestors. The third argument is the prophetic one, and deals wholly with Scriptural assertions. The various prophets predicted fully two hundred national marks which should distinguish the mighty resuscitated Israel of "the latter days," and this portion of the main argument proves that, while the British respond to every feature, no other existing nation answers to half a dozen.

I now proceed to adduce some of the proofs by which the first of these positions is maintained. This is the line of argument which most impresses the general public, because it deals, for the main part, with precise historic statements which not even a freethinker can gainsay.

Every tyro in ancient Hebrew history knows that the old Hebrew Monarchy, after reaching its brilliant zenith under David and Solomon, was rent, under Rehoboam (B.C. 975), into the two kingdoms of Judah and Israel. And equally well known is the fact that these kingdoms, after the great disruption, had different destinies and careers. This distinction should be italicised, and not forgotten, as it lies at the root of the present Theory.

Let us review the first of these kingdoms. Judah comprised the Tribes of Judah and Benjamin, together with certain incorporated fragments of the other Ten Tribes, who left Jeroboam when that idolater set up the two golden calves. When the tribal break occurred under Rehoboam, Judah remained faithful to David's House, and, despite centuries of the most crushing national calamities, continued more or less connected with Palestine till after the Christian era. The term Jew (corrupted from Yehudim) dates only from the seventy years' Babylonian captivity, when Nebuchadnezzar (B.C. 588) stormed Jerusalem, and deported the principal members of the Judean Monarchy to Babylon. In A.D. 70, Titus destroyed Jerusalem, and terminated the kingdom; and the partial dispersion which then occurred was followed by a final expatriation in A.D. 135, the year of Bar Cochba's ill-fated insurrection. Judea was then utterly desolated:—its people were utterly dispersed, and the modern Jew is, in the main, the existing representative of the old Judean kingdom.

The second Monarchy, that of Israel, comprised the remaining Ten Tribes. Ephraim was its recognised head. Its career was one of melancholy vicissitude, and was suddenly closed when the Assyrian Shalmanezer, after a resistless campaign, captured Samaria—carried (B.C. 721) the great mass of the people beyond the Tigris and Euphrates, and located them in Media. From this captivity, according to the unanimous testimony of Josephus, and all accredited historians, they never returned. They became "lost." Josephus, who, in his "*Antiquities*," constantly demarcates Israel from Judah, is most emphatic upon this point (vide book ii., chapter 5). And his statement, echoing as it does the universal affirmation of antiquity, may sufficiently refute the few shallow objectors who affirm that the Ten and the Two Tribes have been again amalgamated.

(To be continued.)

ISRAEL'S VOLUNTEERS.

A LOCAL contemporary, the *Bristol Times and Mirror*, had the following in its issue of January 21, 1879, as part of its editorial notice of current events. Our readers, we hope, will be interested in the details, and, the political allusions apart, will be thankful to know, what indeed is patent to all men, that Lord Beaconsfield's foreign policy is thoroughly approved by, and satisfactory to, the great mass of the nation at large. Such satisfaction shows itself in the constitution and rise in the numbers of "The British Volunteers"—a thoroughly Israelite institution, as Ezekiel xxxviii. 21 fully proves. The extract is as follows:—

If the foreign policy of the Government, which on several occasions has led up to the very brink of a necessary war, had been

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so strongly disapproved by the country as the Opposition declare, should we have witnessed such a rapid and gratifying increase in the number and efficiency of our Volunteers? Englishmen do not like to have to fight in an unrighteous cause, and yet during the time the present Government has been in power—and we have had to threaten Russia, first in Europe and then in Asia—the hands of the Ministry have been strengthened by an ever-increasing force of volunteers. The experience of the former Government was exactly the reverse. In 1868 the number of men enrolled was 199,194. From that time they kept on shrinking in numbers, by as many as from five, and even seven thousand a year, until in 1873 the total was only 171,937, almost as low as it was ten years before. In 1874 the present Government came in, and by the following year the force numbered 181,080—an increase of 10,000 men in two years. In another twelve months the total had grown to 185,501; by 1877 it was 193,028, and last year our "citizen army" reached the highest figure it has yet attained—viz., 203,213. And that they are not mere paper soldiers is proved by the percentage of the efficients to the enrolled, which also is now higher than it has ever been. Even the efficiency fell off during the Liberal *régime*, for in 1873 the per centage was only 89·11, against 90·16 the previous year. Since 1874 it has gone on improving, until now the non-efficient element is less then ever. Against 194,191 efficients last year, there were only 9,022 non-efficients, the former, therefore, being 95·55 of the whole—the most satisfactory return yet published. These figures tell a most eloquent tale, not only of satisfaction with the foreign policy which might have called the defensive powers of this large army into action, but also with the details of its management under the present Government.

"KEY TO THE NEW SHEFFIELD CARD OF MEMBERSHIP."

THE centre of the design is after the British coat of arms. The lion, with its Eastern crown, representing the House of Judah, and the unicorn, the House of Israel (Deut. xxxiii. 17, xlix. 9). Between the lion and the unicorn is the circle, representing eternity, in which is inserted the foundation of our belief (our reliance the Word of God), and embracing the sacred triangle, an emblem of the Divine Trinity. On the triangle is inscribed, in Hebrew characters, the name Jehovah. Surmounting the circle is the Imperial crown of the British Empire: the background being formed by the thirteen standards, or cognizances, of the Tribes of Israel, setting forth their distinguishing characteristics (Gen. xlix.).

Beneath the centre device are the brazen pillars, placed at the porch of King Solomon's Temple, surmounted by the celestial and terrestrial spheres.

In the left hand bottom corner is a portion of the royal coronation chair in Westminster Abbey, which contains the "Lia Phail," or "Precious Stone," on which Jacob rested (Gen. xxviii. 11), and upon which have been crowned the successive Sovereigns of Ireland, Scotland, and united Britain. Immediately over this are two tables of stone, on which were inscribed the law, surmounted by a dove, the symbol of the Holy Spirit, shedding its Divine rays on the Decalogue.

In the right hand bottom corner is a sketch of the Great Pyramid, spoken of by Isaiah (xix. 19, 20). Above this sketch is a sectional view of the Great Pyramid, with its passages and chambers, and over this again is an open Bible, in confirmation of whose truth was set up this "witness to the Lord of hosts."

In the left hand top corner is a representation of the ark of the covenant, with the cherubim covering the mercy-seat.

In the right hand top corner is the breast-plate of the high priest, containing the Urim and Thummim. Between the ark and the breast-plate is placed the motto of the Association ("Speak unto the children of Israel that they go forward").

The sight size of the drawing is five Great Pyramid inches by seven, the former being one-fifth of the sacred cubit, and the latter setting forth the Divine institution of the Sabbath (Gen. ii. 2, 3).

Within the bottom border are given five of the Great Pyramid inches, being one-fifth of the sacred cubit, which forms the basis of measurement throughout the construction of the Great Pyramid.

The card size is seven Great Pyramid inches by ten, being in harmony with the sacred cubit, and also with the Sabbatic number.

N.B.—The above measurements on the card may be regarded as approximately correct, taking into account unavoidable deviation caused by expansion or contraction of the card.

OUR SECOND INDIA.

ON the outer sheet of the *Times*, of Jan. 9, 1879, were two remarkable papers; one, a correspondent's *résumé* of the condition of the English cotton trade as compared with that of America, the other the report of a lecture delivered in Manchester on Jan. 7, 1879, by Mr. J. Bradshaw, on the subject of Central Africa, and the importance of taking steps to open it up to British industry—meaning especially the cotton industries of Lancashire.

The former paper took a gloomy view indeed of our condition as manufacturers of cotton goods. It is clear from the writer's deductions (if correct) that Ephraim's days as the head and not the tail, in respect to this industry, are ended, and that Manasseh is about to beat us "as in a canter." The five points the writer of this gloomy paper lays down, and his conclusions thereon, are as follows:—

"1. That our shipment of cotton cloths to America, already comparatively insignificant, will continue to dwindle until it becomes altogether extinct, or is limited to a few unimportant articles of the finest grades.

"2. That the export of cotton cloths from America is sufficiently remunerative to secure the continuance and extension of the trade.

"3. That for some time the American manufacturers have brought to bear upon their processes of manufacture an eager spirit of improvement and economy, combined with a remarkable affluence of mechanical invention, and that in consequence they are now relatively in a better position than ever before to produce cheaply; that, indeed, it is probable they are now able to produce many grades of goods at a cost absolutely lower than ours.

"4. That our manufacturers, resting over-confidently upon the great achievements of the past, have not been adequately solicitous to keep their place in the van of mechanical improvement.

"5. That the English cotton operative is inferior to the American in intelligence, and therefore in effectiveness as a producer.

"The near future of our cotton trade gives occasion for much anxious concern; but in the distant future there is abundant hope. The field is still enormously large. The power-looms of the world produce annually 10,000,000,000 yards of cotton cloth. The average consumption of China is said to be 20 yards for each person; of England it is nearly 30 yards; of America it is 40 yards. Even at the Chinese average the cotton machinery of the world would have to be greatly more than doubled before a full supply of power-loom cloth could be given. But this splendid vision will not be easily or soon converted into sober reality. There must, first, be wise and sustained national effort to open new outlets. The intelligence of our operatives must be raised, and some measure of technical instruction must be diffused. And our employers must give deeper thought to the improvement of all their processes and a warmer welcome to suggestions which point in that direction."

It thus will be seen that, even allowing the facts to be true, and that Manasseh is carrying off in triumph the trade in cotton cloths, which once was the sole property of the British, the distant future has its compensations for us poor Israelites. What is wanted is, it seems, "new outlets." Then operatives in Great Britain must have "better technical instruction," processes of manufacture must be improved, and *we* would beg to add, "strikes must be less often resorted to by the workmen," besides some improvement effected in that terrible blot in the national character for steadiness, the love of drink—Ephraim's woe.

Our concern just now is with the "new outlets." Are there any such outlets opening up for poor ruined Israel? Surely! There is Africa; Africa with its 400,000,000, all wanting

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cloth clothing, and there are Lancashire operatives, and Yorkshire, Birmingham, Sheffield, all longing to supply them. We shall quote Mr. Bradshaw's speech as reported in the *Times*, above mentioned (Jan. 9), and our readers then can judge for themselves what our prospects for the future are likely to be. Let them, however, remember in so doing who we British really are, and what our God-promised future is certain to be. We are Israel of the Ten Tribes, and "to the people of the saints of the Most High," "even to the children of Israel," God has provided that there shall come "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven;" therefore the dominion in Africa from North to South, from East to West. The present "distress" and apparent departure of our cotton cloth trade is destined, we believe, to drive us to seek just those very outlets for commerce which will force us to open out Africa, and to take possession of it for commercial purposes. And when the "good times" coming have actually arrived, we shall find, we believe, that these "troubles" have been, after all, only "blessings in disguise."

Forsan, et haec olim meminisse juvabit!

We may yet live to praise the Lord even for the distress, the cotton famine, the loss of the cotton cloth trade, the strikes as well, what time we enter on our "inheritance" as owners of the whole earth, and assume our rightful position as the possessors and protectors of the whole of Africa, "our second grander heathen Empire" in the land of Ham. Mr. Bradshaw's statement was as follows:—

"He referred at the outset of his remarks to the geographical extent, population, and natural wealth of Africa. It was, he said, one-sixth less than the great American continent, but had five times the area of India. With respect to the population of the country, Mr. H. M. Stanley, than whom he knew no better authority, put it at from 350,000,000 to 400,000,000 people. This had been questioned, but seeing that the country was five times the size of India, which contained about 300,000,000 people, it was not, in his judgment, at all improbable that Mr. Stanley's calculation was correct. Mr. Stanley told him that he thought he himself saw at least 800,000 people on the narrow line of route he traversed on his last journey, and he assumed there were 6,000,000 people resident on the shores of Lake Nyanza. As to natural wealth, everything that was found in other continents was found there. It had been estimated that 2,400,000,000 yards of calico were sent annually from this country to India, and there was no reason why we should not send a similar quantity each year to Africa. If this were done, it would afford occupation to 200,000 Lancashire operatives, besides giving a tremendous impetus to the trades of Sheffield, Birmingham, and Yorkshire. In order to utilise this great continent it was essential to get to the large centres of population in the interior. Opinions differed as to the best means of reaching these places. His own opinion was that they might be approached from several points, but the point to which they should turn their attention, energies, and capital was the development of the lake regions, which could be well done from the East coast. Mr. Stanley strongly advocated the construction of a railway of about 500 miles in length from a point on the East coast to the Southern end of the Victoria Nyanza. A reference to the map would show how other lakes were linked with the Nyanza, and assuming that we were successful in trading operations on the shores of the Victoria, into which there were many rivers flowing, a railway 150 miles long would reach Lake Tanganyika, which had a waterway of about 330 miles, and when they had become masters of that, another railway of 200 miles would bring them to Nyassa, which gave them another waterway. Another short railway would then reach to the navigable waters of the Shira and Zambesi, which flowed into the sea—in other words, a link line of railway of 400 miles would afford about 1,300 miles of splendid navigable water. There was another reason why they should go to Victoria Nyanza, which was that the river Nile flowed into that lake. (Hear, hear.) There was no doubt that the Khedive of Egypt was ambitious to form a great Egyptian Empire and was rapidly coming down to this region, his ultimate aim being the Nyanza. If they wanted to push their way to the West coast, there was the wonderful river which Mr. Stanley had re-christened the "Livingstone," and which had its source very near to the Tanganyika. They would ultimately be able to complete the chain of trading posts right across the continent, and they could then open out North and South as circumstances permitted. (Cheers.) There was another reason why they should proceed to the lake district, and that was that it would result in the death of the slave traffic which exists there. To revert to the railway, Mr. Stanley said it could easily be constructed. The foundation was good the whole way, and the distance about 500 miles, the cost being about a million sterling. On the route there was abundance of timber, and no engineering difficulties worth speaking of. Labour could be had very cheap, and the railway would at once introduce them to a population of about 30,000,000. What a difference it would make on the Manchester exchange if they had 30,000,000 additional customers, who had plenty of things to give in exchange for our calicoes! (Hear, hear.) Mr. Bradshaw further suggested that the undertaking should be carried out by a company, and that it might be necessary to raise 10,000,000 sterling. He deprecated the proposal that the Government should undertake it.

"A discussion followed, after which resolutions were passed appointing a committee and expressing the view that a conference should be held at an early date in Free Trade Hall, Manchester, to which the leading men of the country and Mr. H. M. Stanley might be invited, and that the outcome of such a meeting might result in the promotion of a trading corporation, which would adopt most effectual means for opening out the interior of Africa to trade. A further resolution was adopted expressing the opinion that the opening of the interior of Africa by means of cheap English capital would be the most effectual means of putting an end to the iniquitous slave traffic."

Our readers see, we hope, the path by which our God is about to lead us? To give us Africa He threatens us with loss of our cotton cloth trade. He starves our multitudinous operatives by distress and hard times, and He forces us to recognise the glorious outlet in Africa, which Mr. Stanley and others see clearly only waits for us to blossom as the rose. While blossoming it is ready itself to return wealth and prosperity, inconceivably boundless, into our own lap. The end of all will be, we anticipate, that the power, the wealth, the influence, and the commerce of Great Britain will be hereafter more magnificent than ever; and if Manasseh is destined now to be "great" in this respect, Ephraim in the future, we may be sure, and we can see, will be "greater" than he. For then Ephraim's woe, the alcoholic deluge, which now mars so much, will have been subdued under the only real remedy—the power of "the standard of the Lord," even the outpoured Spirit of our God upon the British masses. The nation, as "the righteous" one, then only openly blessed of the Father, will be the dominant ruler of the whole earth, and with its "company of nations" in friendly—not in fierce, commercial rivalry—will enter on ages of such prosperity that it will become "a praise and an honour before all the nations of the earth, who shall fear and tremble for all the GOODNESS and for all the PROSPERITY that the Lord Himself procures unto it" (Jer. xxxiii. 9).

Readers, we shall nationally want no more than this. Praise YE the LORD!

A PAPER from our friend Mr. J. T. Gott, on "Watchman, What of the Night?" is to hand, and will soon be published.—ED.

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AN OPPONENT ON THE ARGUMENT DERIVED FROM THE NAMES OF ISRAEL USED IN THE CHURCH OF ENGLAND FORMULARIES.

WE are glad to report that a recent notice issued at Wimbledon by an ardent Israelite lady there, has resulted in the discovery "of over twenty believers at the place;" enough, we presume, to commence an association for the town. At Bristol we began with two only, and now there are over eighty paying members, and a large following besides of "unattached" sympathisers and secret believers.

Our friend at Wimbledon has paid the penalty for taking a prominent bold position in favour of God's work regarding our Identity. She has brought an opponent sharply down on her, to rebuke her for largely circulating "The Inquiry" in the place. This is what the anonymous assailant, attacking not only Philo-Israel, but Mr. Hine, asserts :—

"If the note on p. 13 of the pamphlet, 'Are the English people?' &c., of which Miss L. has sent out a shower on Wimbledon, is to be deemed a sample of the author's work, it is impossible to conceive of a larger amount of error being crammed into a small space. So far from the compilers of the English formularies having appropriated to English Christians the names reserved by God for His chosen people Israel, these names are of most common occurrence in the offices of every branch of the Catholic Church."

Then follow a number of quotations, in Latin, of the passages named, taken from the Roman Breviary, Missal, &c., &c. He goes on to say:—

"Now in the English Church these expressions are not, as a rule, used more than twice or thrice a day: in the Roman Church they are used at least *six* times. It is hard to calculate how often they are used daily in the Greek Church—for every office bristles with them. That expression, 'Fulfil the desires and petitions of *Thy servants*,' is as composed by St. Chrysostom, and is used by the Roman, Greek, and English Churches. It is hard to conceive of any English Churchman as so utterly ignorant as not to know that the Benedictus, Magnificat, and Nunc Dimittis, are used daily in the Roman Church.

"So that all Europe and a large part of Asia use all these expressions which Mr. Hine prominently brings forward as appropriated to English Christians. Either he knew this, or he knew it not. In each case he is equally culpable. To make such a startling assertion without examination is a sin, especially as the information is so easily attained. If he knew this, and wilfully kept back the fact, no words are sufficient to describe the baseness of the act. But, if Mr. Hine is so grievously in error here, may not his other statements be suspected? May they not be the outpourings of a superficial reader, and not the well-weighed cautious utterances of a man who has read the Scriptures in the original language? This prominent fact of the note would include all Europe and a great part of Asia in the Lost Tribes."

As the author of the pamphlet whom the writer of the above assails, we beg to take the whole responsibility for the words complained of, on ourselves. Mr. Hine's expressions in regard to the subject, to be found at p. 54 of the "Forty-seven Identifications," are quite unobjectionable in our opponent's point of view, as he will find when he obtains the book and reads them. For ourselves, we maintain that the note at the foot of p. 13 of "The Inquiry," or "Are the English people?" &c., is accurately correct. To "appropriate" to English Christians God's names for Israel, as the Reformers did when they purged the ancient formularies of Roman Catholic errors and Popish mummeries, is just the word to describe what they did. The dictionary explains the word "appropriate" to mean "to take to one's self, as one's own property—to set apart for a purpose." The Reformers, with the corrupt Latin Roman Breviary and Missal before them, cast away the dross and "appropriated" the gems. Among these last were "the names of Israel" which they applied to the British, and henceforth we have unconsciously used them in our solemn services in the house of our Lord Jehovah-Jesus. By such "appropriation" we did not assert nor imply that these terms and formularies were not, some of them, in the Roman Catholic "use" before we purged them of their gross errors!

The fact that the Roman Catholic and Greek Churches permit the names of Israel to be still applied in their formularies to the Continental and Russian races, who we know are not Israel, is no argument against our contention! For these prayers are for the most part in Latin—in a language "not understanded by the common people"—and therefore not nationally prayed at all. Besides they are intruded before God, even if comprehended by the worshippers, in the names of poor sinful creatures like those who use them—such as those of Mary, the mother of the Lord Jesus, of the apostles, and of the saints. Whereas we know such prayers cannot be heard, being not acceptable to the God and Father of our Lord Jesus Christ; for He says that there "is none other name under heaven given among men whereby we must be saved but the name of Jesus;" and He Himself bids us "Come unto Me;" but never so much as mentions His mother or the saints as the substituted mediators.

We reply, therefore, to our opponent, that the "note" objected to, does not and cannot "include all Europe and the greater part of Asia in the Lost Tribes," since *their* prayers are for the most part offered in a tongue they do not comprehend at all, and are offered not by themselves, but by their priests for them. Further, they are not acceptable to the Divine Being invoked, since they are not offered as He prescribes. Their "appropriation" by our blessed Reformers to the British Church and British nation, is a striking confirmation of our Identity. For our people use these prayers and appropriate these names—lately with unconsciousness, now with knowledge of their exact application to themselves as Israel—and they are heard in so praying to their God, since they draw nigh to Him in the only way He declares He will ever permit any suppliants to approach Him. And finally, He has manifestly blessed them in the use of these names since their glorious Reformation in 1558 (*et seq.*), by giving them, *as Israel* (whom they claim to be), every one of the blessings He promised *only to His chosen ones*, if obedient, in the Word of God (Deut. xxviii. 1—14, xv. 6).

THE STONE KINGDOM, AND WHY IT GROWS.

From the "Nineteenth Century Magazine" for September, 1877.

BY EDWARD DICEY.

"ENGLISHMEN who live out their lives in these small islands, who give the best of their labour to the questions and issues of our insular existence, are apt to forget what England is in truth. Take up any gazetteer and you will find there what every schoolboy is supposed to know, but what to scores of Englishmen out of every hundred will read like a new discovery, the dimensions of the Empire of Great Britain.

"The United Kingdom, with an area of 120,000 square miles, and a population of thirty-three millions, rules over eight million square miles of the globe's surface, and two hundred millions of the world's inhabitants. The existence of the British Empire is a fact—wherever the Union Jack floats, there the English race rules, English laws prevail, English ideas are dominant, English speech holds the upper hand. England is the corner-stone of an Imperial fabric such as it has fallen to the lot of no other country to erect or uphold when erected.

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People, I think, are too apt to forget how this Empire has come into being. In the strict sense of the word, we never have been a conquering nation. We have had no monarchs whose aim and ambition it has been to add fresh possessions to the Crown, in order simply and solely to extend the area of their dominions. The definition which Topsy, in 'Uncle Tom's Cabin,' gave of her being, would be about the best that could be given of the origin of our Empire. 'Spects it growed,' is the sum of what can be said on the matter." (Here we are reminded, says our correspondent, of the words of the prophet Daniel, "The stone that smote the image became a great mountain and filled the whole earth"—chap. ii. 35).

The author goes on to say that "Our Empire is due, not to the ambition of kings, not to the genius of generals, not even to the prevalence of one of those phases of military ardour through which most nations have to pass, but to the silent constant operation of the instincts, laudable or otherwise, which have filled the world with the English tongue. We owe the fact that we are one of the great Powers of the world, not to the natural resources of our country, not to the military character of our people, not even to the advantages of our position, but to the circumstance of our having got the trade of the world into our hands, and thereby secured the pre-eminence due to the command of wealth; and the reasons why we have got the trade of the world into our hands are threefold :—First and foremost, the possession of certain national qualities which lead us to devote more energy, to run more risk, to undergo more inconvenience in the pursuit of wealth abroad than other nations are prepared to do. The second is the extent to which we are able to protect our commerce by our naval supremacy. And the third is the ownership of ports and stations all over the world in which our vessels can rest secure under our own flag.

"The energies of our race, the qualities which have made these islands what they are, find their scope, nutriment, and development in the work of colonising new lands, administering foreign governments, and ruling over less masterful races. Greater Britain serves as a safety valve to Great Britain."

THE VICAR OF ST. BARNABAS, HULL, ON "ENGLAND'S DIVINE MISSION."

(*Concluded from page* 88.)

PART V.—APPENDIX.

NOTE A.

ISAIAH xviii. 1: "Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia."

There is no doubt at all that the first word in this chapter ought to be translated *Ho* instead of *woe*, for it is a call to attention, and not a denunciation of sorrow, which the whole tenor of the chapter, and especially verse 7, will bear out. Compare Zechariah ii. 6, where the same Hebrew word is rendered "*Ho*." "The land overshadowing with wings," &c. The root צלצל is duplicate, and therefore intensive. כנפים means also with extremities. Wings, in the dual form, is a well-known Scripture emblem of the power and protection with which God overshadows the multitude of His people. It may, therefore, with every sense of propriety, be here taken in a subordinate sense as revealing the power and protection with which a great commercial State like England should overshadow the unprecedented multitude of its colonies and dependencies.

England's power extends to both hemispheres, their Eastern reach over the Indus and Ganges (rivers of Cush), is the special object of attention here, and perhaps many of the people scattered and peeled may there be found.

This prophecy ought to be considered in connection with another in Isaiah lx. 9, where England is referred to as Tarshish. (See Note C.)

NOTE B.

Isaiah xviii. 7: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

The Hebrew word here translated "*present*," is מנחה—*i.e.*, a meat offering. The word *Mincha* signifies originally a gift of any kind—a votive or voluntary offering from an inferior to a superior (see Gen. xliii. 11, xxxii. 13; 2 Sam. viii. 2—6). The law of the Mincha, or meat offering, is described in Lev. ii. and vi. It was composed of fine flour, seasoned with salt, mixed with oil and frankincense, but without leaven. Its true meaning may best be gathered from the three particular public occasions on which it was presented—viz.: 1. The omer or sheaf of firstfruits, waved before the Lord. 2. The two loaves offered on the day of Pentecost. 3. The loaves on the golden table, called the shewbread; and from the words of David in 1 Chron. xxix. 10—14: "All that is in the heavens and in the earth is Thine . . . . all things come of Thee, and of Thine own have we given Thee."

Viewing the word *Mincha*, therefore, in this sense, we see that England, by bringing *its present*, acknowledges thereby that all their greatness consists in the Gospel which they gratefully impart to that nation which, by their instrumentality alone, is to be brought to the light of Christ.

NOTE C.

Isaiah lx. 9: "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

Surely Tarshish cannot mean a city in the South of Spain that is to be so honoured to be at all likely to be the leading auxiliary in Israel's restoration. In Isaiah xxiii. 1—14, Tarshish is called "the isle" by way of eminence.

In Ezekiel's famous enumeration of the commercial riches of the crowning city of Tyre, Tarshish is described as yielding to her markets "silver, iron, tin, and lead." Now all these metals are British products, but one of them, *tin*, is peculiarly so. No fact of antiquity is clearer than that the Tyrians traded regularly to Cornwall for *tin* (Strabo, iii., 175). They considered the trade so important that in somewhat later times a Phœnician shipmaster outside the Straits chose rather to run his ships ashore than betray the secret of his destination to a Roman galley that chased him. The ancient Phœnician shafts and the mountains of slag that were the residue of their smeltings are still pointed out in Cornwall as prior to all historic record.

Again we read in Ezekiel xxxviii. 13 that in the struggle with Gog (or Russia), Tarshish, "a nation of merchants," "a nation of lions," raise their protest against the rapacity of the invader.

Many other passages also clearly prove that Tarshish means England.

NOTE D.—CYPRUS THE CHITTIM OF THE OLD TESTAMENT.

This island was in close connection with Phœnicia, and is referred to in many passages in the Old Testament under the name of Chittim. Jeremiah speaks of the isles of Chittim. Jews settled there at a very early period, even before the time of Alexander. The first book of Maccabees xv. 23, confirms this view distinctly. In the New Testament we have Cyprus mentioned several times. It was the birth-place of Barnabas, and furnished several disciples who preached the Gospel to Gentiles at Antioch. St. Paul, on his first missionary journey with Barnabas, made Cyprus the first scene of their labours (see Acts iv., xi., xiii., xv., &c.), and the conversion of Sergius Paulus, and the judgment which befell Elymas the sorcerer, are some of the early reminiscences of Christianity at Cyprus. Its

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political history has almost always been associated with Asia and Africa. Cyprus was a rich and productive island. Its fruits and flowers were famous. The Talmud mentions various spices which were brought from that island for the use of incense at the Temple service. The mountains also produced metals, especially copper. After Egyptian, it became subject to Persian and Greek influence, and then became Roman in B.C. 58.

Milman, in his history of the Jews, mentions a terrible insurrection at Cyprus, of the Jews under Trajan, which led to a massacre of the Greek inhabitants, and then of the insurgents themselves. It then fell into the hands of the Saracens in the ninth century; then into the hands of the Crusaders under Richard I. of England. By him it was sold to the Templars, whose great oppression caused a revolt. It was then possessed by the Venetians, and for a hundred years prospered under their rule. But the Turks invaded the island, and cruelly put as many as 20,000 of the inhabitants to death. Since then it remained in Turkish possession until Providence brought it under British rule, and, let us hope, also under England's Gospel influence.

THE FIRST APPEARANCE OF THE KINGS, THOSE FROM THE RISING OF THE SUN.

"THE kings, those from the rising of the sun," must, in Apocalyptic—that is, the highly symbolic language of Rev. xvi. 12—represent an Eastern Power whose appearance is fixed for a definite epoch of history, the one just following the "drying up" of the Euphratian, or Turkish, Empire. All commentators are unanimous—at least nearly all—that the process of the drying up of the waters of the Euphrates commenced in A.D. 1820, is now far advanced, and that the moribund condition of the Turkish Empire is a fact of to-day. We ought, then, if our interpretation of the Apocalyptic language be correct, be just now on the point of identifying and recognising "the kings, those from the rising of the sun," or that Eastern Power which "represents" the many kings of Eastern lands united in one and yet still existing in a condition of *quasi* independence.

Is there such an one now cognisable on the scene? Surely there is! The great Power which towers over the whole orient is Great Britain! Possessed of Hindostan from the Himalayas to Cape Cormorin; from Jaffna to Dondra Head, in Ceylon; from Bombay to Calcutta; and from the Peiwar and Khyber Gates in the far North-west, to Chittagong and Burmah in the North-east, and to Tinnevelly in the South, there is no other nation, European or Asiatic, to dispute her sway throughout the East. Hers is the dominion from Perim and Aden, her Western Gates, to Singapore, Labuan, and Sarawak in the Cochin-Chinese Eastern Seas. From Kurrachee in the North-west; from the Soonderbunds in the North-east of the Peninsula, right down to the mid-ocean Gates at Mauritius and the Seychelles, what Power can withstand her? What combatant can dare to fire a gun but her war-vessels will swarm in to know the reason of the disturbance, and put it down? The British, therefore, is the great colossal Power in the East which dominates over all.

But does the Anglo-Indian Government in any sense represent the kings, those from the rising sun? Certainly, and that in a very marked sense. The British is the paramount Power. But under her protection there exist a vast number of independent, or semi-independent, rajahs, or Eastern kings, who recognise the British raj as its suzerain, and yet live side by side with it as kings, or separate States, independent in everything but the power to disturb the public peace. Such are Holkar of Indore, Scindia of Gwalior, the rajahs of Mysore, Travancore, Bhopal, Nepaul, Rewah, Sikim, Cashmere, Patiala, Kapurthala, the Gaicowar, the Nizam of Hyderabad, and very many more who may fairly be designated "kings of the East," but all of whom recognise the British Government as the great paramount representative of the whole of the vast agglomeration of potentates who go to make up the kings of the Eastern lands.

To mark further the correctness of our surmise as to the identity of the kings, those from the rising sun, we find now that the question of the railway of those very kings—the "way" which their commercial and other, military as well as naval, interests render absolutely indispensable—is the question of the day. This "way" is needed very urgently to enable these Eastern kings to carry out their convention with the Turks, by which they have undertaken to safeguard the Asiatic territories of that Power from the encroachments of the threatening Russians—and they want that "way," too, to facilitate the passage of their troops from India to Asia Minor for purposes of defence, as well as to enable them to carry their enormous and ever-increasing volume of trade between the Eastern Empire and the far-off islands of the West.

If our views are right and correct, we must expect that to the secular mind, apart from prophecy, the event must have a marked significance, and that men from the worldly standpoint have noted that the British have assumed quite recently the position of the great Asiatic Eastern Power representative of "the kings from the rising sun." We find the fact is exactly so! The *Times* of the 1st of January, 1879, contained in its leading article the following remarkable sentences, which, we think, exactly respond to the views we have been enunciating. The editor said, referring to the results of the Berlin Treaty and its outcome, the Afghan war:—

> That result is of a character which, as we have said, must render 1879 essentially a New Year, and a fresh starting-point in the history of the British Empire. Nothing, indeed, can be really new, and all that we now contemplate lay, in reality, before our vision during the last few years, if we could but have discerned it. But our eyes had not been opened, and we had but a dim perception of some of the most momentous circumstances in our political relations. But we at length contemplate, with all the sense of novelty, the fact that it is our destiny and our duty to accept the position of a great Asiatic Power, dividing with Russia the responsibility for the gradual introduction throughout the East of the principles and the methods of European civilisation.

In other words, the King of the South and the King of the North of Daniel's prophecies are now face to face for the first time to fight out the last great Armageddon war of the world for the dominion of the globe. On the 1st of January, 1879, the chief secular journal of the day made the discovery, long suspected by the students of prophecy and by them in vain proclaimed to the world, that the British as the Kings of the East, are indeed represented by the Empress of India in the prophetic character of the King of the South coming this year into close contiguity, in Afghanistan and elsewhere nearer home, with Russia, the doomed King of the North. What the result of that antagonism is to be we need not doubt, for God's Word, in Ezek. xxxix., plainly tells us. We know that, seated supreme in the mistress city of the world—Constantinople—we shall, as Napoleon I. predicted of its owner, rule the whole earth! For God has promised to the children of Israel that "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. vii. 27; Psa. cxlviii. 14).

WE have received the first of a series of papers from Mr. James Simpson, of Edinburgh, on the "Time Indications in the Great Pyramid." Also one from Mr. Westfield, on the "Imminence of Our Lord's Advent." These will be published together in an early issue.

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THE FALSE AND MISLEADING HEADLINES OF OUR OLD TESTAMENT CHAPTERS.

THE subject above indicated has long occupied our attention, and a friend some time since, pointing to the erroneous and misleading character of the headlines at the commencement of our Biblical chapters, urged us to write upon the topic. Other more important matters and contracted space always forbad it. Now, however, we have the *Rock* newspaper in its issue of January 24, 1879, giving us so admirable a *résumé* of all the objections we have to make on this score, and the arguments coinciding as they do with much that we Israelites hold, we feel constrained to quote the *Rock's* remarks with almost entire adhesion. The *Rock*, speaking of Israel, means, we presume, the Jews only, and abhors the idea of the British being the Ten-Tribed nation Israel.

Indeed, in the same issue, we have in the Notice to Correspondents, a characteristic denunciation of the Israelite "delusion" as "unprofitable discussion." Yet, a few short years hence, we shall see the *Rock*, if it survives so long, admitting with sorrow its long rejection of a glorious truth without whose light all the troubles in Church and State which afflict it so greatly now, are necessarily dark as midnight.

If the editor would only look at Ritualism and Romanism by the light of the Identity which we Israelites habitually use, it would find that these are conquered foes of the Son of God, rampant just now, it is true, before the glorious dawn, because the Lord has said, "the enemy should," just at this crisis, "come in like a flood" ere the standard of the Lord be lifted up against him, and then down he must go. We can join, therefore, with the *Rock* in all lawful efforts to put down this foe of our Church, of our Lord, and of our liberties; but we fight in hope, and not in despair—with the certainty of British victory, of which the editor of the *Rock* has none—and with the joyous anticipation of which *he* knows nothing, that in 1882, or soon thereafter, the Lord will put down all these errors and restore to Israel's city Church, the then true Church of the British nation, peace, and purity, reformation, evangelical truth, and unity.

In regard to the headings of our Bible chapters, the *Rock* (whose Protestantism we respect, but whose prejudices against our views we abhor) says, in reference to the now nearly concluded labours of the revision committees of the Old and New Testaments, as follows:—

> Another important branch of their onerous duties was "To revise the headings of chapters and pages, paragraphs and punctuation." Here, all must admit, there lies a vast field for beneficial change. To those whose reading of Scripture does not extend beyond the "Daily Lessons" severance renders many chapters comparatively obscure, while a much larger number are robbed of their true meaning by the headings which they bear. Of this fact the book of the prophet Isaiah affords a notable illustration. Besides finding in his pages the clearest of predictions of the two advents of Messiah, we have repeated references to the future glory of Jerusalem as "the city of the great King," and to Israel and Judah as His subjects; yet all these expressions are (in the headings) continually appropriated by that mysterious abstraction "The Church." Thus, in the eighteenth chapter, where we have a prophecy of the bringing back to Mount Zion of a portion of the "scattered nation" (obviously the Jews) by means of the ships of a certain maritime Power (England most probably) situate "beyond the rivers of Ethiopia," the heading sees nothing but the "destruction of the Ethiopians and access thereby to the Church!" In chap. xxvii. the sounding of the "great (or seventh) trumpet" is announced, and at its blast the (Jewish) "outcasts" from "Egypt" and the (Ten Tribes of Israel) "about to perish in the land of Assyria" immediately flock to the "worship of the Lord in the holy mount at Jerusalem," but (in the heading) these supreme events are slurred over as simply "The Church of Jews and Gentiles." Then, again, in the heading to chapter xxix., we read of "God's heavy judgment upon Jerusalem" on account of the "deep hypocrisy of the Jews," and yet in chap. xxx., where the same subject is continued, and God's gracious purpose of ultimate mercy declared to all the people that dwell at Jerusalem, the "Church" steps in and claims these blessed promises for herself; the whole, according to the heading, being merely an intimation of "God's mercy towards His Church." In chapter xxxiii. we have a fearful account of the destruction of the anti-Christian hosts which come up against Jerusalem in the last days; but these (in the heading) are "God's judgments against the enemies of His Church." In chapter xxxiv. what in the text is "the year of the Lord's vengeance for the controversy of Zion" is headed "God's judgments against the enemies of His Church." In chap. xli. the Gentile nations are summoned to witness some striking manifestation of Divine power in behalf of "the seed of Abraham" (ver. 8); but this, according to the heading, is "God's expostulation with His people about His mercies to the Church." In chapter xliii.—which is really addressed (v. 1) to Jacob and Israel—the heading says, "God comforteth the Church." In chap. xlv. Cyrus is summoned (ver. 1—4) for the sake of Jacob and Israel to subdue the hostile nations, but the heading claims him "for the Church's sake." Chap. xlix.—one of the clearest predictions of the restoration of power and prosperity to Zion—is treated as "The ample restoration of the Church." In the next chapter, where the subject is continued, certain evils are referred to in the heading; but these, as a matter of course, are treated as "the derelictions"—not of the Church, but—"of the Jews." In chap. lx. there is a magnificent prophecy of the future occupation by restored Israel of the Land of Promise when all nations shall "come to the city of the Lord" (ver. 14); but this is metamorphosed into "the glory of the Church in the abundant access of the Gentiles." And so in the headings of the remaining chapters. Israel and Judah are repeatedly robbed of their covenant rights in order to aggrandise the Church. In short—and the remark applies to all the prophets—the judgments as a rule are handed over to Israel, while the blessings are claimed by the Church. It is quite time to put an end to all this misrepresentation and confusion.

Readers of the BANNER, we all say to most of the above, "Well spoken!" It is time, indeed, that God's Word of truth should be literally interpreted as written. The blessings promised to the House of Israel, and to that of Judah also, ought to be received as our God offers them in His most Holy Word literally, but (and here we differ from the *Rock*) we demand in the first instance that effort be made to find and to identify the House of Israel; and since *we* have found, and proclaim we have found, her, we boldly ask the *Rock*, and its friends as well, to examine our evidences, and not to take refuge in bad names, not the worst of which names are that we are "crazy, deluded" ones, men occupied in "unprofitable speculations."

THE "TIMES" ON "CONFEDERATION" IN THE SOUTH AFRICAN COLONIES

THE *Times* reverts to the subject of the necessity for immediate confederation among the loosely-joined colonies of South Africa. The editor remarked on February 13, 1879, that last year,

> Confederation was proposed with the object of establishing a kind of partnership among the colonists of South Africa, so that they could undertake the defence of common interests against the permanent dangers of native wars. But sectional jealousies and ambitions defeated this policy. To this, nevertheless, or to something like it, we must come back in one form or another when the Zulu power has been overthrown. When the colonists are compelled to recognise the obligation of self-defence, native wars in South Africa will cease, as they ceased in New Zealand when the Imperial Government abandoned the task of hunting down a few thousands of Maori outlaws in the bush.

We allude to the subject again because its importance cannot be overrated. Confederation is demanded by the God of Israel in order to constitute the South African States *a nation*. While it is delayed, the native difficulty cannot be dealt with, and will for ever grow. Confederation deferred, means perpetual wars for Great Britain to put down African risings, which the colonists united could easily deal with. Till it takes place, there will be no peace for Israel, and the income-tax will, by its incidence, tell us plainly enough that the remedy must be applied, and that forthwith.

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MANASSEH OCCUPYING HER "DESOLATIONS" AND ISRAEL HER "HERITAGES."

We take the following from the *Pall Mall Gazette*, of December 11, 1878. It aptly illustrates the way in which God has arranged that the Anglo-Saxon races shall occupy the desolations of the earth. It is Manasseh who is so engaged in the instance in question. The extract is as follows:—

"The stream of immigration Westward in the United States which has lately set in, is by all accounts constantly gathering strength. Vast multitudes of men and women are making homes in the far West. A correspondent of the *Chicago Advance* writes that during a residence of twenty years in Kansas, he has never seen anything to compare with the rush of new-comers. Long trains crowded with immigrants pass every day, carrying unceasing numbers to the 'empty continent,' where they hope to find, if not prosperity, at least means of sustenance. The immigrants are mostly people of the better class—farmers, mechanics, and the superior grade of labourers. They are people who have been 'well-to-do,' but who have suffered in the revulsions of the past, and come West to begin again. Thousands of these from all parts of the country, who have been accustomed to comforts and luxuries and refined surroundings, are going to the woods of Michigan and out on to the Western prairies. Many of them will be disappointed, and return from whence they came; but the great mass come to stay, and will become founders of new homes. There are many reasons for this increased flow Westward. One is the financial disasters which have thrown large numbers out of employ. Another is the increased facilities of travel afforded by the railroads. Emigrating to the West is no longer a dreary pilgrimage of weeks; an easy railroad journey of a few days sets the immigrant down at his destination. Moreover, he no longer waits half a generation before neighbours thicken around him; for the process of settlement is so rapid that *a nation is born in a day*, and schools, and Churches, and other institutions of civilisation spring up at once. The railroads, again, in their own interests, have scattered papers, handbooks, and maps, setting forth the attractions and capacities of these Western lands as no bureau of immigration could ever do: and last, but not least, farming has never been more prosperous in the United States than during these years of general disaster.

Our next extract is from the *Times* of Dec. 16, 1878, telling the story of the annexation of Walfisch Bay and surrounding territory in South Africa in March last (1878). We quote as follows:—

"Annexation.—Papers relating to South Africa, recently laid before Parliament, contain a proclamation, dated the 12th of March, by Staff Commander Dyer, of her Majesty's ship *Industry*, declaring that he has taken possession of Walfisch Bay and certain surrounding territory in the name of her Majesty. The coast line thus obtained for the Cape Colony, with the sanction of the Secretary of State, extends from the Orange river to the Cunene river, and this was the only territory defined in the arrangements for the cession made by Mr. Palgrave, the Special Commissioner, with the Damara chiefs, the extent inland being left for after arrangement. Commander Dyer, finding there was no fresh water at Walfisch Bay, deemed it indispensable to provide for a supply of water and good pasturage, and accordingly he extended the settlement Eastwards from thirteen to eighteen miles inland, describing and including this territory in the proclamation. He writes:—'The Union Jack was hoisted and saluted with 21 guns and a *feu de joie* in the presence of all the white people, of the Bay, and some of the neighbouring Tribes of Hottentots and Damaras. The wishes of the Governor of the Cape to give as much publicity to the proclamation as possible were carried out with every ceremony, and in accordance with the custom of the adjacent Tribes. The natives specially invited by me from a distance to witness it were entertained in honour of the occasion, and apparently were much pleased and satisfied with the annexation, which I caused to be explained to them through an interpreter.' In a letter of the 5th of July the Secretary of State, Sir Michael Hicks-Beach, approves the proceedings of Staff-Commander Dyer in annexing Walfisch Bay to the British Crown."

Taken together these are remarkable instances of the growth of the world-wide Empire of the Anglo-Saxons, the Houses of Ephraim and Manasseh, who, ere long, we believe, will be united, and, in junction with Judah, will rule the whole earth.

ANOTHER TESTIMONY TO THE GOOD DONE TO A MAN'S SOUL BY THE IDENTITY BELIEVED.

Our witness is now a Yorkshire working man, a resident in Hull. He tells us he has been finally persuaded of the truth of the new doctrine by a late number of the Banner of Israel; but that God used Mr. E. Hine's "Forty-Seven Identifications" to bring him back from rank Infidelity to the feet of Jesus a saved man. "I was taught," he says, "by a Non-conforming father the way of truth. I did not depart from this good way till I was twenty-six years of age. Then, by coming in contact with a man who did not believe in Christianity, but who admired Mr. Bradlaugh, Mrs. Besant, and was a reader of the *National Reformer*, I soon, consequently, lost my hold of my faith, and sought for a true and a great light to lighten my path, but none came. The doings of the world (so to speak) seemed to agree with unbelief. I was lost—that is, I could not find my way. I walked in darkness. My intellect became clouded. How I longed for books to enlighten me! I read the Bible again; but its apparently contradictory teaching, and what I thought its unseemly language, disgusted me. I resolved to cast the Book into the fire; but I hesitated to do that. Most marvellously, I may say providentially, there was sent then to my aid a little book, the "Forty-Seven Identifications," by Mr. Edward Hine. I read it. I may say I devoured that book. Thank God, I am what I am! not now an Atheist. No! but a believer in all things appertaining to Israel's holy God. I assure you I now take every opportunity of introducing the Banner and the whole question everywhere, and I freely distribute my own papers after I have myself read them."

Our readers will agree with us this is remarkable additional evidence of the spiritual blessing our subject has been to this new witness of its truth. He has written to us evidently under the mistaken impression that the author of the "Forty-seven Identifications" and the editor of the Banner of Israel are one and the same person. We gladly publish the letter because we rejoice at the extended usefulness of Mr. Hine's wonderful work, which, indeed, opened our own eyes; and we are glad to record and publish every true case of spiritual good to the souls of men by belief in our Identity, bringing them "from darkness into light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in the Lord Jesus Christ" (Acts xxvi. 18).

Afghanistan.—"A Woman" writes:—"The following extract from 'Maurice's Indian Antiquities,' vol. i., who in his turn quotes from the 'Ayeen Akbory' by Abul Fazil, the learned secretary of Akbar, in the 16th century, may contain some interest, as showing the importance which was attached to the possession of Cabul as early as that period:—'It (Cabul) is the gate of Hindostan towards Tartary, as Kandahar is towards Persia, and if both places be properly guarded, that extensive empire is safe from the irruption of foreigners.' Similar to this observation, which is taken from the 'Ayeen Akbory,' is a remark in the short description of Asia (p. 7), 'that according to the Indians no man can be called the ruler of India who has not taken possession of Cabul.'"—*Times*, November 15, 1878.

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Review.

A Rectification of Our Frontiers; or, the Divine Challenge Accepted. By the Rev. G. A. Rogers, M.A., Trin. Col., Camb., Vicar of Christ Church, Dover. Jas. Nisbet & Co., Berners-street, W. Price sixpence.

WE have much pleasure in drawing the attention of "all-Israelite" readers to the above capital and clever pamphlet by our friend and supporter, the Vicar of Christ Church, Dover. We hail this little work because it gives us a new and "Identity" reading of Mal. iii., and throws some striking ethnological and historical proofs of our Identity into the foreground of the argument, from which our readers will derive instruction. Chapters v. and vii., with their foot-notes, are especially valuable at the present time. The object of the little volume is to put before the House of Israel (our own nation) the duty, privilege, and need of giving to the Lord really according to our means, and on a scale which the Lord Himself demands distinctly of *us* British folk. Mr. Rogers performs his task in a clear, lucid, clever, and thoroughly masterly style, quite in the lines of the teaching of the BANNER, and we are confident that if all our friends will read this little work, they will not grudge their money or their time. We thank our rev. friend for the clear and outspoken way in which he has, in this pamphlet, proclaimed his own belief in our Identity with Lost Israel.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Permit me, as a constant reader of the BANNER, to correct your reiteration of an assertion made some time ago by Mr. Hine, that Queen Victoria reigns over representatives of every nation on the globe *except* Russia.

The Mennonites have emigrated largely from that country to this and the United States, and before venturing this letter I applied to the Minister of the Interior, who kindly procured for me the following information from the Department of Agriculture. "The first Mennonites entered Canada in 1874, to the number of 1562. They have since continued to come, and the number at present, in Manitoba, is about 8,000." The number in the United States is, I believe, about 25,000, and more are expected both there and here in the spring. A large tract of land has been granted them in the province of Manitoba, and they are generally spoken of highly as sober and desirable immigrants, as are the Icelanders, who are also pouring in.

Yours faithfully,

Montreal, January 28, 1879. A BENT OAR.

To the Editor of the "Banner of Israel."

DEAR SIR,—If the interpretation referred to at page 371 of the BANNER, No. 98, of Nov. 13, 1878, on "And the great city was divided into three parts" (Rev. xvi. 19), be correct, it can only apply to England and not to Great Britain, as the Church of England, or Episcopacy, is not the established religion of Scotland—Presbyterianism taking its rise at the Reformation in the latter, as Episcopacy did in England. If, however, it be said the Protestant religion was founded in both kingdoms at the Reformation, then the interpretation will hold good and logically apply as well to the one as to the other, because it is very peculiar, and favourable to your idea, that the Presbyterian Church of Scotland, is more strongly or plainly "divided into three parts" than is the Church of England, for she is split up into the Established, the Free, and United Presbyterian Churches; and each of these sections of the original Church are subdivided into *three* schools of thought and practice, like the Church of England—viz., Evangelical or Low Church, Broad Church or Rationalistic, and High Church or Ritualism. These sad results in both lands are the evil fruits of coming into too close contact with Popery, "the mystery of iniquity," and the Rationalism of infidel Germany. And sadder still, the really good Evangelicals are powerless from inertion, or being overpowered by majorities of those who are heterodox; so that evil progresses, and decay is visible on every hand. It is, therefore, to be feared that the mention of the "great Babylon" being visited with the wrath of God in the same reference you quote (Rev. xvi. 19) that "the great city was divided into three parts," betokens that "a house divided against itself cannot stand." And such a fall is all the more likely should evil influences be carried again into power upon the top of the rising flood of Disestablishment, or destruction of the national Churches, without the great Head of the Church arises in mercy, as it is to be fervently hoped—"When the enemy comes in as a flood, the Spirit of the Lord shall lift up a standard against him"—and saves His Church.

Yours truly,

Stirling, February 5, 1879. W. E. WEBSTER, Captain.

NOTICE.

WE draw attention to what is going on in Launceston, Tasmania, as published below, with the greatest satisfaction. The Rev. Canon B. Brownrigg is determined "to publish" the glorious truths he sees so clearly, and may God bless and prosper his efforts!

"THE STANDARD OF EPHRAIM."

Under the above title it is intended to publish a bi-monthly Serial, advocating the Identity of the British nation with the kingdom of Israel.

The Anglo-Israel question will be fully discussed, objections and queries answered, pamphlets for and against the Identity will be reviewed, and selections given from English Identity Serials.

The Serial will consist of eight pages, demy quarto, and be published on the 1st and 15th of each month. Subscription, 4s. a year, paid in advance. Editor, the Rev. Canon Brownrigg, Launceston, Tasmania.

The first number will be published (D.V.) on the 1st of January, 1879, provided the full number of subscribers is obtained before the end of the third week in this month. Country subscribers may remit their subscriptions by stamps to either the editor or to Messrs. Hudson and Hopwood, Launceston. The subscriptions will be acknowledged in the Serial.

ENGLAND THE BLEST!

(From the *Durham Advertiser*, December 6, 1878.)

"A little one shall become a thousand, and a small one a strong nation."

ENGLAND beloved! for thee we claim
A blessing in Victoria's name—
A blessing as the royal heir,
Favoured with Heaven's exalting care.

A little one thou wert and small,
A cypher on this earthly ball,
Till He whose word fulfilled must be,
Enthroned thee monarch of the sea.

A small one—till a hand Divine
Dominion gave thy sceptred line—
Thine heritage the wastes to tread,
The desolate build, the earth to spread.

Forth springing from thine island source,
"As willows from the water course,"
Preserved to multiply and root,
To blossom o'er the world with fruit.

A nation strong—established o'er
The plains of many a distant shore,
Not as a taunt, nor alien guest—
To people nations thy behest.

"The Gates of enemies" by thee
Possess'd, the Empire of the free—
Before thee kings and princes bow,
Turn to thy light, thy sway avow.

Land of mercy! land of light!
Fair deeds adorn thy regal might—
To loose the captives, and assuage
The griefs that dim life's mortal page.

England the blest! thy horn hath been
Exalted by a Power unseen,
Who destined thee the earth to store,
And harvest fruits for Zion's shore.

England the blest! look forth and see
The wonders He hath wrought for thee—
Long promised gifts have been thy dower,
Possessions, riches, fame, and power.

England the blest! thy greatness read
In covenant sealed to Israel's seed—
Thy feelings pledged, a witness light,
To keep the truth, maintain the right.

Isles of the North! exalt His praise!
His glory sound through earth's highways!
He sheltered, blest thee—and 'tis meet,
To lay thy triumphs at His feet!

Send out thy light! for "as the sun"
Thy throne before Him stands—and none
Can stay His purpose, nor His smile—
His dew upon blest England's Isle!

Durham, November 30, 1878.

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EDITED BY PHILO-ISRAEL.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, MARCH 5, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 115. Entered at Stationers' Hall.] WEDNESDAY, MARCH 12, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S GREAT AFRICAN EMPIRE.

IT has come to that! A statesman of repute, held high in honour by our rulers, and so held deservedly, has decided in his own mind that the whole of Central Africa, from Gardafui in the far North-east right down to the Cape of Storms, at the very ends of the South African Continent, is marked off and destined to form a great dominion under "the Crown of England"—such a dominion, too, as shall be greater and more progressive than either Australia or America! What will Mr. Gladstone say to this? How he will reject with horror even the very idea of such a future prospect for his country! Yet, being Israel, we know that God has destined her for even a grander position than that of the owner of such a "dominion" as Africa would make from Gardafui to the Cape of Good Hope! Hers is to be "the kingdom, and dominion, and the GREATNESS of the kingdom under the whole heaven, as the people of the saints of the Most High" (Dan. vii. 27).

Why, then, should we wonder because Sir Bartle Frere, more far-seeing than his fellows, looks out upon the immense Continent where his lot is at present cast as an honoured pro-consul of his Queen, and claims the land in the name of God for his countrymen as their destined heritage? Yet so it is! Let our readers judge for themselves, and, reading what appeared in the *Pall Mall Gazette* of the 17th December, 1878, let them thank God that our Identity with Israel is testified by the blind witnessing of such facts as Sir Bartle sees to be likely soon to come to pass. His forecast relates to no trifling matter. It will be no "fortuitous coincidence!" The creation of a "dominion" in connection with our Crown, which shall be coterminous with the whole of Central and Southern Africa when it takes place, will be a "sign" to the world at large which no man can fail to note and lay to heart to prove we are verily God's people Israel—"His dominion!"—the possessors of the whole earth! The extract from the *Pall Mall Gazette* to which we desire to draw attention is as follows:—

In a letter to a friend, dated Pietermaritzburg, Natal, November 4, 1878, Sir Bartle Frere writes:—"There can be no doubt that there is a great Empire in the future between the Cape of Storms and Gardafui. . . . I wish you could have come on here and seen what part the Southern provinces of such an Empire promise to play hereafter. It is not easy to make a great fortune here in a few years, as in Australia or America; but a bare subsistence is so easily got, and one so comfortable, that the less ambitious are soon content, and cease to work energetically. Hence the danger of a large proportion of the white population falling into a state of easy-going lotus-eating epicureanism. But the Northern races thrive here as well as the Kaffirs, who are quite the finest race physically on this East Coast of Africa. But they require ruling; an Arab conquest would be a great help, and, still better, a Scotch immigration. But even now there are, I hope, the elements of a great dominion which, under the Crown of England, may be greater and more progressive than either Australia or America. We have here many things that are wanting there. The Dutch are naturally Conservatives; the natives may become an excellent labour class, and there is little of the rowdy or Communist element. There are plenty of good public men, quite equal to all the requirements of self-government. The unsettled native questions, the vast distances, the scattered population, and the local prejudices are the obstacles to progress; and if I have done something to remove them I shall not regret my dreary seven months in barracks at King William's Town last year, or my equally unexpected detention here this year."

Our readers will doubtless note with satisfaction Sir Bartle Frere's confident prediction. Even now, when war has not ceased, and the Zulus, lately so restless, have inflicted a grievous injury against our too slender forces on the frontier, he looks forward to the time when a great dominion under the Crown of Britain shall be added to Israel's heritages, and a giant Empire be born to be one of Israel's company of nations, in loving union and concord with "the Great Mother in the Isles of the West"—the central link of the already "mighty federation of States, the greatest the world has ever seen."

The present, no doubt, is a period of great suspense and severe crisis in the South African States subject to our Crown. The confederation of the scattered colonies which make up the present South African pro-consulate of Sir Bartle Frere has not yet taken place, and till it does we see no prospect of any lasting peace for that land. We are at present no longer at war with the Kaffirs, but another trouble with Cetywayo, the Zulu chief, has broken out, and such, we opine, will continue to be the case till the colonies, having resolved to follow the only course possible to them—namely, to confederate, the (at present)

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loosely-joined settlements—will be born in a day, and, becoming a "nation," will, under Israel's rule, develop into one of the nation colonies of our race, as God intends and has promised they shall all become in His good time.

The nature of the trouble, then likely to befall us with Cetywayo was so graphically stated in the extract from the *Pall Mall Gazette*, that we reprint it for the benefit of our readers who have not seen it before, and who have as yet failed to appreciate the exact connection between "Israel-obedient" and Israel's company of nations living in peace with one another. Our extract is as follows:—

Sir Michael Hicks-Beach's answer to Mr. Courtney's question in the House of Commons last night shows that an ultimatum has in effect been sent to Cetywayo. That the demand to the Zulu chief to "summon his counsellors and send proper persons to receive the award about the disputed territory"—territory which certainly does not belong to Cetywayo—"and further communication regarding our future relations," may lead to a peaceful settlement is quite possible. But it is impossible not to be struck with the similarity between this message to Cetywayo and that sent by Lord Lytton to Shere Ali. Cetywayo has been played with much in the same way as the Afghan ruler, and the result is that he has acquired an overweening impression of his own power and importance. It is therefore far from improbable that he will treat Sir Bartle Frere's despatch with contempt. In that case immediate hostilities are unavoidable. We have been brought to our present position by the persistent confidence expressed by our most trusted agents in both Cetywayo and his subordinate Secocoeni; and we foolishly allowed both to acquire arms to an extent far in excess of any peaceful needs. Now we find that a very grave miscalculation has been made; and we fear it is too much to expect that a savage ruler, who has no idea of our real power, will give way at the first summons. To leave him time, however, to do what he pleases on the frontier, without any power of making reprisals as a favourable opportunity might offer, would be the height of folly. Dangerous as the position may seem, therefore, it is impossible to regret that Sir Bartle Frere has decided to bring matters to a crisis.

That war is the result of the late complications we now know to our terrible cost; but God is overruling all events for His people Israel, and we are satisfied that the unsettled state of matters at the Cape will (so we believe) pass away as soon as the colonists, by obedience to the Lord's will in the matter of confederation, shall bring down His blessing on their land, and enable them by their united strength to present a bold front to their native enemies, and make Kaffir and Zulu wars as impossible at the Cape as Maori wars are out of date and things of the past in New Zealand.

We say, therefore, again to our countrymen what God means us, even in this dark hour of humiliation, trial, and disaster, to remember: that He is our God and we His people; that He has us by our right hand, holding us by the right hand of His righteousness; and knowing that, we can, though sorrowing and trembling, yea, through blinding tears, look up in His loving face, and believe Him when He says to us even now: "Fear not . . . . Fear not . . . . I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli. 13, 14; liv. 9).

February 12, 1879.

ISRAEL'S IDENTIFICATION ASSOCIATION, BRISTOL AND CLIFTON.

SINCE the formation of this association, on the 6th April, 1875, £94 odd have been expended by it in the publication and dissemination of Identity truth. There have been circulated over 60,000 leaflets, 500 pamphlets, 2,100 BANNERS, 110 copies of the children's "History of Israel," and these have found their way to many distant and different parts of the world.

Besides this, the association has held public meetings once a month at least, since its organisation, and these meetings have been well attended.

The balance in hand on January 1st, 1879, was £4 19s. 6½d.

N.B.—There is a good library of Identity literature in connection with the association in Bristol.

FROM ASSYRIA TO BRITAIN.

A BIRD'S-EYE VIEW OF HEBREW HISTORY.

BY WILLIAM BURNETT COATES, HOME OFFICE, C.D.

(*Concluded from page* 97).

PART III.

IT may be thought, possibly asserted, that the Cimmerians—from their Palestine cradle to their *prophetic graves*—were so mixed up with the Scythians and other Asiatic races, for some two thousand and odd years, as to render recognition of the promise-marked race, even if they were Abraham's seed, an impossibility, and to fix the finger of history upon the doubt so as to impart to it the semblance of truth. Doubts may arise, but there seems no foundation firm enough to rest them on; no history to hint, much less to proclaim, that the restless Nomad Hebrews were linked in any way, save in idolatry, to other nations. On the contrary, sword in hand and a rugged road before them, like the divisions of an army on different routes—whether there was unity of plans, systematically arranged, or not; or whether or not they were guided by mere impulsive instinct, as are the feathered creatures that seek a genial clime—they seemed, when they would strike the tent and go, to move towards a common point. If this be so, we may fairly conclude it was the guiding eye that watches over Israel without slumbering, that led them on.

In his "Physical Geography of the Sea," at p. 36, &c., the late Captain *Maury*, of the U. S. Navy, affords what I conceive to be a beautiful illustration of Israel's passage through the lands of many people, without intermingling with them *racially*. He there tells us the Gulf Stream first poured from the Carribean Sea into the Gulf of Mexico, continues its course through the vast Atlantic to the British Isles without mingling with its waters; that the immense volumed stream cuts a channel for itself towards its British destination; and when it crosses the 40° of North latitude spreads itself over the surrounding waters, to diffuse a summer heat on the shores of our Northern regions, ere it bifurcates upon the British Isles, when one arm flows to the Spitzbergen Polar basin, the other into the Bay of Biscay.

Here, then, is a mighty power manifested by the sovereign hand that "led Israel as a flock" through the wilderness. For 3,000 miles He directs the warm waters of the Mexican Gulf on a mission of mercy and love, to mitigate the regions of winter that must otherwise bind us in manacles of intense frosts; whilst He so constitutes it as to forbid its commingling with the colder and less salt waters through which it forces its way, at a speed of four knots an hour, to diffuse its genial heat on Europe's frigid shores.

Could not the same Almighty power have directed the continuous stream of His people through the surging and opposing waves of various peoples, as they passed through them from Assyria to the North-west Isles of Europe; there to bifurcate as bifurcates the Gulf Stream—one portion of the people to find its goal in Britain, the other its home in "*the Isle of Destiny?*"

Mark, too, this Gulf Stream, upon crossing the 40° of North latitude, spreads over the surface of the colder waters before its bifurcation. To do this it must rise above the colder and less salt water above it, in order to command the surface. Just so the disguised Hebrew Tribes, when they cut their way out of Assyrian Media, rushed through Asia Minor, and, when across the Nor-east bounds of Europe, spread themselves over its surface, until a large portion of it was known as "Celtica."

As the Gulf waters expand, the benign influence of their heat is felt; so we find now the influences of our British-Hebrews, *nèe Celts, Khumri, and Gael*, like the reviving warmth of the Gulf Stream, diffusing themselves over many lands to bring spiritual and moral warmth to their inhabitants.

Blest above all other people, and blessing above all others,

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as still flows the God-given Gulf Stream to exert its influence upon many climes, clothing our Isles with verdure, so the sons of our land stream forth to the uttermost parts of the earth, to bear the "glad tidings" committed most largely to their charge; so their presence soon corrects the tainted atmosphere of earthy-breathing; and so their moral influence prevails, until the heretofore arid wilderness of the human mind and thought begins to blossom, and bud, and bear new fruit: just as a tree upon which a different shoot has been grafted bears new fruit.

We are further told by Captain Maury—p. 29—that "the quantity of heat daily carried off by the Gulf Stream from its parent regions, and discharged over the Atlantic, is sufficient to raise mountains of iron from *zero* to the melting point, and to keep in flow from them a molten stream of metal greater in volume than the waters daily discharged from the Mississippi River!" We know not what the effect of "sowing beside all waters" may have been, or whether the moral warmth of Christian love, daily diffused by British Israel over earth's hardened face, is sufficiently hot to raise the temperature of cold and rigid ungodliness from the *zero* of unbelief to the heart's melting point; or to soften heathen idolatry, in its petrified state, until rivers of living waters flow, like a spiritual Mississippi, from the grace-dissolved hearts of those who constitute the world's mountains of wickedness; from whence hitherto upas-bed influences only went forth to destroy.

However, we do know that *our* Israel is not unmindful of the duty devolved upon it through the promises made to the fathers, and that exertive energy finds many a sphere for the love-laden missionary and the hardy pioneer.

Continually flows the Gulf Stream on its destined mission; continually issue "the living waters" our God has set within these Islands, as in an inexhaustible fountain, to bear their genial streams to many lands; there to overflow them, as with wine and milk, for soul-sustenance, "without money and without price." Freely we have received, freely we give; and joyfully we speed the "glad tidings of great joy" given to us for the behoof of those "who sit in the valley of the shadow of death."

Good news for *Beni-Israel* is a world-wide joy; for in this seed shall all its nations be blest. Israel's promise-gifts are *all* people's blessing. "Come with us and we will do thee good" is the spirit of Israel's advance. It breathes in his approach; it lives in his intercourse; and it is the soul of the civilising power he wields. It is not "of the earth earthy;" it is the offspring of the Divine Spirit, who works in him to will and to do of *His* good pleasure. It is the influence *He* imparts, honouring us by making us co-workers with *Himself*.

Hence He has given to Israel the Gates of his enemies; who are also "the Great King's" enemies, according to the promises; because we are permitted to be one with Him in God; and to enjoy such fruits in possessions, power, wealth, and honour as no other people or Empire ever enjoyed.

We know that "righteousness exalteth a nation," and that wickedness will destroy any people, as it brought destruction on the world before the flood, and afterwards upon "the cities of the plain," and upon successive Empires. We cannot boast of spotlessness; we are not much better than they were, although our Israel bears a different name; yet it has pleased our God to cherish us, and to make us to be in large measure "the salt of the earth;" not for our righteousness, but for the Father's sake—for His promises' sake, which He has been fulfilling to us, since, at our ever-memorable and glorious Reformation, we burst the bonds of idolatry that bound us to a counterfeit Christianity—a spurious admixture of truth and fable, of men and myths—and declared ourselves to be joined to the Lord in the new covenant, the covenant of "Grace and truth that came by Jesus Christ."

So far developed in His own good time as His people, we are under the "*new name*" that the mouth of the Lord did name; and since then, still more developed year by year, and now more rapidly—day by day; yea, it may be said, "hour by hour;" and so quickly does event after event occur, to ripen—may we say?—the outcome of our latter times, that the observer who takes the "Word of God" and His promises to His people for his standpoint, cannot but see the suggestive alternating phases as they arise, to place in position their attendant circumstances, preparative to the grand *denouement* of Israel's revelation to, it may be, the astounded world.

That the time is quickly approaching the events alluded to leave little doubt on the minds of the students of prophecy; but of the day and hour it is not for man to predicate. "The things that are revealed belong to us and to our children," and only these will bear the touch of human hand. However, we may, without presumption, reverentially study the "signs of the times," and compare them with the prophetic revelations the Lord has given to us for our learning and comfort. I venture to assert here that no unbiassed Christian can read the promises made by Him who sware to their future fulfilment, when He gave them to Abraham, and the successive promises given to Isaac and Jacob, unconditionally—distinguished from those afterwards conditionally enunciated by Moses—and who compares their details with the position, power, wealth, religion, possessions, enemies' gates, a company of nations, and other remarkable Identifications, only applicable to the British Empire, but must be constrained, in his search after the Lost Tribes, with his eye on it, to cry "*Eureka, Eureka!*"

In the *Great Old Book* a God-chosen people are set forth as the possessors of promises to be developed in after ages. Look at those promises, assuredly fulfilled and fulfilling somewhere; yet where are the recipients? Lost in a perfect ocean of heathenism! Dead, as foretold. "*Resurgam*" has been written when they entered the tomb of oblivion, without a trace of their Hebrew descent above them! Where are they? Read the book of Britain, and the dealings of God with her, as just alluded to, and as face answers to face in a glass, so will the features discovered in British history answer to the features of the promises recorded in God's Holy Book. Therefore, again we may conclude that, as God would not cast the children's bread unto dogs, so He would not rend His oath-confirmed promises from the people He foreknew, and lavish them upon *mere* Celtic Gentiles, uncovenanted and aliens from the commonwealth of His chosen inheritance.

I cannot, in the space of a short paper, enter into a *résumé* of the promises, so well and so frequently expounded by writers who have preceded me, and their evident fulfilment to the British people; but I would earnestly counsel the interested inquirer in this great and grand field of Biblical and historical eminence to procure and read the books and periodical information now continually appearing on this subject, in which will be found a marvellous fund of research and of pleasant instruction.

"OUR EARLIEST ANCESTORS."

LECTURE AT STALEYBRIDGE MECHANICS' INSTITUTE.

BY J. THOMSON.

(*Concluded from page* 98.)

PART II.

THE second lecture of the present series was delivered on Thursday evening at the Staleybridge Mechanics' Institution, by Professor W. Boyd Dawkins, of Owen's College, Manchester.

The subject was, "Our Earliest Ancestors." The lecture was illustrated with numerous diagrams. The chair was occupied by Dr. Hopwood, who introduced Professor Dawkins.

The Lecturer said he did not intend to go into the question of the antiquity of man, but into a general consideration relating to the earliest races of men represented in this country at the present time. In the present day, as could be seen even

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from the newspapers, the claims of races were coming more to the front. As an instance, they might look to Russia. The idea she had advanced within the past few years was that all who belonged to her in blood--the Slavs—were to be united under one rule, which was to be the rule of Russia. It was the same with other nations. And coming nearer home, that sort of idea had been put forward that the English race was a race one and indestructible. Under these circumstances he would put before them in broad outline the race which had occupied this country, and which was represented in the country at the present time. There were two distinct peoples living in this country. On the one hand, there was the Anglo-Saxon race, which arrived in this country in comparatively modern times. The Angles and Saxons began to arrive about the middle of the fourth century; but at the beginning of the seventh century they found the limits of England were represented by the Eastern half of Scotland and England. They came from the Continent, because Great Britain was a better land than their own. They followed the best centres of industry; and so he thought that if the industry declined now, and centred in lands still further West, the people would follow it. He mentioned this by way of parenthesis, because it was important to bear in mind that Englishmen were not called after England, but that was the name of the place called after Englishmen. The English people were like the snail which carried its habitation on its back, and were not named after the country where they were found. There were two distinct sets of Britons in this country. One was represented by a large stoutly-built race of people, possessed of blue eyes, fair hair, and of a skin which might be termed blonde. These were the CELTS. The other was a small black-haired people, and different altogether from the men who were ordinarily called Irish, Welsh, and Highland Scotch. He wished to call their special attention to that small dark element in the British population. Immediately before the time the Romans conquered this country its civilisation was comparatively high. There was a very elaborate form of government, a very elaborate system of domestic manners and customs, and also a civilisation which was essentially typified and exemplified by the use and the knowledge of iron. But long before that civilisation existed, there was a long period of civilisation known as the age of bronze; and long prior to that again there was the civilisation known as the polished stone age in which the people had no knowledge of any metal except perhaps gold, but they made all their instruments and implements of stone. It was of this last age that he intended to speak.

Many depressions in the ground could be seen in this country, and when these were opened out, they were found to be pit habitations, in and around which they found ample proofs of the character of the people who inhabited them. They found the remains of the animals they lived upon, such as the short-horned ox, the horned sheep, the goat, and the horse. It might be noted in passing that the horse was regularly used for food in this country up till the ninth century. They also found the remains of various breeds of pigs, and of a large breed of dogs. Many of their flint weapons, and knives, axes, and saws had been found. These people also engaged in the art of pottery; and they had also corn, as was proved by the discovery of many hand-mill stones for the grinding of corn. They had also tailors and dressmakers, as was proved by the various bone needles, and other articles showed that they were acquainted with the art of spinning and weaving. They were also given to personal adornment with shells, necklaces, ear-rings, &c., and they were also in the habit of painting their faces—a habit which was not altogether extinct at the present day—but at that time they did not use rouge, but a very inferior material, which they knew by the name of red raddle. The people had warlike proclivities, and used spears, axes, arrows, and the sling; and their fortified camps, such as that at Cissbury, in the South of England, showed that they had great military skill. The position of these camps in various parts of the country showed that the whole people lived in tribes, and lived in a state of continual raiding and warfare. At that time they had no newspapers, no amusements, nor anything to engage the attention of the people, and they were obliged to find excitement in some way. In fact, he believed that if we at the present day had not our reading and amusements we should take to fighting and stealing exactly in the same way as these people in the olden time. The social condition of the people of that time could most accurately be described by the old nursery rhyme—

> "Taffy was a Welshman, Taffy was a thief,
> Taffy came to my house and stole a piece of beef.
> I went to Taffy's house, Taffy was not at home,
> Taffy came to my house, and stole a marrow bone."

The lecturer next described the burial places of this ancient people, showing that they had what might be called family vaults in stone chambers. He then said they found that the continent of Europe passed through the same state of civilisation, from Scandinavia in the North, to Greece in the South, and as far West as the regions of Gibraltar. In Switzerland they constructed lake dwellings—built on piles near to the shore. The question then came, who were the people who introduced this civilisation into Britain and on the Continent? The examination of a large number of skulls and skeletons found in Wales first of all, and in other places afterwards, had resulted in this important conclusion—first of all that the people were small in size—5ft. 4in. in height, possessed of very well-developed heads, and all of them long from front to back. They also possessed very oval faces, without prominent cheek-bones, and the lower part of the face well back as compared with the prominent foreheads. It had been demonstrated that the representatives of this people now living were known by the name of the Basques, or as he preferred to call them, the Iberian people, found in the Western Pyrenees. They were driven out of the vast territory they occupied by the Celtic invasion—the Celts being tall, had light blue eyes and light hair, and who had this characteristic of round skulls, with the lower part of the face struggling to get in advance of their foreheads. There was complete evidence that the Celtic invasion in France took place during the polished stone age, and when the knowledge of bronze was being introduced. When this country was conquered by the Romans, and when Agricola was invading Wales, he wrote to his friend Tacitus, mentioning the small dark people having all the characteristics of the Iberians. They had been driven by the Celts to the most Northern parts of Scotland, the South-west of Ireland, and to the Welsh retreats; and even now on a market day in St. Asaph or Denbigh this distinct race of people could easily be detected, as well as in many other parts of the country. This was the race to which we owed the foundation of that civilization which we now possessed, who introduced our domestic cattle, the arts of agriculture and gardening, spinning and mining, and a great many other things which were directly traceable to this small dark people who formerly possessed the whole of that area of Britain and the Continent, and who were still represented among us.

Mr. J. F. Cheetham, in moving a vote of thanks to the lecturer, asked if he could give them any idea as to the time or period in history of the stone and bronze ages.

The Rev. R. G. Bulkeley seconded the resolution, and remarked that though he was not descended from the small dark race, but was a Welshman of Celtic origin, he took great interest in that question. He had been in every county in England; and in the Fen lands of Cambridge, where he had spent a good deal of his life, he had observed a number of those little dark people, and no doubt when they were driven out of other parts of England, the Fens in those times were almost unapproachable, except to those who knew them well.

The resolution having been put and carried,

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Professor Dawkins thanked them, and said that in reply to the question put by his friend Mr. Cheetham, he feared he was unable to answer it; and he should adopt the simple one, and say that he did not know. The evidence brought forward as to the time that had elapsed in the stone and bronze ages was worthless, and they could not be summed up in any term of years, though the civilisation of Egypt was in full swing in all probability when the bronze age was in progress on the borders of the Mediterranean. But he need hardly tell them that this question of age was absolutely impossible to settle outside the limits of written records. As to the Fen lands he should not be surprised to find some of those small dark people in Cambridgeshire, since the Fens would offer the same refuge to them as they did at the time of the Norman conquest.

IS THE BRITISH NATION DESCENDED FROM THE LOST TEN TRIBES?

AN AFFIRMATIVE NOTE, BY P. J. HOLDSWORTH.

Reprinted (by request) from "Social Reformer," of Nov. 16th, 1878.

(*Continued from page* 99.)

PART II.

So much, then, is undeniably clear. The Hebrew kingdoms, once separated, had diverse histories. The career of one is traceable from the time of Moses, down to the nineteenth century. The career of the other closed, 2600 years ago, in Media. We shall now see how the Anglo-Israel theory starts from these plain, precise, incontestible, historical facts.

Sharon Turner, and a host of able historians, proceeding entirely on ethnic and secular principles, and writing years before this matter was mooted, assert positively that the birthplace of the great Anglo-Saxon Tribes was Media. Precisely, therefore, from that place in Asia to which, twenty-six centuries ago, a vast, restless, vigorous, indomitable people were deported, the Anglo-Saxon and its kindred races, some centuries later, *came*. Israel's grave was, in point of fact, the birthplace of the most resolute, energetic, and invincible of modern nations—the British.

And what does the name Saxons signify? This theory affirms that the term is simply "Isaac's sons,"—with the prefix eliminated; and claims that the title is manifestly a fulfilment of the Biblical statement:—"In Isaac shall thy seed be called." This, however I remark parenthetically.

That the Saxons moved Westward from their original seat is undeniable. No one doubts the fact. Their appearance in Western Europe proves that they shared in that immense Asiatic migration termed by Rask, the Sarmatic invasion. And that a large contingent of the Ten Tribes also moved Westward is equally certain. They had, doubtless, become gradually heathenised in their place of exile. For it was the recognised habit of Assyrian conquerors to impose upon subjugated races the dominant religion—a practice which, centuries after, was seen again in full vigour among the Mahommedans.

Now, in Esdras II., written according to Lucke and others about B.C. 44, occurs that well-known passage which circumstantially narrates the Westward movements of the captive Tribes, or a large contingent from them. Their pilgrimage, according to the writer of this book, occupied a year and a half, and terminated in a region called Ar-Sareth.

Have we, therefore, any secular hint of such a journey or such a place? Ample evidence is available on both points.

Let us analyse the statement of Esdras. The wanderers, migrating West, resolved to reach a land "where never man dwelt." In their journey they would, therefore, naturally take the unfrequented and unpopulous route to the North of the Caucasus, as the only other available way skirted the Southern shores of the Black Sea, and was peopled by turbulent tribes. And here the Identification is complete, for ancient Israelitish tombs abound along the Caucasus route. *Rule*, in his "Oriental Records," remarks, "Within the regions indicated as those of the Assyrian Captivity, under Tiglath Pileser II. or Sargon, or known by subsequent history, to have been occupied by Israelites in dispersion, are the Crimea and Tartary. In the Crimea there is perhaps the largest Necropolis the Hebrews possess in the whole world." And it contains graves of great antiquity, dating, in many cases, from the commencement of the Christian era.

But Esdras also tells us that they settled in Ar-Sareth. Now Ar-Sareth, like Ar-Moab, is a compound term. It means the "city of Sareth." And, by tracing the course of the emigrants, and allowing for the time specified, it is rather remarkable that we meet in Moldavia with the river Sereth, upon the banks of which is situated the "city of Sereth." A glance at the modern map of European Turkey proves this. The region indicated by Esdras retains its name to this day.

"Here," says Esdras, "they dwelt." Now what secular fact have we to correspond with his statement?

Simply this. Classic historians, speaking of a century or two before the Christian era, report that the Moldavian and Wallachian regions alluded to, were occupied by a brave race termed Getae or Deci. The former was the Greek, the latter the Roman name. This almost untameable nation, which gave the Romans prodigious trouble, was composed of various tribes. Its laws were said to have been imposed by one Zalmoxes, its earliest legislator. Now, analyse the names, and what do we find? *Deci* is evidently from the same root as the Latin *decem*, and Greek *deka*, signifying *ten*. And the names Zalmoxes is simply Za-el-Moxes—the God of Moses. In other words, this was a ten-tribed contingent, worshipping an ancient deified legislator under the name of the "God of Moses." Thus far the Deci or Getae, who, moving still further West, and splitting into sections, became the progenitors of those Low-Dutch branches of the Gothic or Teutonic family which were afterwards better known by their own names of Saxons, Angles, Danes, Jutes, and Normans.

Does the theory of "fortuitous coincidences" account for the perfect manner in which these facts fit one into the other?

I should, perhaps, at this juncture, anticipate an objection which may be raised upon the basis of the composite character of the British race.

I have already alluded to the fact of the Saxon, Norman, and Dane being different branches of one primitive stock. On this point there is positively *no* controversy. But, in order that I may show how fortified my position is, let me quote Thierry and Pritchard. The former ("History of the Norman Conquest"—book ii.) says:—"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, or from the coast of Norway. They descended from the same primitive race as the Anglo-Saxons." And the erudite Pritchard, in the third volume of his great work, testifies to the same effect.

But, perhaps, the further assertion may be made that there is Kymric or Welsh blood in the modern Briton. To this I reply that the Kymri are also Israelitish. Rawlinson—than whom no authority is greater—identifies the Kymri of Wales with the Kymbri of the Romans; and these latter are acknowledged by all scholars to be identical with the Kimmerians of the *Palus Mœotis*, or modern Sea of Azof, referred to by Homer, Herodotus, and others. Migrating Westward—the Kymri moved by way of the Cimmerian Bosphorus and Sea of Azof; and it was here that the classic writers first remarked the race.

Now, what is this name "Kymri?"

Within the last few years, certain cuneiform inscriptions which had long baffled the scholarship of the world, have yielded to the labours of men like Sayce, George Smith, Hincks, Rawlinson, and Talbot. The results of such Assyriological research materially elucidate this interesting subject. Dr. Hincks, for example, has quite recently deciphered the characters upon the

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Black Basalt obelisk which was discovered at Nineveh by Layard. The inscription dates back to the ninth century B.C., and Hincks proves positively that the racial title Kymri or Khumree describes the land of Samaria or kingdom of Israel. Jehu, King of Israel, becomes, on the Assyrian obelisk, "Yahua-abil-Khumree."

Here, then, is the origin of the term "Kymri;" and, by the help of the classic historians, this migrating body of Israelites can be traced from the Assyrian kingdom to the extreme West of Europe, where they gave their name to the *Kymbric* Chersonese, modernly called Jutland. In B.C. 101, the Romans, under Marius, almost exterminated them, and the survivors crossed over to England. The modern Welsh, who call themselves Kymri, are the descendants of this race.

Before leaving this subject it is, perhaps, worth noting that, so late as the sixth century A.D., the learned language of the Welsh Bards was Hebrew, just as the Roman clergy use Latin, and the lettered Hindoos, Sanscrit. For *Taliesin*, the illustrious Druidical bard, declares in his poem,—*Angar Cyryndawd*, —"My lore has been declared in Hebrew, in the Hebraic tongue" (*vide Davies' Mythology of the British Druids, page* 573). Are these facts merely "fortuitous coincidences?"

(*To be continued.*)

"LO, THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS."—NUMBERS XXIII. 9.

(*Concluded from page* 95.)

PART II.

WE have now to inquire in what sense we are to understand Balaam's prophetic words, and how we are to discover a people belonging to this world, busily connected with all the nations round them, as Twelve-Tribed Israel of old, and the Jews of today also are, and yet "dwelling alone," "not reckoned among the nations."

We observe in the first place that God's Word itself supplies the right meaning: "To the law and to the testimony." In Lev. xx. 24, 26, we have the clue. Israel was "a people of separation to the Lord from other people;" they were to be "holy," or set apart to Him; "for He is holy." Therefore, to exhibit that principle, He severed the Twelve Tribes from other people, "that they should be His." To the same effect are the following descriptions of Israel: "Ye shall be a peculiar treasure to Me above all people; a kingdom of priests, an holy nation" (Exod. xix. 5, 6). "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people to Himself above all people that are on the face of the earth" (Deut. vii. 6). "Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever; and Thou, Lord, art become their God" (2 Sam. vii. 24). "For Thou didst separate them (Israel) from among all the people of the earth to be Thine inheritance" (1 Kings viii. 51, 53). "Thy people Israel didst Thou make Thine own people for ever, and Thou, Lord, becamest their God" (1 Chron. xvii. 22). It is evident, then, that the fact that Israel is a people of separation to God's favour in a pre-eminent degree, is the sense in which Balaam saw they "dwelt alone" among the nations. And surely this selection was enough so to constitute them a people *sui generis*—a people pre-eminent always among the other nations, "dwelling alone" in privilege, "alone" in God's favour, "alone" in blessing.

Further, we find by reference to the Hebrew text of Numbers xxiii. 9, our present subject, that our view is fully borne out. What does the Rev. Herbert Marriott, at p. 423, vol. ii. of the BANNER OF ISRAEL, tell us is the exact true rendering of the passage? He says it is as follows: "Lo, a people to separation. It shall colonise. And in the Gentiles it shall not be reckoned (or reckon itself) as an equal." Here, he says, verbal Hebrew criticism demands that the Hebrews shall be the superior, and the Gentiles the inferior, race. Our opponents' arguments thus fall to the ground. The position of Israel is "alone" among the nations, because it is a position of separation from them, conferred not by territorial position, not by political greatness, not by any earthly qualification whatever, but simply and solely because they have been blessed of their God who selected them to be His people, and because He has gifted them during all time with the blessings, in embryo in ancient days, in full fruition now, granting them all the blessings grandly enumerated in Gen. xxii. 17, 18, and in many another passage of God's Word with which our readers are quite familiar.

In regard to the clause which declares Israel shall not be "reckoned" among the nations of the Gentiles, the Hebrew verb *Ghah-sheb* is found in this place, it is observed by one competent to speak, only in a reflexive form, and the passage should be read, "Israel shall not reckon itself as on an equality with, or among, the nations." This sense of superiority was felt by the Tribes when they were in Palestine, and God's Word says it shall be always the characteristic of Israel while under blessing. It cannot refer to Judah or the Jews, now under curse, because they do not, and *cannot*, reckon themselves as "separated for good" by God's blessings from the Gentiles. They are in, among, the Gentiles everywhere as "a byword and a hissing," depressed, down-trodden, and an inferior people.

Such, then, being the true meaning and application of the passage, let us see if the British answer to the prediction. Is this nation one pre-eminently set apart by the Lord Himself as a people of separation; a colonising race; and one which reckons itself as not on a par, but far above the Gentile nations around? We certainly answer in all respects to this description. "It is a matter of notoriety and observation from many standpoints, that we British occupy a position of ISOLATION with reference to the Gentile nations of Europe. In the first place, we are islanders geographically, cut off by the sea from the continentals. This fact has rendered us, no doubt, to a great extent, a separated, peculiar, isolated race. In many continental cities, in their English quarters, the British "dwell alone," as we all know. In the matter of language it is the same. Severed from the European nations, the bulk of our people refuse to learn the vernaculars of their neighbours, and proverbially disdain to acquire them. If they try to speak them, they fail, as a rule, most disastrously. Our Protestantism —so different from that of our (ostensibly) nearest of kin, the German races—is another barrier, and constitutes us a "people of separation."

Ours is a faith founded on spiritual religion, which appears, doubtless, to a politically protesting nation, as strange and unaccountable. It serves to "sever" us materially from the Teutonic, while Latin nations cannot disguise their wonder and contempt at the religious habits and Sabbath keeping, church-going ways to which a respectable minority of our people certainly do incline. The *hauteur* of the English character, its coldness, reserve, and distance, act always as repellants to continental visitors who come to see us in our island home, and most of them, we know, return to their fatherlands with strange and wondrous tales of the inexplicable, uncouth, cold, frigid, John-Bullism of our national temperament, which they can neither understand nor afford to treat with contemptuous indifference.

Our national customs, habits, amusements, tastes, prejudices —all these are enigmas to the continentals as a mass, and serve each, to a certain extent, to strengthen the impression that we British are a wonderful, incomprehensible nation, wholly diverse from the continental mould—"a people," in fact, "of separation," because we are "the Israel of God."

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Then, again, do the British reckon themselves as on a *par* with the Gentiles surrounding them? Is it not a fact that we have always despised the French as combatants, and even now reckon with confidence that, as in times past so now, an Englishman or Briton is more than a match for any man against whom he may be pitted, the wide world over? Putting another sense on the words (we do not say it is the correct one), we would remark that Balaam declared the time would come when Israel as a nation would not be "reckoned up," or "reckon itself" among the nations. That time is now. Judah or the Jews are not a nation, and cannot so be reckoned. And as to the "Lo-ammi Israelites," they are not now known by the name, or reckoned up among the nations *as Israelites*, but by "another name," even by the name of the British.

Finally, in what other respects are we British especially a "people of separation to the Lord," and thus "dwell alone" as compared with our Gentile neighbours? We reply that—

(1) We are blessed with abnormal fecundity; (2) with boundless wealth; (3) with "a place of our own" where foot of foreign foe can never come, as God is true; (4) with "the Gate of our enemies;" (5) with home Gates ever free; (6) with a magnificent colonial Empire composed of a company of nations always at peace with us; (7) with a heathen Empire of universal extent and grandeur; (8) with the love of Sabbath observance; (9) with a national wish to honour the holy Decalogue; (10) with the evangelising spirit which would carry the Gospel "to ALL the families of the earth;" (11) with the promised "new covenant" and national outpouring of the Holy Spirit; and, lastly, with the prospect of immediate peace when all the people of the "earth" outside the Empire of Israel are plunged in war.

Verily the British in all this are, indeed, "a people of separation," so constituted by their God; they "dwell alone," and reckon not themselves among the nations. Brethren, for all this we call on you all as God's people Israel, saying, "Praise YE the Lord!" "Publish YE" the glad tidings that Israel is found; and while ye publish and while ye praise, forget not also to pray, saying, "O Lord Jehovah! save Thy people, the remnant of Israel!" (Jer. xxxi. 7).

"MANASSEH" ON THE CHIEF OF NATIONS, AND THE MISTRESS OF THE SEAS.

OUR friend Sir Walter Elliot, K.C.S.I., has kindly forwarded us the *Hawick Advertiser* for the 18th of January, 1879, from which we take the following most remarkable article on "England the Triumphant," published in the *Merrimac Journal*, at Amesbury, Massachusetts, U.S. We have seldom read a more striking confirmation of all our views regarding our Israelite origin from any source, and, as blind testimony, it is perfect. So exact is it that we feel our readers will say the sentiments are, nay, the very words, those of Philo-Israel! Yet it is the composition of an American; and Manasseh sees at last that Ephraim is greater than he! We thank God for this glorious admission: and we know that if Ephraim be the greater, there is no nation worthy to take the second place in comparison with the mother of the nations but the giant brother in the far West, Manasseh of the States! Let the reader well note all this writer admits. He says that Great Britain is—

1. Mistress of Southern Asia, ruler over the realms of ancient Babylon and Assyria—the destiny of Daniel's stone!

2. That henceforth it is not the Dominion will be annexed by the States, but the States by the Dominion—the foreshadowing of federation!

3. That already this Empire surpasses every other on the earth, —and ancient Rome's world-wide rule were as nothing to this modern Rome called England (Dan. vii. 27).

4. That she is mistress of the seas (Israel's destiny).

5. That she is the most powerful land Power upon earth, which is what God promised Israel should become (Isa. liv. 17, xli. 11).

6. That, as mother of the Anglo-Saxon nations, she is THE CIVILISER OF THE GLOBE—which is simply God's description of Israel—the central link which binds "the company of nations" that are joined to her (Gen. xxxv. 11; Isa. xxvii. 6)—the blossoming and budding one which "fills the face of the world" with civilizing Gospel "fruit" (Matt. xxi. 43).

With these words we ask Manasseh to address us in his most welcome monograph, on

ENGLAND THE TRIUMPHANT.

The triumph of Earl Beaconsfield in the British Parliament, each House supporting him by more than a party vote, makes him the foremost man of the nations. Bismarck is eclipsed, and his influence is crippled by a strong opposition. But the vote of Parliament is more important as it is an endorsement of a new colonial policy, which will make England more closely related to, and more powerful in, every quarter of the globe. First, Beaconsfield's hand was felt at the Suez canal, firm and decided, touching Egypt and following up to Abyssinia; then at South Africa in the annexation of territory, which a century will develop as the last century has North America. Next, India, by the establishment of a new Empire, and Victoria as Empress, made a closer union than had ever been anticipated. It merged the destinies of Great Britain and Hindostan. The acquisition of Cyprus and the protectorate of Turkey in Asia planted English power more firmly in the Orient. Now she comes up with Afghanistan, nor will she relax till the Northern boundaries of the Indian Empire are rectified and she is virtually mistress of Southern Asia from the Mediterranean to the Ganges, covering the ancient Babylonian and Assyrian Empires, and everything valuable in the territory over which Alexander the Great ruled. On this continent she is immoveable. If there was ever a time when Canada gravitated to our union, that day has passed, and now, if annexation is to take place, it will be the United States to the Dominion, and not that to the Republic. The viceregal rule has commenced; and Canada is nearer the heart of the monarchy than ever before.

It is seldom that people see the full extent of great action in the age when it is performed; but even now one cannot mistake that the British Empire in territory, high civilization, intense activity, varied manufactures, trade, commerce, power—in all that constitutes greatness on the earth, surpasses every kingdom, empire, and nation that this world has ever seen. The possessions of Russia are insignificant compared to it; the German Empire, great in many directions, is small by the side of Great Britain, which winds her coils about the globe; Rome, which boasted of being mistress of the world, was nothing by this modern Rome called England.

The British Empire has not alone expansion, but power on sea and land, and unity in that very expansion. On the seas her commerce is equal to all other nations combined; and when once her Indian Empire is consolidated, and the people have time to realise the benefits of the new government, there will be no end to her ability to raise soldiers. Russia felt the great shadow of the coming event in the Berlin Congress, when she proposed to prohibit the use of the Asiatic soldiers in European wars. That she could not do; and hereafter England may rely upon the loyalty of two hundred millions of people to support the crown in arms.

It is noticeable, too, that the present reign, extending over forty years, and apparently good for a quarter of a century more—for Victoria is only sixty, and of a family of marked longevity—thus far is most illustrious in English annals. No man ever ruled England who fills so great a place in English history as will this woman. The internal questions settled have been the greatest; and the extension of dominion—of freedom and English power—abroad, has been the most important: nor was there ever a time when her growth was more rapid than now. We are glad this is so. Great Britain, the representative of the Anglo-Saxons, and the mother of all peoples speaking that tongue, is the civilizer of the globe. Her law, and her religion sprung from, and are suited to, free men; and where she puts her foot on sea or land, the world is better therefor. She lifts her head proudly, and the accidents to races and the misfortunes to peoples flee away. The oppressed cry, and she is their helper—their emancipator from oppression. Not perfect is England; but it is only because no nation is perfect. Not right always, but only because the absolute right is not with man, and absolute good is from God alone.

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DEAR SIR,—Many thanks for 100 BANNERS to hand this morning. As a lay preacher once a month at Stratford-St.-Mary's, Suffolk, I have brought the subject of our Identity with Lost Israel many times to the notice of my hearers. I am glad to have the BANNERS to distribute among them, as also among some labouring men we meet with on Friday evenings in Langham, to read the Bible and Identity works, and pray that our gracious God may bless us as a Nation, by pouring upon us all those rich blessings which He has promised (Jer. xxxi. 31: Heb. viii. 8). I hope and pray that the men and women of Israel will respond freely to your call for funds for the Free Circulation of the BANNER OF ISRAEL, that you may be able to sow it broadcast over the length and breadth of our land, that under the influence of the Divine Spirit, Britain's sons and daughters may awake to the knowledge of their high destiny and glorious privileges as the sons of the living God, the long-lost son, but now found; was dead, but alive again.

Allow me again to thank you for myself and daughters,
And remain, yours truly,
Mr. R. F. Banks. J. F. G.

I venture to write and ask if you will kindly supply me with about 100. I am sorry that I am not in a position to pay for them, but seeing that a Free Circulation Fund has been opened, I shall only be too glad if I can render the cause any assistance by distributing to the best of my ability what you may send me.—J. F. W., Darnley, near Yorkshire. [150 copies sent]

FUNDS URGENTLY NEEDED to carry on this work.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, MARCH 12, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 116. Entered at Stationers' Hall.] WEDNESDAY, MARCH 19, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"CONFEDERATION."

THIS is the topic which agitates the whole country, and which almost daily engages the attention of our leading journals. So far back as November 3rd, 1875, we ourselves, in an article headed "Israel and Her Company of Nations," published at page 317, No. 39 of the *Glory Leader*, vol. i., drew attention to the subject in reference to the then recently-effected Confederation of the New Zealand Colonies. We anticipated then that the Confederation of the South African States was only a question of time, and must shortly be a fact. We said that "the process of 'consolidating' the South African States into a NATION is actually proceeding under our eyes at this moment. Lord Carnarvon's scheme for the conference of all the South African States, with a view to ultimate Confederation, is at this instant the chief topic of political agitation in those Colonies themselves." "The danger which menaces the settlers there is the alarming multiplication of the Caffres going on in the neighbourhood of the Cape, and beyond the Cape territory." "The Confederation or bund is therefore a mere matter of self-defence and protection certain to be carried out by the South African States at an early date—'the sooner,' as the *Times* says, 'the better.' When that event occurs, another of Great Britain's grand colonial possessions will have become a nation. Then, like New Zealand, the South African States, as a nation, will be born in a day." Looking back through the vista of the three years and a quarter which have elapsed since the above was penned, we see, nationally, deep cause for regret that the Confederation then urged by our rulers was foolishly delayed by the Colonists, and that need has arisen for God's rod to be brought into play to force our race to submit to His decrees by constituting South Africa a nation. Let our readers ask themselves what event short of such a disaster as the massacre of Isandula, or the splendid defence of Rorke's Drift, would have forced this nation, and the wayward, headstrong Colonists at the Cape to take measures for self-defence? A lesson is now taught us at home, which the sharp incisive action of an addition of a penny or more to the Income Tax will abundantly bring home to Israel's comprehension, demanding that the question be once and for ever decided now, and set at rest.

Come what may, never again will the British submit to such enormous sacrifices in men and money, merely because the Cape Colonists are too penurious to spend treasure to defend their own persons and their property. To themselves the question arises in the form that, if they refuse to confederate and raise forces to protect themselves, they must perish; for "the weary and heavy-laden mother in the West" will never again help those who decline to help themselves! The result will surely be, as it has been in Canada, in New Zealand, and elsewhere, that the South African States will now, on *any* terms, confederate, and, raising forces for their own self-defence, put down all native powers for ever, by the same process that we secure ourselves (a handful amid hostile millions) in India—namely, by disarming the natives, by holding the fortresses and all ordnance in our own hands, and by governing the aboriginal races with strict justice and perfect equity. God has largely helped our race in the case in question, for He has provided us, as He promised us in Isaiah xli. 15, with arms of precision, which enables us to "thresh the mountains, and beat them small." As the *Times* said recently (Feb. 27, 1879):—

> The large forces we have sent out cannot fail to inflict such a blow upon the Zulu King as will overpower the natives for a considerable time to come. We shall not leave until we have secured ourselves, as well as the colonists, against any speedy repetition of such a calamity or emergency. The natives, it may even be hoped, will learn once for all that the white men, of whom they are jealous, are but the advanced guard of an inexhaustible force, and that armed resistance to us must be futile. It is already made abundantly clear that the Zulus stand no chance against our weapons of precision. The fresh accounts we publish this morning of the disaster at Isandula tend to show that it was due to some accidental error on our part; and, in every other encounter, no matter what the odds, our superiority in arms will be seen to have insured us unquestioned superiority. The enemy lose by scores or hundreds while we lose by single men, and it is inconceivable that they can stand against this scientific predominance. In all probability no very elaborate arrangements are requisite in order to insure the Cape Colonies perfect security against their savage foes. If the danger against which they have to guard were in its very nature overwhelming, there might be occasion to call on the Home Government for aid on a large scale. But there is nothing to show that it is of this character; and while we shall make the colonies perfectly secure for the present, we may reasonably hope that it will be a long time

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before we see another Parliamentary paper demanding heavy votes of credit to support a war in South Africa.

We beg our readers to note the above, and to remember that the cause of the late calamity was not God's angry chastisement of our race for our sins, as some declare is the case ; since Isaiah liv. 9 positively forbids such a supposition, and favouring events in Afghanistan give it a denial. When the nation and its wayward children in South Africa conform to God's will, the heavy hand of correction will, we believe, be (locally) removed, and we shall learn that

"Behind a frowning Providence
He hides a smiling face."

His face to Israel is always now a smiling one ; for the nation is covered by the Redeemer's blood ! We may rejoice in knowledge of that fact ; and, while we do not presume upon it, we may redouble our petitions at the throne of mercy that He will speedily fulfil His solemn promise to His people Israel, by baptizing the nation with His Holy Spirit, *universally*, what time we, for our part, as He bids us, cry to Him as one man : "O Lord ! save Thy people, the remnant of Israel" (Jer. xxxi. 7).

NEWS FROM MARITZBURG, NATAL.

We publish the following letter, just to hand, from the neighbourhood of the late awful disaster in Zululand, for two reasons; to give our readers, first, the latest news from one on the spot regarding the facts of the late butchery ; and in the second place, to show them that our Identity has its supporters, as the Banner has its readers, even at Pietermaritzburg, in Natal. Our consolation in the presence of such a catastrophe as has happened at Isandula is, that the old Israelite spirit is discernible in the brave band who faced death, and worse than death, for Queen and country ; and that while Byron vainly invoked from Greece in these our own degenerate days—

"Of the three hundred grant but THREE,
To form a new Thermopylæ"—

the British force, done to death by demon hands, on the 22nd January, 1879, gave 900 brave souls to die in Zululand for their native country ! The glorious "One hundred" at Rorke's Drift further proved to the world that the race which could do the splendid deed they did that awful night is an imperial race to whom the dominion of the world is the rightful destiny. We are glad to see, by our Natal friend's letter, that even in the midst of such frightful scenes and such sorrow he can think of our glorious Identity. We hope he derives his comfort also from the thoughts the subject furnishes him from the Word of God, where we read, "Behold, they shall surely gather together, but not by Me : whosoever shall gather together against THEE shall fall for thy sake" (Isa. liv. 15). So Cetywayo shall fall for Israel's sake ! and Zululand shall soon be added to Israel's dominion for the Gospel's sake, and that sad "desolation" and moral "wilderness" shall ere long, flooded by the Spirit's life-giving streams of grace, "blossom and bud" as Israel's territory, to the glory and the praise of our Jehovah-Jesus.

Our readers will peruse with interest Mr. Slatter's letter which follows :—

Dear Sir,—I take the liberty of sending you the *Times* of Natal, containing accounts of our recent disasters in Zululand. What makes this so dreadful is the knowledge of what our poor wounded and dying had to suffer after the field was lost, at the hands of those inhuman monsters. Every one with life in his body was subject to the most fiendish torture and mutilations, their women taking part. The writer had a son, but he was with the general at the time, and escaped, but many friends are among the slain or butchered.

I am a regular reader of your Banner of Israel, and get six copies through our London agents, every mail, which I distribute to friends who are in favour of our Israelitish origin, and did what I could to publish the subject last year.

Wishing you every success, and long life and strength to carry forward the work you are engaged in, is the heart-felt desire of

Yours very truly,
D. Slatter.

Maritzburg, February 3, 1879.

THE IMMINENCE OF THE LORD'S COMING, AS INDICATED IN THE GREAT PYRAMID BY THE GRAND GALLERY'S SOUTHERN WALL.

By Thomas Clark Westfield.

If there is one admonition more than another which our blessed Lord has given to us, it is the necessity at all times for the most diligent watchfulness respecting His coming. In connection with this most vital subject, I have been much impressed of late by the assertions made by some writers as to the necessary previous occurrence of some one or other specific event. Thus, even in the able critique on Patrick Scott's essay, entitled "Christianity and a Personal Devil," by Piazzi Smyth, in the Banner of February 12, he makes certain remarks respecting the Lord's manifestation as calculated to mislead unwary readers. He asserts "that before such a truly devoutly-to-be-desired consummation can take place, there must be a revelation first, *even in our midst* (the italics are mine), of him who is called by apostolic authority 'that Wicked.' In fact, Satan himself must appear in the flesh acting as Christ's untiring enemy." Now if by the Lord's manifestation (re-manifestation the learned astronomer has it) is meant His visible appearance on the earth after the great tribulation, all is plain and intelligible. But if it be taken to mean, as I apprehend it, His manifestation to those of His people who are to be gathered together unto Him, then I cannot help expressing my conviction that what is asserted contains a dangerous error. If it were true, we should of necessity be looking forward eagerly, if not fearfully, for the coming, not of our Lord, but of the anti-Christ—in which case our Lord's warnings to His people are made of none effect. Clearly, it is not anti-Christ we are looking for, but our glorious Redeemer. Of this fact there should not be the slightest shadow of a doubt. If any exist in the mind of the reader, I trust, ere I close, to be able to dispel it. And, first of all, what saith the Lord ? Perhaps the most pertinent passage as to the period immediately preceding His coming is to be found in the parable of the ten virgins (Matt. xxv.) : "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them ; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."

How aptly is this present time here represented ! How mournfully true if we do but except a few faithful watchmen ! But is it conceivable that any should be found sleeping when the terrible man of sin appears upon the scene ? Surely not; and, therefore, it is expressly declared that at this time men shall be saying, "All things continue as they were" (2 Peter iii. 4). But suddenly the Lord comes, and the sleepers are awakened.

How sad the condition of those represented by the foolish virgins, who, although unquestionably Christian men, miss, by their disregard of the Lord's repeated warnings, the splendid distinction conferred upon the wise, and who awake only to have the door closed against them. How distressing their appeal, "Lord, Lord, open to us," and the stern rebuke of their Lord, "I know you not !" It is to be observed here, that although the rebuke is very severe, it is not accompanied by any curse, so that there is no question of ultimate salvation.

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But their sorrow will be great in the extreme, not only from their, even although temporary, exclusion from the Lord's presence, but from the severing of family ties and separation from those dear to them, as well as having to encounter the terrible temptations and persecutions arising out of the dark days of the "great tribulation." Oh! Christian brethren, is it not "high time to awaken out of sleep?

The imminence of our Lord's coming is a matter of such superlative importance, that any statement calculated to suggest a doubt of it, or any alleged fact to be represented as indicating His coming at a time more or less distant, even although it be in the comparatively near future, should be received with the utmost caution. Take, for example, the length of the Great Pyramid's grand gallery floor-line, which is 1881·4 Pyramid units. This gives us the beginning of the year 1882 as the extreme length of the present dispensation. But does it, therefore, by any means follow that the Lord's coming will not take place before that date? Assuredly not. And why? Because the wisdom of the Lord has in the most wondrous manner provided against the assumption by having caused the terminating wall to be constructed in such a manner as to lean inwards, and is, therefore, impending over the floor line several units.

Now, I know not how this fact may be regarded by others, but to me it appears the grandest expression of Divine wisdom therein to be found. Oh! cry aloud and give glory to God for the excellency of the knowledge He is granting to us. Let us look into this matter a little more closely, and we shall have profound cause to acknowledge with wonder and awe the inscrutable wisdom which has sealed up this knowledge as to the duration of the present age, until having arrived at the time of the end, we stand, as it were, beneath that frowning wall with the way of escape immediately above us; so that it may still be said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). There is, I believe, a deeper meaning here than at first appears. Depend upon it, Satan will endeavour to oppose the passage through the air of those raised and changed saints; and that this secrecy as to time is in some way necessary that he may be taken unawares. This is strikingly obvious from our Lord's somewhat extraordinary antithesis, in which He compares Himself to a thief, and Satan to the good man of the house: "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up" (Matt. xxiv. 43).

It is equally evident that war in heaven is the immediate consequence of the translation of this distinguished portion, the Lord's people, and, subsequently, the casting down of Satan to "the earth." "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of 'the earth' and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). And it is at this juncture, in my opinion, that he energises the man of sin, and so, in a sense, becomes incarnate. Oh! that we may be accounted worthy to escape what follows, and to stand before the Son of Man. Is it difficult to conceive Satan gazing upwards with perplexity at the impending wall, and although knowing it tells of impending doom to him, the utmost he can know as to time is all that we know—viz., that sometime within the next two or three years the Lord will come to spoil his (Satan's) possession, by taking His redeemed ones to Himself? Yes, such is the position to-day, and what may not happen to-morrow? But why was all this not known a century ago, or even ten years since? The Great Pyramid was equally open then as now, but it had only begun to stammer in its speech after forty centuries of silence. And why not before, if not because the knowledge would have destroyed that incentive to watchfulness, which had been so strangely enjoined by the Lord whenever discoursing on this subject? And so He graciously withholds it from us until He knows that so far from preventing our watchfulness it will increase it; and in the midst of the trying times in which we find ourselves, it will be a witness of the sublime things we love so much, and will enable us, amidst the scoffs and ridicule of an effete Christianity, to "look up and lift up our heads," knowing that "our redemption draweth nigh."

"Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, WATCH" (Mark xiii. 35).

TIME INDICATIONS OF THE GRAND GALLERY.

FOURTEEN years ago, in February, 1865, a young Leith shipbuilder addressed a remarkable letter to Professor Piazzi Smyth (then at work at the Great Pyramid), in which, for the first time, and as it were by a sudden inspiration, the prophetic record of time embodied in the passage-system of the Pyramid was grandly opened out and explained. This of itself would have formed an era in the unveiling of the "witness," apart from the great work of measuring then going on. Yet seven whole years elapsed before this important discovery was *demonstrated* to be true, and the ground thus made firm for further advance. For it was only in 1872 that Professor Smyth, acting on the happy suggestion of Mr. Charles Casey, and with the ready assistance of Mr. Waynman Dixon, C.E., and Dr. Grant, of Cairo, was enabled to shew that the "ruled lines" in the entrance passage, which had been a seven years' wonder and baffling puzzle, were simply the builder's mark of the date of his work, in inch-years preceding the epoch of the birth of Christ, which is shewn at the commencement of the grand gallery floor. The absolute agreement of this date (2170 years B.C.) with that published by Professor Smyth years before on purely astronomical, or astronomico-mathematical grounds, furnished as striking a proof as could be desired of the truth of the time-passage "theory." And now, after the same author had further shewn that 1260 years from the era of the Mohammedans and the 1881 years (or so) of the grand gallery dispensation run out at one and the same time in the very near future, it is not surprising that others should begin to look into a matter of such momentous interest to all. And hence most excellent suggestions have come from Mr. Hartwell A. Powers, of Cincinnati, leading to more accurate views both as to the length and signification of this passage; while, more recently, Mr. Charles Horner has brought powerfully before the readers of the BANNER the exceeding solemnity of the events which appear to him to be clearly set forth as ready to be revealed to an (alas!) unready, unheeding world.

Be those events what they may, we are now less than three and a half years from the complete and sudden ending of the dispensation or age symbolised by the grand gallery with all its lofty proportions and curious "septiform" architectural features—speaking, no doubt, of the superior privileges and blessedness of this Christian age or dispensation of grace, over all that preceded, as well as emphatically over that time of judgment which is immediately to follow. For the greatest, or floor, length of the gallery, as we hope to shew, does not exceed 1881·6 Pyramid inches; and when that number of tropical years is measured from the beginning of the Christian era—the *latest* date which can with probability be assigned for the nativity of our Lord—we do not get beyond the 6th August, 1882 (less than three and a half years from this time) as an *outside limit* for the termination of the gallery. And it is evident that even this limit must be reduced by whatever amount we place the nativity of our Lord *before* the 1st January, A.D. 1.

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The length of the gallery, indeed, which we are considering, is stated in "Life and Work" (vol. ii., p. 78), as only—

On Eastern side = 1882·6 British inches.
„ Western „ = 1883·0 „ „
Mean = 1882·8 „ „
= 1880·919 Pyramid inches.

But this is the *ramp* length, 23 inches vertically above the floor, and requires, on the shewing of Mr. H. A. Powers, the addition of ·4 inch, more fully ·444, on account of the impending of South wall, in order to give the real length at floor; which thus becomes 1881·363.

To this correction I would add another, required to reduce the inches of the measuring-rod used on this occasion by Professor Smyth to true British inches, according to his own very full explanation and table in the introduction to vol. ii. above cited. The rod in question, "100 A," which should have measured 100 inches only, was found to have measured, when in Egypt, 100·016. Hence—

$$\frac{1881{\cdot}363 \times 100{\cdot}016}{100} = 1881{\cdot}664$$

This last number, then, is what the *measures* yield us for this most desirable-to-be-known floor-length (subject only to a small *minus* correction for inevitable error, and which may reduce it to 1881·6).

Now it is a remarkable fact that the precise length of this floor-line is shewn by the Pyramid geometrically as—

$$\frac{365{\cdot}2422 \times 51{\cdot}51646}{10} = 1881{\cdot}5985 \text{ Pyramid inches.}$$

Two well-known and fundamental Great Pyramid numbers (numbers of *inches* too) are to be multiplied together; and their product, when divided by the Pyramid's arithmetical base-number 10, is the precise length of the gallery at its floor-line. How simple, and yet profound! Can a number so obtained have any conceivable relation to mundane chronology? It would seem that it has; yet it is difficult to understand what that relation can be precisely. The number 51·51646, so well-known as unlocking many geometrical beauties in the coffer, besides connecting that vessel with the king's chamber and with the Pyramid as a whole, is itself derived from 365·2422 by the application of the quantity π in one of its forms; and hence the gallery's length may be stated more shortly, though not so simply, as—

$$\frac{365{\cdot}2422^2}{40\sqrt{\pi}} = 1881{\cdot}5985.$$

But a preferable form of the equation is as follows:—

$$\frac{206{\cdot}06585 \times 91{\cdot}31055}{10} = 1881{\cdot}5985.$$

In this case, the first number will be recognised as the breadth of the king's chamber; and the second number is $\frac{1}{\pi^{10}}$ of the Pyramid's base-side. And such, moreover, is the relation of these two numbers to each other and to the particular angle at which the grand gallery's floor ascends from the horizon (26° 17′ 37″ by measure, but believed to indicate 26° 18′ 10″), that when 206·06585 inches are measured along that sloping floor upwards, the perpendicular height attained is exactly 91·31055.

And here we may well pause to reflect, first, upon the extraordinary skill and accuracy with which the theoretic length of about 1881·6 Pyramid inches has been built into the heart of this witness of the desert, so as to last unimpaired through four millenniums; and, secondly, upon the scarcely less wonderful skill and accuracy of the measurer, who, at the end of those ages of stony silence, has been permitted to recover, record, and publish to the world these now amazingly vocal measures.

I have said "about 1881·6 Pyramid inches," because 1881·5985 is derived from a length of year = 365·2422 days; and while that *may* be its true present length, it is not necessarily the length embodied in the Great Pyramid. Now 1881·6 implies a length of year about twelve seconds greater, or the length which it is generally supposed to have had about the beginning of our era—a good mean length, therefore, for all Great Pyramid time.

What follows on the adoption of this minute correction? A very curious result. Our Saviour's earthly life is indicated at the beginning of the gallery by a space of 33 and a fraction inches preceding the symbolic representation of His death and resurrection. These inches denote years; and if we call them 33·6, we shall be in near accordance with many Biblical expositors, and in exact agreement with Mr. Grattan Guinness, who, in his work, "On the Approaching End of the Age," gives weighty reasons historical, astronomical, and prophetic, for the acceptance of this very period.

Now 33·6 × 56 = 1881·6, the exact length of the gallery as above, and 56 (the product of the 7 of the old creation by the 8 of the new), is the very number which Mr. Charles Horner has lately found to be set up at either end of the gallery as if to tell of the two appearings or revelations of our Lord; of His first appearing from the grave in resurrection glory; and of His second appearing from heaven in the glory of His Father and of the holy angels.

JAMES SIMPSON.

Edinburgh, February 21, 1879.

(To be continued).

"THE ROCK" ON "GOD'S ISRAEL AND MAN'S ISRAEL."

WE hope our readers have all carefully read and noted the *Rock's* last and final explosion of wrath and indignation regarding the ever-growing, ever-expanding views held by those who believe in our glorious Identity. A leading article of two columns, and a paper of four-and-a-half columns besides, the work of another nameless pen in the journal of March 7, 1879, testify (to our great satisfaction)—first, that the growth of our opinions (being God's truth) is great, in spite of enormous obstacles; and, second, to the extreme feebleness and crass ignorance which the editor of the *Rock* and his contributor alike display regarding one of the simplest Biblical questions lying on the very surface of the Old and New Testaments, one which even a child, we know, can appreciate without any difficulty. The error that underlies the two articles in question is the old inveterate one—the inability of these two writers to "see" that there are any other representatives of God's people, the Hebrews, now extant in the globe, besides the Jews. Hence the editor tells us that we must identify "the race known as the Jews in every country under heaven, with the descendants of the TWELVE SONS OF JACOB." Let our readers mark that. The Twelve Tribes are the Jews. Can any ignorance be more dense than this? Why, the Jews themselves deny the fact. *They* wait for the discovery and restoration of the Ten Tribes; and it is left only for the editor of the *Rock*, and his equally "blind" correspondent, to inform us that Ephraim, Benjamin, and Manasseh, the whole of the House of Joseph besides, whom Ezek. xxxvii. 16—22, tells us are yet to be joined by God Himself *(now being two sticks)* into one stick—are at this instant represented by the one, scattered, despised, and afflicted race, the Jews. It is no use arguing with infatuation like this. It sins against light, against God's Word, against God's truth, against God's people, and, we may be sure, is most displeasing in His sight, whose "whole heart and whose whole soul" are set upon the restoration of the TWO Houses (Jer. xxxii. 41). We can afford to smile at the petty feeling of the editor, who sees with anguish the rapid growth of our views, when he

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speaks of "a Mr. John Wilson," "a Mr. Hine," "a colonial bishop," "a public scientific lecturer," and "a retired Indian judge, who, as Philo-Israel, has started a weekly journal, the BANNER OF ISRAEL." These poor and unknown agents in a work which is destined to upset all existing systems, and introduce us to the glorious days of the returning Saviour, are those whom the Lord has chosen. The editor of the *Rock* can no more cry down their efforts than the persecutions, and bitter words, and cruel deeds of the Jewish Rabbis, Scribes, and Pharisees availed to destroy the work of the fishermen and lowly-born agents the Son of David Himself selected to confound the wise and the prudent in the early days of the Christian era.

Not a single argument does the editor of the *Rock* or his coadjutor bring forward to oppose us. But, throughout, they both use reckless, nay, we must characterise them as *false* assertions, which prove nothing but the wilful ignorance of those who make them—assertions which, to candid minds, cannot carry weight. The editorial is the writing of a man who has read nothing, and knows nothing, of Identity literature; and the paper of his friend is the reiteration of the fallacies many times refuted by Identity writers; of one who maintains that the Scriptures know nothing of the distinction between Judah and Israel; that when one sees a Jew, one sees an Israelite; and when one sees an Israelite, one sees a Jew. The latter paper indulges in the following fallacies to bolster up the views of the writer and to demolish ours, imagining that his arguments are novel and quite original, instead of being the stale and often answered arguments of Messrs. Cornall and Clifford, with those used by their last female coadjutor against God's truth, Philalethes. These are :—

1. That after the two captivities, the two Houses, Israel and Judah, became amalgamated, were included in Cyrus's invitation and returned to Palestine together.

2. That henceforth the Jews were the only Israelites, the Ten Tribes having become merged in them, and disappeared.

3. That the Jews, as Israelites, are to be restored to favour when "the fulness of the Gentiles" has come in.

4. That these Jews, as Israelites, are now under curse, and show all the marks of the only people God hath chosen as His own—thus being one of the most effective answers to the Infidel, that God's Word is true.

5. That the Jews stand now as a solemn warning to all of God's wrath against sin, while the "elect people of God"—whether Jews or Gentiles, believers in Christ—are "in the position of blessedness and dignity far superior to any promised to Israel."

We do not propose to answer any of these propositions of our new adversary! They have been answered over and over again, and our readers are now quite as capable as we are of detecting their gross fallacy, and, therefore, of rejecting them.

We only observe that by treating God's Word after this fashion the prophecy of Ezekiel xxxvii. 16—28, already alluded to, becomes a tissue of falsehood and absurdity; Hosea i. 10, 11, has no force or meaning; Jer. iii. 14 and 18 were words written to deceive; and Jer. xxxi. 33, Heb. viii. 8—12, are sheer downright teachings of folly, whose tendency is to mislead! The paper ends by ten conclusions, some of which are false as to facts—the offspring of a wilful refusal to read and learn what our tenets really are; and the rest spring from the old error so ingrained into the minds of divines and commentators of the past and present—namely, that the whole of God's Word must be spiritualised, that there is no distinction now between Israel and Judah in the Scriptures, and that while the Jews have all the curses, the Christian Church is reaping all the blessings promised to national Israel of the Ten Tribes in God's Word.

The absolutely false (so-called) facts put forward are :—

1st. The assertion "that we revive the Judaizing heresy by which acceptance with God was made to rest—not on the finished work of Christ, but—on Identity with the family of Israel." All who know the writings of Israelites know the above to be a sad perversion of truth; and the man who wrote these words (we hope he is not a Bristol incumbent?) either perversely refused to read, in which case he ought not to have written about our views at all; or, knowing what those views were, deliberately misrepresented them!

2nd. That in teaching that God has chosen the British race (being Israel) "and not cast them off," we lay another foundation for acceptance with God (obviously for the soul's salvation) "beside that which He has laid, even Jesus Christ." Here, again, we repudiate the unjust allegation with absolute horror; and we charge our accuser with unfair dealing, or with such complete unacquaintance with our writings and teachings as should have shut him out from coming forward as our accuser in the public prints of the day. Here are two horns of a dilemma on which this opponent is placed, and he must choose that whereon he desires to be impaled.

We publish beneath a letter addressed to the *Rock* by our friend, the Rev. C. W. Hickson, which was forwarded to that journal some time ago. The editor has not had the candour either to notice or to publish it. We do so now, as an act of justice, not only to the writer, but to God's cause, which we both defend.

THE REV. C. W. HICKSON WRITES TO THE "ROCK" REGARDING THE RETURN OF ISRAEL AND JUDAH.

DEAR SIR,—As a thorough believer in, and lecturer upon, the "Anglo-Israel Craze" (!), I cannot refrain from writing to thank you most heartily for your occasional note on the revision of the Scriptures. I only hope the Revision Committee may act on your hint. I have long held Isaiah xviii. to be one of the strongest passages in favour of the view, which you so vainly oppose, that the British nation are the modern representatives of the Ten Tribes; and I am almost put out of breath with surprise to find that your view of that chapter is, as far as it goes, identical with my own. According to you, the Jews, rightly described as "a portion," not the whole, of the scattered nation, are to be brought back to Mount Zion by England. Exactly; so far, so good. But the chapter itself, and the strictly parallel passage in Zeph. iii. 10, show that these same bringers back are themselves another portion of the "scattered race." The only two main portions of the race I know of (not taking account of fragments here and there in the world, such as the Afghans) are, *teste* yourself, the Jewish outcasts, and the Ten Tribes of Israel. The people to be brought back are the former, therefore those who bring them must be the latter.

If, then, you agree with me that the bringers are England, you are almost mathematically compelled to accept that England is the Ten Tribes of Israel. You may ask why I assert that the bringers back are another portion of the same scattered race. Because, I take it, Isaiah xviii. and Zeph. iii. are unintelligible on any other supposition. Alexander thus translates the latter part of Isaiah xviii. 2: "Go, ye light (or swift) messengers, to a nation drawn and shorn, to a people terrible since it existed and onwards; a nation of double strength and trampling, whose land the streams divide."

On this I remark that the phrase—"a nation drawn and shorn"—is clearly descriptive of the Jews at the time of the mission here predicted. But the remainder of the quoted words are rather descriptive of their past glory and power, and, as such, might be employed of the whole Hebrew nation in their palmiest days, or of the other branch of the race—the Lost Ten Tribes. And in verse 7 they are, to my mind unquestionably, so used. Alexander thus translates verse 7: "At that time shall be brought a gift to Jehovah of hosts, a people drawn out and shorn, AND FROM a people terrible since it has been and onward (or still more terrible and still farther off); a nation of double power and trampling, whose land streams divide, to the place of the name of Jehovah of hosts, Mount Zion."

No careful student can overlook the fact that the one undivided description in verse 2, the whole of which there applies to the Jews, is here most markedly divided into two parts. In verse 2, messengers are to go "TO a nation drawn and shorn, to" (there is no "and" before this "to;" the one אֶל is parallel to the other אֶל, and the second has no ו prefixed) "a people terrible," &c.; but in verse 7 the people brought are, as before, described as עַם מִמְשָׁךְ

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וּמוֹרָט. But instead of going on to say עַם נוֹרָא, it says וּמֵעַם, &c., dividing the previously undivided description by the insertion of the preposition "FROM," and prefixing also the conjunction AND.

Alexander (no mean authority) says: "The most natural construction of the words would seem to be that the gift to Jehovah should consist of one people offered by another." Exactly so; but if the words, "a people terrible," &c., in verse 2, mean Hebrews, they must mean Hebrews in verse 7. I would, therefore, slightly alter Alexander, and say, "The most natural interpretation of the words is that the gift to Jehovah should consist of one *Hebrew* people offered by another *Hebrew* people; *Jewish Israel* offered by *Gentile Israel* of the Lost (apparently Japhetic, therefore symbolised by Gomer—Hos. i. 3) Ten Tribes. The same is asserted in plainer words by Zephaniah iii. 10: "From beyond the rivers of Cush, My suppliants, the daughter of My dispersed, shall bring Mine offering."

The accents positively forbid your making בַּת־פּוּצַי the object of יוֹבִלוּן, and in apposition with מִנְחָתִי. (Note the Zaqeph qaton over פּוּצַי. בַּת־פּוּצַי is in apposition with עֲתָרַי.) But "My dispersed daughter" must mean some portion of the Hebrew race. If, then, the "offering" of Zeph. iii. 10 be the same as the "gift" of Isaiah xviii. 7 (which there is no reasonable ground to doubt), then Lost Israel, and that, too, as worshippers of Jehovah, or a Christian nation, are to bring their brethren of Judah an offering to the Lord; and this perfectly harmonises with Isaiah lxvi. 19, 20; Jer. iii. 18 ("walk TO the House of Israel"); Hosea i. 10, 11, and other passages. The argument then concisely stands thus:—

One portion of the Hebrew race is to bring the other to the Lord. The brought portion is the Jews, or House of Judah, and the bringers are allowed to be England; therefore England is a portion of the Hebrew race, other than the Jews—*i.e.*, the Lost Ten Tribes. Q.E.D.

In conclusion, I only wish you and others, whose knowledge of the Anglo-Israel theory I gather from your own writings to be most superficial, would carefully, HUMBLY, and PRAYERFULLY, with conscientious pains, study the subject with such a handbook as the last (1s. 6d.) edition of Bishop Titcomb's *Anglo-Israel Post Bag*, and then I feel confident you would soon cease to sin (in your ignorance) against the Lord by sneering at, as a "craze," what is an undoubted truth, becoming every day more manifest to unprejudiced and docile minds. You yourself, but a few days since, said England occupied a position like that of old enjoyed by Israel; but *where do you find in God's Word an intimation that God would ever give to any nation (as a nation), other than a Hebrew one, such a position in the world?* The whole Bible is dead against such an idea. When our Lord said the kingdom of God should be taken from the Jews and given to another nation, He must, consistently with all God's promises to the patriarchs, have meant another *Hebrew* nation—in other words, the Ten Tribes, after the "two days" (2,000 years) of their death (Hosea vi. 2) should have terminated. Now the "third day" has advanced to its middle and more, and our "being raised up and living in His sight," is, I believe, an imminent event. Who can "*τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα*" (John xi. 52) be but the בְּנֵי אֵל־חָי of Hosea i. 10, which are distinctly the Ten Tribes, and not the Jews, from whom they are distinguished in the following verse? The quotation of these words in Rom. ix. 26, shows that these Lost Tribes were so to become lost amongst, and, to all appearance, form part of, the Gentiles (compare Gen. xlviii. 19 מְלֹא הַגּוֹיִם with Rom. xi. 25 *το πληρωμα των εθνων*, the latter being an exact translation of the former, and the two passages the only ones where this singular expression occurs), as that there must be a Gospel preached to Gentiles as such, in order for God's promise in Hosea i. 10 to be capable of fulfilment; but certainly that promise primarily and mainly concerns the literal Lost Ten Tribes.

I have run on to much greater length than I meant. My love for what I believe to be a glorious truth, against which I was once as much prejudiced as yourself, must be my excuse.

C. W. HICKSON,
January 24, 7879. *Vicar of St. Bartholomew's, Bristol.*

ERRATA.—"From Assyria to Britain," Part I., BANNER Feb. 26, for "inmate" instinct, read "innate" instinct; in the fifteenth line from commencement. In fourth paragraph, last sentence, read for "whoever reigned, there," &c., "whoever reigned there," &c.

IS THE BRITISH NATION DESCENDED FROM THE LOST TEN TRIBES?

AN AFFIRMATIVE NOTE, BY P. J. HOLDSWORTH, OF SYDNEY.

(*Concluded from page* 114.)

PART III.

I NOW desire briefly to allude to our Danish forefathers, who, according to this theory, were the main body of the Tribe of Dan.

Dan was Israel's great maritime Tribe. It had two locations—one to the North, the other to the South of Palestine. The Northern Danites had many characteristics, and among them was this—they were extremely fond of linking their tribal names to particular localities. Thus the main river of Palestine, rising in their territory, was termed the "river of Dan"—the *Jor-dan*. And when the Tribe captured Laish, they called the town "after the name of their father, Dan."

The Southern Dan contained Joppa, perhaps the best-known sea-port of Palestine. The sea-faring proclivities of this tribal portion early manifested themselves. Deborah, for example, in that magnificent pæan, sung at the destruction of the Canaanitish Jabin and Sisera, exclaims, "Why did Dan remain in ships?" a query which evidently points to one of two conclusions. Either Dan remained in ships, indifferent to the national crisis; or, more probably, a tribal contingent, forewarned against national disaster, had placed themselves in readiness to escape Westward, for Dan's habits were free and adventurous. Its maritime prowess is continually referred to by contemporary prophets; and, with respect to its early tendency to migrate, the opinion of the eminent *Latham* may be adduced. He has no hesitation in identifying Dan with the Danai who so momentously figured in early Greek history. And it is quite undoubted that the *Tuatha de Danaan*, or Tribe of Dan, who partially colonised Ireland, and left many Hebrew traces therein, some centuries before the Christian era, were a maritime contingent of this Tribe. For Dan's intimate sea-faring connection with the tin-trafficing Phœnicians must have familiarised him with the British Islands. Jewish tradition, also, strongly affirms that Dan migrated. A tradition mentioned by Ortellius and Eldad declares that Dan left Palestine to avoid Civil War in the time of Jeroboam; and the appearance of the body who took refuge in Ulster, Ireland, from whence they spread to Scotland, as nearly as possible synchronises with the Assyrian deportation of the Ten Tribes.

But the Northern Danite body, being the most exposed of all the Tribes, were doubtless among the first to bear the brunt of the overwhelming Assyrian. They were conquered; and went, with the other nine Tribes, into exile; and when, in obedience to that great law of Asiatic migration which forced the other masses, at different times, Westward, Dan also migrated, the Tribe followed the practice which was to be expected from its idiosyncracy. The Danites, in short, are traceable by the names they gave.

Starting from Media, and moving Westward along the Caucasian route, what hints do we inquirers meet? First, we encounter the river U*don*, then the *Don*, then the *Don*etz, then the Dnieper (*Dan*ieper); then the Dniester, (*Dan*iester); and then the *Dan*ube. And still more Westwardly, we meet the Eri*dan* (modern Po); and the Rho*dan* (modern Rhone). And finally, striking North, we reach (as Dan reached) Denmark (*Dan*mörk), the limit or border of Dan. And, from the vantage-ground of this peninsula—through which, some centuries before, another body of their brethren, the Kymri had passed—what do we see? Simply the resting-place and recruiting-ground of the Danish rovers—those terrible, piratical sea-kings—those terrors of the ancient world. From this point they again renewed their old, fearless, free-booting sallies, and it was the inheritance of their unconquerable spirit which fired the blood of the dauntless men that won Trafalgar.

Are these again mere "fortuitous coincidences?"

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And now a brief remark or two anent the second branch of the argument. To anyone willing to investigate, this subject offers a large, a fascinating, and a curious field. A voluminous pamphlet might be written upon the correspondences between the manners and customs of the Anglo-Saxons and the ancient Israelites. A few may be here noted. Woman, in Anglo-Saxon communities, occupied the same exalted position as in ancient Israel. The marriage ceremonies of the Anglo-Saxons strongly resembled those of Israel. In each nation, laws provided for the avenger of blood, and for places of refuge. The division into tythings and hundreds was, in each, very similar. The division of time was the same. The weights and measures were identical. The weeks were of seven days, and were reckoned in each from evening to evening. Our word "fortnight" is a remnant of this practice. Their great feasts correspond. Easter synchronised with the Passover time; Whitsuntide with Pentecost; and the convocation of the great Witenagemot with the feast of the Tabernacles. Each race was marvellously skilled in poetry and music. The peculiar relations of parent and child were in each the same. And thus the list might be extended a hundredfold.

Nor can it be said that Christianity caused the introduction of these resemblances. The similarites are visible when we inspect the Saxon records penned before the race was Christianised. For example, the names of the week-days are all of Pagan origin. They speak for themselves.

Are such facts also "mere fortuitous coincidences?"

The third argument is the prophetic. This is a vast subject, and I must allude to it most cursorily.

In their predictions, the prophets sharply demarcate Judah from Israel. Judah rejected the Messiah; but Israel, being in captivity at the time, had nothing to do with the rejection. Judah, consequently, was prophetically condemned to be for a time, a wanderer—restless, ubiquitous, denationalised. Israel, on the contrary, was to "blossom and bud, and to fill the face of the world with fruit." Its place of resuscitation is marked, prophetically. By Isaiah and Jeremiah it is declared to be in the North-west. There Israel was to "renew her strength;" and see her sons blindly gather to a centre, Tribe by Tribe through long centuries. And finally, she was to develop into the mightiest Power the world ever saw. The prophets declare that she was to grow into "a multitude of nations;" that she was to "break forth on the right hand and the left, and cause the desolate heritages to be inhabited." In other words, she was to be a nation with mighty colonies. These were to "encircle the coasts" of the globe; and Israel, in fulfilling her colonising destiny, was "to push the peoples to the end of the earth." It is impossible, in a limited space, to dilate upon this topic. The prophetic eye expands, as it contemplates the future grandeur of the one marvellous world-power—Israel; and the prophetic diction soars to sublimest heights in depicting the favoured future of Judah and Israel, long alienated, but finally reconciled.

To all these exalted prophetic requirements, Great Britain alone responds. She, with her colonies, is "a veritable company of nations." Her vigorous offshoots fill the world's "desolate heritages." They girdle the globe. The indigenous races are "dying out," face to face with her encroaching colonisation; they succumb to the fatal facility with which she founds empires. She possesses, and she alone, "the gates of her enemies:" bear witness Gibraltar, Suez, Malta, Cyprus, Aden, Perim, Singapore, Penang, Peshawur, and a hundred others. She has produced a "multitudinous seed." The race now aggregates nearly a hundred millions, and threatens or promises beneficently to overwhelm the world. Her empire is larger and mightier than the greatest of her extinct predecessors; and yet, twice at least in every decade, she creates a colony or annexes a territory. She "lends to all" and "borrows from none." A glance at the British "Stock List" proves the first position; and for the second, it is enough to remember that her huge National Debt was entirely subscribed at home, and constitutes the nation's loan to herself.

In all these, and innumerable other respects, the British fulfil the prophecies of the gifted seers of old. Viewing, then, the completeness and coherence of the evidence, of which the preceding is but the slightest hint, is it surprising that many should triumphantly ask, "Are these merely fortuitous similarities—mere coincidences?"

As I review my remarks, I am reminded of the pedant in Hierocles who, having a house for sale, exhibited a brick as a specimen of its quality. Comparing the *said* with the *unsaid*, my arguments are but as a leaf to an available forest. The exigencies of space are, however, imperative; and if I have simply touched the skirts, the suburbs, of the subject, it was because my only other alternative was silence.

The Anglo-Israel Theory is, no doubt, new. It comes wholly unheralded by the charm of high ecclesiastical endorsement. But can its mere novelty make it antecedently incredible? Who will affirm so?

Most theological schools hate all innovations. Loose a new religious theory in the world, and many keen scents speedily sniff heresy in the wind. And, not infrequently, the bold battler with traditional conclusions, is crushed and stifled by the fatal Conservatism of the wrong-headed many—an evil Conservatism which, fettering man's thought, produces mental death instead of life.

Now, the current army of Scriptural expositors, has, in common with us, a volume which abounds in prophetic statements touching Judah and Israel. But these "learned Thebans" teach, unfortunately, that all prophecies relating to Judah are to meet with literal, and all referring to Israel with figurative, fulfilment—a most absurd and unscriptural distinction. They dare not deny a literal Judah, because those predictions, indubitably, are literally fulfilling day by day. But Israel was a different thing. They were unaware of Israel's whereabouts; and so they "spiritualised these passages by applying them to the Christian Church—a most lame and impotent conclusion, whereby the Bible has been made to limp most undivinely. Judah was to be dispersed and distressed *literally*, but Israel was to inherit her grand destiny *figuratively!* Alas for the prophets! By such a pitiful exegesis most of their sayings became enigmas—became pure rhapsodies—strong, sublime, and majestical, it is true—but still, mere sonorous jargonings. The Anglo-Israel Theory was effectual to save, and rehabilitate them. By that theory, their prophecies are taken in the ordinary common-sense application, and the prophetic page, formerly so obscure, has become clear, irradiated, plain to all.

And now, a concluding word as to the novelty of this hypothesis. For two thousand years, thinkers, Bible in hand, have scoured the world in pursuit of the illusive Ten Tribes. They have failed most utterly. The truth was too near them. The thief reposed safely in the magistrate's hayloft. The time for discovery had not arrived.

Revelation in one respect resembles Science: each must wait its appointed period; each, like Nature (a periphrasis for God) is "unhasting, yet unresting." Man, for example, has, like a patient pleading Edipus, been standing for six thousand years at the feet of that semi-inscrutable Sphinx, the Forces of Nature; but not until the nineteenth century have the Telegraph, and Telephone, and Locomotive been evolved from the brain of the inventor.

So it is with this Theory. Recent though it be, every month adds to the immense mass of evidence already accumulated, for, as a mere Theory, it thoroughly exemplifies Sir John Herschel's admirable definition of a true hypothesis:—"The surest and best characteristic" (he remarks in *Nat. Phil.*, page 170) "of a well-founded and extensive induction is when verifications of it spring up, as it were, spontaneously, into notice, from quarters where they might be least expected, or from among instances of that very kind which were, at first, considered hostile. Evidence of this kind is irresistible, and compels assent with weight which no other possesses."

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Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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NOTICE.—We have in type the following articles, which we hope to publish in our next:—Was Abraham a Jew? By Abraham Storey.—"Nothing New." By L. P.—God's Covenant with David. By A. M.—Mr. H M. Stanley on Africa as Israel's Future Inheritance.—Watchman, What of the Night?—Mr. Clifford's Proof of the Superiority of Judah above Joseph, Tested.—Letters from a Railway Man.—B. T. S., &c., &c.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 117. Entered at Stationers' Hall.] WEDNESDAY, MARCH 26, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"IT MUST BE IN THE AIR."

THE above was the remark of a secular paper published in Bristol on the 5th March, 1879. What is in the air? The seventh angel in the Apocalypse (xvi. 17) poured out his vial into the air, and what was the result? "There came a great voice out of the temple of heaven, saying, It is done! and there were voices, and thunders, and lightnings; and" after that "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, SO GREAT." We have for some time past raised our voice in warning that this great and terrible catastrophe is at hand. Nothing that has happened during the last few months of apparent European calm and peace has tended to render us doubtful of the imminence of the coming woe, which shall ere long devastate and ruin "yonder ill-consolidated Europe." In June last the *Nineteenth Century* had the following, which pretty fully corroborates our views as we then held them, and hold them still. Our quotation is as follows, taken from page 1132 :—

Finally, we may say that the present state of Europe in general carries with it a pessimistic tendency; for dark clouds are overhead, spreading twilight over the earth—the light that favours pessimism. They are clouds which threaten trouble, storms, change in religions, change in social institutions all over the earth, so that the "earth spirit," should he sleep a hundred years, and then awake, would not recognise his earth, so altered will be its face.

And as before a storm, when heavy clouds hide the sun, the cattle hide their heads, and men fly to their gloomy dwellings, and a dim, frightened feeling creeps over their hearts, beating with void fear, so do nations now feel the voidness in their hearts, the indistinct fear which is itself a form of pessimism."

From the *Pall Mall Gazette* of the 7th of March, 1879, we take the following startling sentences to the like effect, from an article headed, "The Confusions of Europe: "—

Looking back upon the course traversed by events during the past few months, we perceive no sign of improvement in any European country, but, on the contrary, an aggravation of disorder wherever it has previously existed, and its appearance in communities which up till lately have been free from it. For the present France must still be reckoned as an element on the side of uncertainty and anxiety, and a contributory to the general fund of European confusion. Elsewhere on the Continent the disturbing agencies which have so long been at work have become more active and more menacing than ever. The position of Russia, hiding her plague-spots with one hand and holding down her Nihilists with the other, appears to an on-looker well-nigh desperate. To him it seems that the efforts of both hands are failing, and that she is finding Nihilism as irrepressible as truth. In Russia, no doubt, the phenomenon we are considering is more strikingly displayed than elsewhere; there the disease of Europe is acute, just as in Turkey it lies for the present in its old chronic condition, marked by its well-known symptoms of financial embarrassment and administrative weakness, deepening, indeed, in intensity day by day; *but not, probably, destined to pass into the paroxysmal phase until the month of May.* But everything is preparing for a renewal of the "acute" attack at that early date; and the bulletins, as we may call them, of this morning, are full of premonitory symptoms. Count Andrassy's answer to a question in the Austrian Reichsrath abounds in instruction on this point; and in particular his remark upon the question of the Balkan fortresses. The confusions which we witness in Eastern Europe, and in a milder form in the West, will be found, if we so far extend the survey, throughout nearly the whole of the civilised world. In no important country save our own can the political situation be contemplated without grave anxiety; but bad as our position is in many respects; gloomy as is our commercial outlook, and clouded as is the distant horizon of our empire in more quarters than one, the domestic prospect is comparatively calm.

These are remarkable, solemn words, and they point with no indistinctness to the same dread collapse for the prophetic "earth," actually so named by these secular writers, who saw and see the frightful storm now rising, but fail to see the true direction of its incidence, and why it will come to pass at all. Without placing too much stress upon the indications of the disturbing elements now abroad, we have only to note what are the facts on which the Bristol journal was forced to exclaim, "It must be in the air!" "First," it said, "there is the crisis in Egypt, another in Russia, growing more acute daily; then the Spanish ministry has resigned without apparent reason. The American Congress has sat all night, being unable to agree upon a report which, if adopted, will, in effect, impeach the President, because of the electoral frauds in the South, and if defeated, will let off all defrauders without punishment. In the German Parliament the Government is meeting with such opposition to the Gagging Bill as is likely to result in its defeat. In St. Petersburg the authorities have their hands full of

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Nihilism ;" while in France an event has occurred which may have the gravest results when, *in May next*, the crisis of the arrangements for carrying the Berlin Treaty into effect will take place. This occurrence is regarded by the *Times* and other journals with the gravest alarm. It is the resignation of M. de Marcère, the Minister of the Interior, who, attacked by the Extreme Left, led by the rising communist, M. Clemenceau, and abandoned by the Cabinet, yielded to what is, in fact, a vote of censure, and retired. The *Times* says of this event, and its probable far-reaching consequences, that it is, under the circumstances, "much to be lamented :"—

> The consequence may be, not merely the fall of a Ministry, but the revival of a confusion and weakness which must tend to paralyse the French Government and to lower the influence of France abroad. To this country such a result would be a matter for the gravest regret. We rely on the co-operation of France not merely in Egypt, but in the whole course of Eastern affairs. It was the comparative withdrawal of France from her legitimate position which rendered the revival of the Eastern question practicable ; and her influence is indispensable to the sound condition of the European commonwealth. It is therefore earnestly to be hoped that the danger now threatening her may be averted or speedily surmounted.

What the difficulties are which are before us, during which the countenance and support of a strong and united French nation will needs be invaluable, are patent to all men, and they point to the *month of May*, 1879, as the time when the crisis will be upon us. Then it is that the Russian forces, under the Treaty of Berlin, must evacuate Eastern Roumelia ; then Bulgaria and Eastern Roumelia North and South of the Balkans must be constituted under their autonomous form of government, and the passes of the Balkans finally left in the keeping of the armies of the Turks. Not one of these prescribed treaty conditions seems likely to be carried out by May next. Russia seems in no haste to evacuate Eastern Roumelia. The Constitution for Bulgaria is making the very slowest progress. Not only is it likely that the Turkish occupation of the Balkan Passes will be strenuously opposed by the Bulgarians (incited thereto, who can doubt, by the Russians) ; but the *Times* hints that the Passes are already fortified, and guns and war stores transported thither" by the Bulgarians! Here, then, we see the smouldering embers of a volcano ready to burst into violent eruption at the God-appointed time, and to lead to a succession of explosions which we verily believe will end in that convulsion in 1882, which God's Word calls the "great," unparalleled "earthquake," the "fiery deluge" destined to burn up the prophetic earth, and utterly to destroy its polities. Already in Germany the anticipation is rife that, should President Grévy's Government be overturned, as seemed for the moment likely, M. Gambetta will take possession of the Elysée, and will be forced to involve France in a war of revenge against Germany to maintain himself at the head of the Republic. For ourselves we do not anticipate this result till such time as Russia is thoroughly embroiled with the German and Austrian Empires by reason of her interference with the navigation of the Danube, brought on by the success of the policy regarding Bulgaria, North and South of the Balkans. Then, but not before, we think, matters will be ripe for the alliance between France and Russia, which will place the great German Empire at frightful disadvantage, and possibly lead to the great cataclysm, the expected prophetic outcome of the Eastern question. Then will be the time of Israel's return, and finally, of their occupation of Constantinople, to safeguard the empire and to secure not only the flank of the British march to India, but also the land of the inheritance with its future British capital, "the Gate of My people, even Jerusalem" (Micah i. 9). In May next, however, as our friend the Rev. C. W. Hickson lately pointed out, some great event is likely to happen which will usher in all the rest.

Reader, these are solemn, awful times, and we are on the threshold of occurrences which are to precede the Lord's coming. Will you not watch and be sober ? for "ye, brethren, are not in darkness, that that day should overtake YOU as a thief. YE are all the children of light, and the children of the day. We are not of the night, nor of darkness." "Let us not sleep, as do others ; but let US watch, and be sober" (1 Thess. v. 4—6).

WAS ABRAHAM A JEW?

By ABRAHAM STOREY.

PART I.

As believers in the Identity, it most nearly concerns us to be acquainted with all that can be known about the federal head of our race, especially as to what Abraham was at the time when all the promises concerning the covenant blessings were made. The clearer knowledge we have of what Abraham was both by race and religion, under these circumstances, the clearer apprehension we shall have of what character his children, "the inheritors of the promises," should have. An imperfect knowledge of what Abraham was, will prevent us from seeing the full force and intention of those portions of New Testament teaching where his character is placed more prominently forward than that of any other Old Testament saint.

As Christians and Bible students, searching to learn what is the mind of the Spirit respecting our Identification blessings and privileges, it is very needful that on such points we should "understand what we read."

But is it not a surprising fact that on this question of what Abraham was, so little is definitely known ? If the reader have considered this question, and come to the knowledge of the truth respecting it, and will, as the writer has frequently done, put to his Bible-reading friends, the question, "What was Abraham ?" he will be astonished to find how many erroneous views exist respecting it.

Some will give an answer that is true respecting his race, but false respecting his religion ; many will honestly reply "that they have not considered the subject, and are not prepared to answer the question ;" but a large majority, aye, even among our Identity friends, will give the answer that "Abraham was, by race and religion, a Jew !"

The effect of this impression, that he was a Jew, creates a prejudicial barrier in the minds of many to their seeing that character of perfection in him worthy of a Christian's example, and which the Scriptures so constantly uphold. While they admit that he was a very good man, and a man of great faith, yet, as they think he was a Jew, they also think that he was therefore, after all, something inferior to a Christisn.

Before specially considering this question, the writer could never understand how it was that other Old Testament worthies seemed always to be quoted in preference to Abraham, unless it was that the stigma which the world has put upon the name of a Jew has also attached itself, in some degree, to Abraham, because he was their forefather.

A notable instance of this groundless prejudice took place a few weeks since, at a Sabbath afternoon Bible class, in Liverpool, which the writer attends. This class has an average attendance of about eighty persons, gentlemen belonging to various denominations of Christians : not a few of them of good education and well instructed in the Word of God, as well as faithful followers of the Lord Jesus Christ.

The subject of the afternoon turned on "Christian Perfection." The class, being a conversational one, and free to all comers, gave expression to many opinions. Shortly before the close, a gentleman remarked that "he did not think it possible for a man to attain what could be called perfection in this life; or so to please God as to obey his laws and receive the Divine approval that he was perfect in His sight."

In reply, several members quoted the testimony of the Word of God respecting Enoch, Noah, Job, Daniel, and some others. I

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could not but think it singular that Abraham should either have been overlooked, or ignored ; and this moved me to make some remarks to the following effect :—" It is somewhat strange that one character which our Lord and the apostle Paul, when speaking or writing on this and kindred subjects, made use of more than that of any other, should have been omitted this afternoon. The Bible speaks more fully and more definitely about Abraham's perfection than they do about that of any other man. If the Scriptures say that 'Enoch walked with God,' and that Job and Noah were 'perfect,' they declare that both these characteristics were combined in Abraham when, in Gen. xvii. 1, the Divine command was given, 'Walk before Me, and be thou perfect.' Further, that this perfection was such as fulfilled all God's commands, and fully met with Divine approval, and was perfect in His sight, was expressly declared by the Almighty Himself, when, after Abraham's decease, He said to Isaac, 'Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws' (Gen. xxvi. 5). That this obedience was something more than the observance of a ceremonial law, was evident from what our Lord said about Abraham in His controversy with the Jews, as recorded in John viii. : and which was furthermore confirmed by the declaration of Paul in Rom. iv. 13, where he says that 'the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.' We are therefore warranted, on Scripture authority, to conclude that Abraham's character was perfect in the sight of God, 'through the righteousness of faith;' and as such he is pre-eminently set forth as the character, next to our Lord, worthy of our imitation."

The momentary silence which followed these remarks was broken by a gentleman saying, " Mr. Chairman, I do not think it right or proper that the character of a Jew should be held up before a company of Christians as a worthy example to follow."

Although the chairman had risen to his feet, to occupy the remaining five minutes to make the usual summing up, and closing remarks, I was constrained to reply, " Abraham was not a Jew ; and I challenge proof from either sacred or profane history that he was by race, or religion, a Jew."

Had a magnetic current run through the assembly, the effect could not have been more startling. Nearly every gaze was turned towards me, lit up with amazement. The chairman prevented any further general remarks by proceeding with his summary ; and I took my accustomed place at the instrument, to prepare for the closing hymn. While thus occupied, a gentleman quietly left his seat, and stealing up to the instrument, leaned over it, and said, in an undertone, " Do you mean to say Abraham was not a Jew ? " I as quietly replied, " Not only Abraham, but Isaac and Jacob were neither Jews by race or religion." He wished for an explanation as to " what they were if not Jews," when I reminded him that " I could not interrupt the chairman by replying to him then, but should be happy to converse with him after the close of the meeting."

Our space need not be here taken up by following, verbatim, all that took place after that meeting, or the many times the assertion " that I was trying to prove that we are Jews, and that Jews are Christians," has had to be met and refuted. My point is here to show how great a wall of separation is built and supported between the truths of the Old and New Testaments by such opinions as these, and that by those who cry out loudest against the Identity advocates for their efforts to throw this wall of separation down. We repeat, in other words, what we mean ; and that is, that the same error which falsely palms upon Abraham the race and character of a Jew, is the same error which falsely charges the Identity advocates with trying to prove that, as Lost Israel, the British nation are Jews. This error is not on our side, but in the minds of our opponents; and so long as its remains there, it will necessarily be a wall of separation between us. It can only be thrown down in their minds by the same process as that by which the wall of separation which prevents Abraham and Christians coming together in the " unity of the faith," must be thrown down ; and that is by a close and careful study of the real facts upon which the truth of the case rests.

The truth of the Gospel, as understood by Abraham, is one and the same truth as understood by us. Judaism, the great wall of separation between the patriarchal and Christian dispensations, was not known to the patriarchs ; therefore, all opinions which view the patriarchs as Jews, are erroneous, and must cause confusion in the minds of those who hold them, as well as lead to a total misunderstanding of the nature and application of the " promises made to our forefather Abraham."

This question as to " what Abraham was both by race and religion," is worth solving, as the analysis must, we think, be a matter, not only of deep interest, but of great importance in the investigation of Identity truths ; for it is an investigation of the cause for which the promises made to Israel of universal blessings were given.

" I will perform the oath which I sware unto Abraham thy father,"—" BECAUSE that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

Those who say Abraham was a Jew, offer the two following reasons for their opinion :—1. That he was the federal head, or, as the phrase is more commonly expressed, " the father of the Jews ;" therefore, say they, he must have been a Jew by race; and

2. " That he observed the ordinance of circumcision ; " and, therefore, must have been a Jew both by race and religion.

Now a little consideration will demonstrate the fallacy of both these opinions.

If it follow that a man must be of the same race as his descendants, then some men will be a most complex compounding of hybridity. This is notably the case with Abraham, for instance, who was the lineal head or " father of many nations."

Thus we have to be begin with, Ishmael his first son, and his descendants : " And these are the names of the sons of Ishmael, by their names, according to their generations :— Nebajoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedmah : these are the sons of Ishmael, and these are their names, by their towns and by their castles; twelve princes according to their nations (Gen. xxv. 12—16).

Then again, Abraham took a wife, and her name was Keturah. And she bare him Zimran, Jokshan, Medan, Midian " (who was the head of a large race, whose territory lay to the East and South-east of that of the Moabites), " Ishbak and Shuah." Here are, with Ishmael and Isaac, eight sons in all of Abraham.

We must again add to these Abraham's grandchildren, or the children of Isaac—viz., Jacob and Esau—with each of their descendants, the twelve sons of Jacob, or the Israelites, and the descendants of Esau, or the Edomites. In Gen. xxxvi. we read that the Edomites were a great people, governed by dukes and kings—a nation and a kingdom constituted before anything of the kind was known in Israel.

(To be continued.)

NOTICE.—A correspondent signing W. L. R., from Sunderland, under date March 8, calls upon me to announce, in the next number of the BANNER OF ISRAEL, whether I have, or have not, received from him a long letter during the past week. I do, therefore, acknowledge that the letter came safely to me, but, being anonymous, was immediately put away unread, in accordance with my usual rule.—PIAZZI SMYTH, 15, Royal-terrace, Edinburgh, March 10, 1879.

NOTICE.—We are glad to learn that Colonel Gawler's valuable little work, " Our Scythian Ancestors Identified with Israel," price twopence, is to be immediately republished by Mr. W. H. Guest. It has long been out of print, to the great disappointment of many inquiring believers in our Identity, and cannot too soon re-appear.

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GOD'S COVENANT WITH DAVID.

"Thus saith the Lord, David shall never want a man to sit upon the throne of Israel."—Jer. xxxiii. 17.

In considering this subject it would be well to examine what promises were conditional and what were unconditional. If we look closely, we will find that those the Lord made to David were made *without* conditions. To find conditions we must refer to David and Solomon's repetition of the Lord's promise when recalling to mind the Lord's goodness and mercy to them. This, with one exception. When the Lord appeared to Solomon after the temple was built, He said, "*If* thou wilt walk before Me as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments, *then* will I establish the throne of *thy* kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man to be RULER IN ISRAEL" (2 Chron. vii. 17, 18). Here we see that though Solomon's line must fail *if* disobedient, there was no revoking of the Lord's promise to David. To him it was said, "Thine house and thy kingdom shall be established for ever before thee. Thy throne shall be established for ever" (2 Sam. vii. 16). That Solomon's line did fail we know, and also that the Lord Jesus Christ, the true Heir of David, did not come in Solomon's line, but by another son of David, even Nathan (Luke iii. 31). Though Solomon failed, the throne remained still the Lord's throne to exalt whom He willed upon it. In it was established for ever "the throne of the kingdom of the Lord over Israel" (1 Chron. xxii. 10, xxviii. 5, xxix. 23; Psa. xlv. 6.)

Glancing over the unconditional promises we find it written, "Thy seed will I establish for ever, and build up thy house to all generations. . . . . Once have I sworn in My holiness, that I will not lie unto David; his *seed* shall endure *for ever*, and his throne as the sun for ever," &c., &c. (Psa. lxxxix. 4). Again, "I will raise thy seed after thee, which shall be of thy *sons*. . . . . I will establish his throne for ever; I will settle him in Mine house, and My kingdom for ever, and his throne shall be established for evermore" (1 Chron. xvii. 14). In 1 Kings ix. 5—9, we find that failure of a king not alluded to, but other blessings forfeited by disobedience. Again, "I will establish the *throne* of his kingdom *over Israel* for ever" (1 Chron. xxii. 10).

When the Lord was angry with Solomon, he said to him, "I will surely rend the kingdom from thee, and will give it to thy servant. . . . . Howbeit, I will not rend away all the kingdom; but I will give *one Tribe* to thy son for My servant David's sake." . . . . (And to Jeroboam He said), "I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes unto thee. But he shall have one Tribe for My servant David's sake." . . . . I will take the kingdom out of his son's hand, and will give it unto thee, even Ten Tribes, and unto his son will I give *one Tribe*, that David My servant may have *a light* alway before Me in Jerusalem" (1 Kings xi.). Of Abijam, the king over Judah, it is said, "For David's sake did the Lord his God give him *a lamp* in Jerusalem, to set up his son after him," &c. (1 Kings xv. 4).

Again, "Howbeit the Lord would not destroy the House of David, because of the covenant that He made with David, and as He promised to give *a light* to him, and to his sons *for ever*" (2 Chron. xxi. 7.)

"Yet the Lord would not destroy Judah for David His servant's sake, as He promised him, to give him always *a light* and to his children" (2 Kings viii. 19).

"Ought ye not to know that the Lord God gave the kingdom over Israel to David *for ever*, even to him and to his *sons* for ever by a covenant of salt?" (2 Chron. xiii. 5). In all these we have no conditions attached. And from these verses we learn that the kingdom went with the Ten Tribes, or Israel; but *rulership* was to be found in David's line, while *one* Tribe was given out of the thirteen, that David might *always* have a *light* and "*his children*." Thus far we have the promise as given to David unconditionally.

Those with conditions will be found among the words of David and Solomon, when recalling the goodness and mercy of the Lord to them. (See 2 Chron. vi. 16; 1 Chron. xxviii. 5; 1 Kings ii. 12, viii. 13; Psa. cxxxii. 11, 12).

That a time is coming (and very near) when "Jerusalem shall be called The Throne of the Lord" (Jer. iii. 17); that the Lord Christ shall be raised to sit on that throne (Acts ii. 30), and that a "Sceptre shall rise out of Israel," is most certain. (See Jer. xxiii. 5; Ezek. xxi. 27, xxxvii. 22; Isa. xxiv. 23, ix. 7; Luke i. 69; Num. xxiv. 17; Mic. iv. 7; Zeph. iii. 17; Dan. ii. 44, vii. 4—27.)

But while we doubt not that Christ will reign on the "Throne of the kingdom of the Lord over Israel," may we not reverently ask, What of the time from Zedekiah's death in Babylon, till Christ comes?

If the Lord did not make a full end of the nation of Israel as He said, "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," may we not also be assured that He did not make a full end of David's *seed*? "For 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 on them" (Jer. xxxiii. 25, 26).

Ought not we who believe in the Word of our covenant-keeping, faithful God, make it our study to find out *how this promise has been kept*, instead of thinking, speaking, and writing as *if it had been broken*?

I commend this subject to the prayerful consideration of the readers of THE BANNER.

A. M.

Leamington.

WATCHMEN, WHAT OF THE NIGHT?

By JOHN T. GOTT.

THE night is far spent, and the gathering clouds have assumed an inky blackness in the recent Zulu calamity. Seventy-eight was a year of trouble, distress, and calamity, unequalled in the present century, and the infant seventy-nine bids fair to outrival its predecessor. With her Majesty, we all trust that this may be the last calamity that may ever befall our troops. Cetywayo, "the man of blood," has yet to learn the never-yielding foe with which he has to deal, and while it is a foregone conclusion to say that Zululand must be annexed, or come under the protectorate of Britain, even as the Transvaal and East and West Griqua Land, let us hope that it may all be accomplished without the shedding of blood.

We may see in all this, events ripening, and the nations of of the world being prepared, for the mighty things the God of Israel is baring His mighty arm to do for His "chosen people."

The eyes of the whole world are at this moment centred upon one people—the British. Their deliberations and actions are keenly criticised, not only in European countries, but also in India, China, Japan, Africa, America, Australia, and New Zealand. This great nation and company of nations, existing in these latter days, is occupying *now* the position assigned to Israel of the Ten Tribes. But in these latter days Israel was to have a foe, only one—viz., Gog, and all his bands; and Anglo-Israel has now, in the relentless, voracious, and doggedly-determined Russian bear, that *one* foe—a foe hitherto checkmated on every side by the British Lion, and one whose power is yet to be utterly destroyed by the Lion of the Tribe of Judah.

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But if this is external evidence, have we any internal evidence that we are Israel of the Ten Tribes?

God has said in His Word that, though He made an end of all the nations on earth, He would not make an end of them; but mark, they should not be "altogether unpunished," but punished "in measure."

Now, of what nature is this punishment? Like all punishment, it is the immediate result of sin. This punishment also partakes of a national character. As a nation, the British have been the recipients of the richest of Heaven's blessings, and, at the same time, the perpetrators of the grossest sins against the Giver of all good. Well may the clarion notes of the prophet rouse us out of our slumbers: "Not for your sakes do I this, O House of Israel, be it known unto you; but for Mine holy name's sake, which ye have profaned among the heathen whither ye went."

Before the outpouring of the Holy Spirit and the restoration can take place, God has said: "I will yet for this be inquired of by the House of Israel, to do it for them." After much consideration, I have come to the conclusion, and it is confirmed in Israel's past history, that such circumstances must take place in our midst, that there will be brought about a national day of humiliation before Almighty God for national sins, when the "cry of affliction," the "cry" of the children of Israel shall ascend up to their Father, their Shepherd, their God, and their King; and He will speedily send them a "deliverer," even as He did in Egypt, when He said He had "seen" their affliction, had "heard" their cry, and had "come down" to deliver them by the instrument of His own chosen servant Moses. Even as He did also at the Red Sea. And in the time of the Judges we find that *every* time the Israelites lapsed into idolatry, and, for their sins, involved themselves in serious national calamities, when they cried unto God in the day of affliction, He heard their cry, and the "deliverer" was at hand.

So must it be again. We being Israel, and the dawn of day being near, are now being righteously chastised for our sins, and shall eventually be brought to our "right mind," and humbly bow in penitence before our God and King.

Disasters round our shores and in our rivers, explosions in our collieries and ironclads, and accidents on our railways, have been the fruitful cause of many a "cry" ascending to heaven from the lips of the bereaved and afflicted.

Have we not nationally been making too much haste to grow rich? And with what results? Masters contending with their men, and men resisting their masters, resulting in general discontent and dissatisfaction, and ending in such a depression of trade, the like of which is not within the memory of living man. Then the sudden collapse of several large firms has been the ruin of many small ones, and so the depression has spread, until all, more or less, have been made to feel it, to retrench, and to look carefully to the future.

Then, again, have we not recently been taught the rottenness of some of those institutions of which we have nationally been so proud? and have we not come to the time when we have learned that we can hardly place any confidence in man?

Last of all, the hearts of sensitive British people almost ceased to beat for a moment when the sad news of the calamity which had befallen our brave soldiers in Zululand arrived. That was a bitter blast on British arrogance! Then went up many a "cry" from mourning hearts, blended with the prayer of our beloved Queen that it "may be the last."

Verily we are eating the "bread of adversity," and drinking the "water of affliction." But what saith the Scripture respecting Israel's condition immediately preceding the good times coming? The darkness is intense, the depression is great, and not yet has appeared the silver lining stimulating the watchmen with hope. But the promises of God are sure.

He has "waited to be gracious," and thus will He be "exalted." The people shall dwell in Zion, at Jerusalem. He will be very gracious unto thee at the voice of thy "*cry*." When He shall "*hear*" it, He will "*answer*" it. And then we read: "Though the Lord give you the bread of adversity,* and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and 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" (*vide* Isaiah xxx. 18—26).

In the past, the "teachers" of the chosen people have often been compelled to hide themselves from persecution. But they were then to do their duty, and they did it. The promise is extended to the chosen people till the time of the restoration of Israel. Therefore Israel of the Ten Tribes must now have their teachers—not one, but many; not one, single-handed, in one place, but many, all the world over. Is it not so? Wherever Anglo-Israel is to be found, has not the Almighty raised up "teachers" for His chosen people, in every land and in every clime? These "teachers" are of many kinds, but all are engaged in pointing out "the way," illustrating the fulfilment of Scripture, and demonstrating the truth of God's Word. And this work they are morally bound to carry on, and will carry on, consoling and sustaining the faithful among the "chosen people" in these dark times of commercial depression, insecurity, famines, wars, and rumours of war. Yes, they will carry it on, until Anglo-Israel, the Prodigal Son, is brought to his right mind, and then will the Father send the "deliverer" He hath promised, and shower down upon His "chosen people" the long-promised outpouring of the Holy Spirit.

February 23, 1879.

NOTHING NEW.

THEN why repeat it? For the first reason, because though what is here written may be but stale to many, to some it may come as fresh light, and if brought forward some time ago in various publications, yet it may be buried beneath a superstructure of more advanced thought, and so be lost to the sight of those who are only beginning the study of Israel's Identification; but who turn from the early numbers of the BANNER, etc., with the modern craving for the last thing said.

A second reason we would give is, that some thoughts need very frequent repetition before they can be made to enter certain minds, which are opposed to them by prejudice, old ideas, needless alarms, and often, we think, by mental indolence, which shrinks from opening up a subject which, if not at once rejected, must be carefully examined, and looked at from many sides.

A third reason we may give for harping on an old string is, that we imagine others, like ourselves, must meet with the sort of passive resistance to our belief, which often brings us up unpleasantly, as it were, against a dead wall, and the knowledge of not being singular in such disagreeable experience, may encourage or comfort those called upon to endure it.

We are grieved by and for the Christian "don't carers!" whose apathy is a frequent mortification to us. "Why should they care to be Israel," they ask, "and inheritors of the promises we point to? They are sure of salvation by faith in the merits and death of our Lord Jesus: they care for nothing else!" Don't they? Do they not care for health, and strength, and wealth, or at any rate, means that shall place them and those they love above want? Do they not care for liberty for themselves and for their children? Are they indifferent to the fact of their country being free from the rod of the oppressor, or the chains of a triumphant conquering foreign foe? The Christian who says he does not care, and does not wish to care for the earthly privileges promised by God to Israel through

* The "though" is not in the original. The Lord will give you bread and water, attended with trials for a time, as the preliminary discipline needed for ultimately bestowing the fullest blessings, temporal and spiritual, upon you.

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Abraham, and Jacob, Moses and the prophets, is as false, we believe, to his true feelings as he is ungrateful to his Maker and his Redeemer. Let him imagine his country deprived of some of the blessings he "don't care about," over-run by enemies, few in number, without any colonies or foreign possessions, too poor and too oppressed to be witnesses for God throughout the world, and without a Sunday set apart as a day to be kept holy. Will he still say, "I am a Christian, and a saved sinner, I am indifferent to all this?" If he be so, we do not envy him his feelings and his indifference to the temporal welfare of his country and his countrymen, which we should say smacks of unpatriotism, and of a somewhat self-engrossed narrowness.

We do not now refer to a higher blessing in store for Israel, that of the nation's righteousness, as the fruit of an outpouring of God's Holy Spirit; for since our opponents will not believe we are Israel, and do not care to know it, of course they ignore all these promised especial spiritual privileges as awaiting us.

There are opposers of our view who think the promises of the Old Testament are all fulfilled as regards special favour to Israel. Now we hold that when our heavenly Father condescends to promise His children aught, the carrying out of such promise is likely to be so wondrous that our feeble imaginations cannot grasp the probable magnificence of their fulfilment; and we believe by this conception we honour our Lord and King: and that we equally dishonour Him when we point to small results, and say, that was all that had been intended by the God-spoken or Heaven-inspired words.

It has been suggested to us that 1 Kings iii. 8 proves that the multitudinous seed was granted in Palestine. We wonder if the writer of this remark has ever looked at an ancient map of Palestine, comparing it with its huge Persian neighbour, and yet can venture to say that the former country could have contained a people whose multitude would have fulfilled God's promise, and whether the supposition does not "pour contempt" on His covenant? It has been attempted to be shown that this multitudinous seed means a seed spiritual, but certainly, hitherto, the sentence of our blessed Lord has but too truly and mournfully contradicted such a view (Matt. vii. 14)—"Straight is the gate, and narrow is the way"—"and *few* there be that find it."

Let those who say the promises of earthly blessings have been fulfilled, run their thoughts through the Bible history of Abraham's descendants, from the beginning to the end. What a miserable outcome—surely we may be allowed to call it so—it seems of the glorious expectations that must have been raised by the words of the great God Himself to His faithful servant by the predictions of Jacob and of Balaam! Israel, ceasing to be a nation 700 years before Christ, disappearing, captives, wanderers, and even now, according to some of our opponents, unknown and unimportant. If, as others suggest, Israel is yet with Judah, having in some mysterious manner been rejoined to them after or at the return from Babylon, what then? Why, in that case they shared in the crucifixion of our Saviour, and since then have for 1800 years endured the severest trials and deepest anguish. We think, perhaps, many of us scarcely realize at all the agonies of the Jews during these long bitter years, when they have been persecuted, despised, tortured, robbed, and denied the ordinary rights of home life; yet this is what some say is the lot of all God's chosen people, His elect, His "first-born Ephraim!" And what do they expect is to follow? A return to Palestine: and then? Oh! then Jacob will be converted, if it has not happened before, and he will be allowed to share in the Christian privileges that are offered to every Gentile who will accept them in Jesus' name, and no more need be wished for—the miserable past forgotten, the future an universal and equal glory for all nations.

Is this all that springs from the promises poured out upon Israel in the Old Testament, while the earthly benefits and blessings spoken of are poured out upon another nation (the British), whose origin is unknown, and to whom no promises were made? Is not the thought an insult to Jehovah?

It may be urged that if it be an insult it is one that has been offered ever since Israel's disappearance, alike by the godly and the ungodly, the Jew and Israel, the reputed Gentile nation, and yet that in spite of this faithless error, according to the Anglo-Israelites, they have been receiving the promised blessings. That is true; but we erred in this matter innocently, for we were kept supernaturally, we believe, in the dark as to our origin. We deem that it was by a prolonged miracle our eyes were kept closed to the fact that has now been made clear to them: and as fresh and fresh evidence springs forth, showing us who we are, we only reverently admire the more the greatness of that power, that while fulfilling its mighty undertaking on our behalf, for the promises' sake of Him who wields that power, yet kept us blind to the bearing and the significance of His dealings with our country. L. P.

Feb. 6, 1879.

WHY IS THE KAFFIR RACE INCREASING?

It is one of the greatest problems that has ever arisen in our British colonial rule, how to put an end to the barbarous, sanguinary raids, so ruinous to life and property in South Africa, and how to educate and to elevate the Kaffir, so that he may be fitted to enjoy ultimately all the benefits of self-government. The Boers, indeed, cut the Gordian knot by enslaving or exterminating the aborigines; but this is a solution which England will not adopt, first, because it is opposed to that humane policy which has been nowhere more conspicuous than in our past relations with South Africa, and also because the Kaffir is not, like the Maori of New Zealand, or the American Indian, so readily to be extinguished. On the contrary, the black population, not only Kaffir, but Hottentot, is growing. In Natal there has been, indeed, an astonishing increase, far exceeding that of the European colonists, not only by natural growth, but by an immense black immigration into its territories. What are we to do with this growing population of semi-savage tribes? It is a question most hard to answer. It has been supposed by some that the Kaffirs are of Shemitic origin, and there are certain of their usages which seem remarkably to favour the idea: as, for instance, circumcision, the law of marriage and the widow, the distinction of clean and unclean animals; and one of their tribes towards the North, the Makalakas, seems still to hold sacred a seventh day. The structure of the Kaffir language does not, however, support this idea, which is now abandoned. It is probable, at the same time, that in their Southern wanderings there may have been added a considerable mixture of Shemitic blood, as Arab rule long prevailed on the East coasts of Africa; and this may in part account for these usages. It is a question of greater difficulty how far the Kaffirs are a Hamitic race. (The Kaffir or Bantu Tribes of South Africa.)

We think that if the Kaffirs are largely mixed with Arabs of the Shemitic blood, Gen. xvii. 18—20 gives us the true answer to the question, "Why they fail to 'die out' before Israel?" Ishmael's seed "dwells in the presence of all his brethren" (Gen. xvi. 12).

PROGRESS OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

We are glad to report further important aggressive action on part of the "Anglo-Israel Association" in London. On March 19, it appears the Rev. Jas. Billington, our hon. secretary, lectured at East Grinstead, in Sussex; on the 20th, an afternoon and an evening meeting were arranged to take place at St. Leonard's-on-Sea and at Hastings respectively, when our rev. secretary, and Mr. Onslow also, jointly opened the campaign there, as deputations from the society. At Taunton, friends are working, and we expect to hear shortly of a course of lectures with a conversazione for the discussion of the Identity in connection with the London association. A course of five lectures, in the East of London, has been organised, and we hope ere long that the pages of the *Charing Cross Magazine* may be occupied by some writer belonging to the committee, and therefore favourable to our cause, bringing it before the public through that medium. The Lewisham auxiliary, affiliated with our metropolitan friends, is, we hear, working very satisfactorily. On the whole, the Metropolitan Anglo-Israel Association has begun well, and is continuing very well. May the Lord prosper its future operations.

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Correspondence.

MR. CLIFFORD'S PROOF OF THE SUPERIORITY OF JUDAH ABOVE JOSEPH, TESTED.

To the Editor of the "Banner of Israel."

DEAR SIR,—In a letter lying before me, Mr. Clifford thus tries to establish his view, and it is well that his arguments whenever they are forthcoming should be carefully and critically considered. He writes thus: "Quoting Ezek. xxxvii. 15, you say, 'Israel is described by the figure *of a stick*.' The Bible says *two* sticks—one for Judah and the children of Israel his companions (ver. 16—19). Why is Judah to be ignored? Ezekiel mentions him as the chief, and in ver. 19 the stick of Israel is to be put with the stick of Judah, implying the superiority of the latter."

I rather question this far-fetched mode of proof, even allowing the English version to be accurate, which, however, it is not.

Applying Mr. Hickson's well-known and invaluable test, of "all the words fitting when we have the right key," I rather think we shall find that Mr. Clifford cannot unlock this passage as yet, but I will help him to do so. The Hebrew runs thus: "I will take the stick of Joseph which is in the hand of Ephraim, and the Tribes of Israel his fellows, and I have given to them upon it the stick of Judah." There are in this verse two proofs of the precedence of Ephraim. 1. God takes his stick first, and this is historically true; we were brought into union with God by the faith of Christ *before* our treacherous sister Judah. 2. The stick of Judah is placed upon the mighty power or rod of Ephraim, and in perfect agreement with Jer. iii. 18, *on this* influence is enabled to return to the land. For the benefit of those who do not read Hebrew, I add Jer. iii. 18: "the House of Judah shall walk upon the House of Israel." The outcast Jew will return on the political and religious might of the eldest son of the beloved wife of Israel. Yours truly,

H. MARRIOTT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In your "Address to British Soldiers," which appeared in the BANNER of Wednesday, 19th instant, you say: "Your very uniform—the scarlet—is noted in the Word of God, and carefully described: 'The valiant men are in scarlet' (Nahum ii. 3)." The context is full of prophetic truths also strikingly applicable to Israel in the last days, as the founders, by the grace of God, of railway locomotion. Nahum ii. 3, 4, undoubtedly refer to railway trains as a means of transport for "the valiant men in scarlet," in these last days, "the day of His preparation."

"The chariots shall be with flaming torches . . . . and the fir trees terribly shaken." This is very descriptive: "The chariots," or carriages, shall be propelled with "flaming torches." The ordinary railway engine when running and ejecting vapour and sparks can easily be recognised under the symbol of a "flaming torch." The "sleepers" on which the chairs and rails of a railway are placed are principally of pine wood. In this way we may say: "the fir trees shall be terribly shaken." Or this may even be taken more literally, by remembering how the trees of woods or forests through which a railway is made are shaken by passing trains.

"The chariots (vehicles) shall rage (rattle) in the streets (on the railroads), they shall jostle one against another in the broadways." Have we, in this latter clause, a passing allusion to railway accidents which generally occur at junctions, or where there are a multiplicity of lines, which is well expressed by the term "broadways?"

"They shall seem like torches, they shall run like the lightning." How wonderfully descriptive of the speed of our fast trains!

O how much railways have done for us in the way of fulfilling Dan. xii. 4: "Many shall run to and fro, and knowledge shall be increased!" And may we not also say, in a literal fulfilment of Isa. xl. 4: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain?" Let us remember that Nahum speaks of "the chariots running like the lightning, with flaming torches," "IN THE DAY OF HIS PREPARATION," of which time Isaiah speaks in chap. xl. 3, wherein he says: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." All this is to closely precede the "Revelation of the glory of our Lord" (Isa. xl. 5), when our blessed Lord Jesus shall again stand on Mount Olivet. (Compare Acts i. 11, 12 with Zech. xiv. 1—4.) This latter prophecy undoubtedly refers to "the last war," for the destruction of anti-Christ and his hosts. Railways and steamships (Isa. xviii. 2) will be needed in that "dark day" (Joel ii.) for the transport of the Lord's "valiant men in scarlet," when He shall indeed come as "Captain of the Lord's host" (Josh. v. 13—15; 2 Kings ii. 12), to fulfil Rev. xix. 11—21. It is to the coming anti-Christ that Nahum refers as the "Assyrians" (chap. iii. 18).

May the Lord help us to live "looking unto Jesus" (Heb. xii. 2), and "looking for Him" (Titus ii. 13) "that loved us, and washed us from our sins in His own blood" (Rev. i. 5); in whom we are "complete" (Col. ii. 10), "perfected for EVER" (Heb. x. 14). Wishing you and "all Israel" 1 Thess. v. 23; Jude 24, 25,

I am, yours in Israel's hope,

A RAILWAY MAN, C. S.

SPIRITUALISM.

NOTE.—We beg our readers' particular attention to the following letter, and to the danger it indicates. Satan, with his usual cunning, having failed in his first device to put down the Identity by the denial of its truth by good men such as Messrs. Cornall Clifford, Walker, and others, now changes his tactics, assumes the truth of our Hebrew origin, and, with bold effrontery, claims his lying impostures as the Holy Spirit's promised outpouring. Let us "resist the devil, and he will flee from us."—ED.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been much struck with your statement published in the BANNER of the anticipated outpouring of the Spirit upon the people of this nation; and also with your remarks upon "Christianity and the Devil" in last week's number, wherein you allude to the personal efforts of the devil to thwart the Divine scheme, and to alienate, "if it were possible, even the very elect."

Now, the reason I trouble you is because I have unfortunately had some experience in what is called spiritualism, and the conclusion I have come to is that this is a form of the direct interference and appearance of Satan on the earth. Do you think I am right in my conclusion? And is it possible the Divine gift of the Spirit may come to us in such a form also? or will those outward manifestations be restricted to the evil powers, and the Spirit of God work upon our hearts and minds in a more truly spiritual manner, than by such means as spiritualists would teach us they are the recipients of it?

At one *séance*, some time ago, what purported to be a Jewish "control," spoke some very remarkable things through the mouth of the *medium*. These things gave rise to much reflection and comment, and some people may take those utterances as being from a spirit of truth, and from that may find confirmation of the Identity theory; but my experience is that these so-called spirit utterances are delusive. They are remarkable and extraordinary it is true; but I should like, if my view is correct, to put people on their guard. The devil is finding that the Identity is becoming established, and is artfully using it as a material to seduce souls by making them think the diabolical manifestations called spiritualism are in fact the advent of the Spirit we are awaiting. Pardon my crude suggestion, and if you agree with me, perhaps you will notice the subject some time in your BANNER. Yours faithfully,

Leeds, Feb. 20, 1879. ABNER COATES.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I be allowed to add a word of explanation in reference to my letter in the BANNER of Feb. 19, p. 83? The dates there given are named on the assumption that our Lord was born on the first of January of the year 1 of the commonly received reckoning. However many days, weeks, months, or years, that may differ from the actual *fact*, so far my dates, even if my opinions are well founded, will be out. I have not myself gone sufficiently into the question of the exact date of our Lord's birth to be able to speak decidedly on the matter. I do not, however, believe that our commonly received reckoning is more than a small fraction of a year out. However that may be, all I wished to do in the letter above referred to was to give my opinion, *accompanied by the simple reasons on which it was founded*, and *without any pretensions to being a prophet*, that the 142nd day of the 1879th year, and the 325th day of the 1882nd year of our Lord's *human existence* would be remarkable dates, and that the latter would terminate the 6,000th year from Adam's creation. I do not consider that in thus giving my opinion, however decidedly, that I am deserving of the sneering, unkind, and unchristian remarks of the editor of the *Rock* in his last issue. Of the two articles in that issue on Anglo-Israelism, which I have long looked for, one can only quote *Parturiunt montes, nascetur ridiculus mus*. I sent the editor a copy of Bishop Titcomb's "Post-Bag," but he has evidently never looked at it, though I begged him to do so prayerfully and thoughtfully. May the Lord open the eyes of the blind. Yours very truly,

C. W. HICKSON.

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Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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Allow me again to thank you for myself and daughters,
And remain, yours truly,
Mr R. F. Banks. J. F. G.

I venture to write and ask if you will kindly supply me with about 100. I am sorry that I am not in a position to pay for them, but seeing that a Free Circulation Fund has been opened, I shall only be too glad if I can render the cause any assistance by distributing to the best of my ability what you may send me.—J. F. W., Darnley, near Yorkshire. [150 copies sent]

FUNDS URGENTLY NEEDED to carry on this work. Communications to be addressed to the Secretary of the "*Banner of Israel Free Circulation Fund*," Mr. R. Fergusson Banks, Racquet-court, Fleet-st., London, E.C., to whom all remittances for this object should also be made, but NOT to the Editor of the BANNER—Philo-Israel.

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THE BANNER OF ISRAEL.

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

VOL. III. No. 118. Entered at Stationers' Hall.] WEDNESDAY, APRIL 2, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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A RECENT BATTLE OF ISRAEL.—RORKE'S DRIFT.

How are we to account for the fact that the God of Israel, who has fought times out of number for His people, permitted them to be overpowered and slaughtered by hundreds at Insandula on January 22, 1879, and did not then deliver them as He has so often done before? This question has been repeatedly asked us, and it has also been present in our own minds not seldom of late. The answer which satisfies us is that our God has frequently sent disaster to our arms at the commencement of our military operations. He did so after the battle of Alma, during the fearful winter of 1854, when the British force was almost destroyed before Sebastopol in consequence of open neglect of the most ordinary precautions. God seems never to shield even Israel from the consequences of her own want of foresight and preparation. We could give numberless instances of that fact. So again in the matter of our late fearful disaster at Insandula. The enemy was known to be near; his mode of fighting was no secret; the vast numerical superiority of the savage foe was fully anticipated; the way in which that superiority might be more than met—namely, by entrenchments—was distinctly enunciated by the Commander-in-Chief himself in his written instructions to his captains; and yet what happened? Lord Chelmsford, knowing the enemy had been "felt" near him, left the small column with half its force withdrawn to accompany himself on a reconnaissance ten miles away that very morning; he left without seeing that his own rules as to entrenchments were enforced, or even begun to be carried out, after giving needful orders on the subject; all precautions by which he might by videttes have been placed *en rapport*, with his most precious convoy left only ten miles behind, seem to have been neglected; and when the sound of heavy firing and cannon was heard in the afternoon, unhappily he doubted the true evidence of his own ears, and was fatally deceived by the false testimony of the eyes. God worked no miracle to save a force thus left by what *seems* man's neglect to die! The officers in command with the doomed detachment neglected in their turn, it would appear, all the ordinary precautions which the rules of South African warfare demanded. The tents were never struck; the waggons were never "laagered" in the usual prescribed manner, to serve as an entrenchment; the few troops in hand were not concentrated to defend their priceless convoy of provisions, stores, and ammunition as ordered, but were sent to a distance from their charge to fight in isolated bodies, and were some of them never heard of again. The camp, of course, fell into the enemy's hands, and then? Why, *then came the end!* Without a miracle nothing would or could have saved our troops; and as they sowed, so alas they reaped! But even their deaths were glorious! The noble stand of those devoted men more than redeemed the terrible errors of judgment of their gallant noble leaders. It saved a colony—it struck terror into their foes! For the savage, but brave and fearless, enemies of that slender body found, to their terrible cost, that though they slew 1,500 British and Native troops, they did it at a cost of 3,000 of the flower of their young athletes—the best of their own soldiery. But what was the next episode? How was Insandula succeeded? By a noble feat of arms—where one young British hero, Lieut. John R. M. Chard of the Royal Engineers, by following the ordinary rules of Native wars in South Africa, was enabled, by God's help and by His blessing, to do a splendid deed, which stemmed the tide of Native success and sent the victorious murderous hordes of Insandula back to their own homes, reeling under a blow which deprived them of one-tenth of the attacking force *in dead alone*, and showed that, properly entrenched, a little band of only 100 resolute men could hold their own against 3,000 savage foes for over twelve hours of a dreadful night, when every moment must have passed to the brave heroes verily like a weary hour. The secret, then, of the late sad reverse we hold to be, that while Israel's errors must be paid for by Israel's punishment, the Lord does not allow even those errors to end in fatal de-

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struction to His people, but oftentimes works out good from the evil, and brings to Israel's arms a final victory which compensates for and wipes out the previous disgrace.

We approach now the story of Rorke's Drift—a true tale of one of Israel's God-defended battles which will live while the language lives. How can we describe it better than in the hero's own simple words—Lieut. Chard's own soldierly report to his Commander-in-Chief? After describing how he had only that day been left in sole command at the Drift; how the news of the disaster reached him and his noble comrade, Lieut. Bromhead, of H.M. 24th Regiment, at 3.15 p.m.; how he struck his tents at once, "laagered" his wagons, improvised entrenchments with "mealie bags and wagons," biscuit boxes (!) and loopholed walls and barricades; he goes on to say—

At 4.20 p.m. the sound of firing was heard behind the hill to the South. The officer of Durnford's Horse returned, reporting that the enemy was now close upon us. His men, he told me, would not obey orders, but were going off towards Helpmakaar, and I myself saw them in retreat, numbering apparently about 100, going in that direction. About the same time Captain Stephenson's detachment of the Natal Native Contingent left us—as did that officer himself. I saw that our line of defence was too extended for the small number of men now left, and at once commenced an inner entrenchment of biscuit-boxes, out of which we had soon completed a wall two boxes high, when, about 4.20 p.m., five hundred or six hundred of the enemy came suddenly in sight around the hill to the South. They advanced at a run against our South wall, but were met by a well-sustained fire; yet, notwithstanding heavy loss, they continued to advance till within fifty yards of the wall, when their leading men encountered such a hot fire from our front, with a cross one from the Store, that they were checked. Taking advantage, however, of the cover afforded by the cook-house and the ovens, they kept up thence heavy musketry volleys; the greater number, however, without stopping at all, moved on towards the left round our hospital, and thence made a rush upon the North-west wall and our breastwork of mealie bags. After a short but desperate struggle those assailants were driven back with heavy loss into the bush around our works. The main body of the enemy close behind had meantime lined the ledge of rocks and filled some caves overlooking us at a distance of 100 yards to South, from whence they kept up a constant fire. Another body, advancing somewhat more to the left than those who first attacked us, occupied a garden in the hollow of the road and also the bush beyond it in great force, taking special advantage of the bush, which we had not had time to cut down. The enemy was thus able to advance close to our works, and in this part soon held one whole side of wall, while we on the other kept back a series of desperate assaults which were made on a line extending from the hospital all along the wall as far as the bush. But each attack was most splendidly met and repulsed by our men with the bayonet, Corporal Schiess, of the Natal Native Contingent, greatly distinguishing himself by conspicuous gallantry. The fire from the rock behind our post, though badly directed, took us completely in reverse, and was so heavy that we suffered very severely, and at six p.m were finally forced to retire behind the entrenchment of biscuit boxes. . . . . Darkness then came on. We were completely surrounded, and, after several furious attempts had been gallantly repulsed, we were eventually forced to retire to the middle and then to the inner wall of our kraal on the East of the position we first had. We were sustaining throughout all this a desultory fire, kept up all night, and several assaults were attempted, but always repulsed with vigour, the attacks continuing until after midnight, our men firing with the greatest coolness, not wasting a single shot. The light afforded by the burning hospital proved a great advantage. At four a.m. on the 23rd January firing ceased; and at daybreak the enemy were passing out of sight over the hill to the South-west. We then patrolled the ground, collecting arms from the dead bodies of the Zulus, and strengthened the position as much as possible. We were still removing thatch from the roof of the store, when about seven a.m. a large body of the enemy once more appeared upon the hills to the South-west. I now sent a friendly Kaffir, who had come in shortly before, with a note to the officer commanding at Helpmakaar, asking help. About eight a.m., however, the British Third Column appeared, and at sight of this the enemy, who had been gradually advancing towards us, commenced falling back as our troops approached.

I consider the enemy which attacked us to have numbered about 3,000; we killed about 350. Of the steadiness and gallant behaviour of my whole garrison I cannot speak too highly.

Such, then, is the account of this wondrous deed of arms. It had every ingredient of one of "Israel's battles," when the Lord, as He promised, "maintained their cause" (1 Kings viii. 45). Let the reader judge what tremendous issues depended on the Lord's help to Lieut. Chard at Rorke's Drift that fearful night. Had he and his handful of men been overpowered, what then? Then, no doubt, Lord Chelmsford and his footsore, starving, helpless troops must have fallen an easy prey to the victorious, exulting savages, in large force at Rorke's Drift and all along that road from the wretched bivouac at Insandula of the night before! Then, too, there would have been no hope nor help for Helpmakaar, Maritzburg, and the whole colony of Natal! Then the position of Pearson's column had been greatly imperilled, and the dreaded insurrection of all the native races throughout the whole of South Africa had been an accomplished fact. But the Lord remembered mercy in the midst of "measured" punishment! He turned in compassion towards His people, and "maintained their cause." The gallant stand of Chard and Bromhead—both destined (who can doubt?) for the highest honours Great Britain's grateful Queen can bestow for such noble deeds—saved Lord Chelmsford from a frightful death, his small force from utter destruction, and the whole of the colonies from massacre, murder, rapine, and possibly annihilation.

We thank God then for "Rorke's Drift," and the faithfulness of our God towards His people Israel. Let us see, reader, in those signal punishments and mercies to our race, the Lord's hand guiding Israel towards the accomplishment of His will; being sure that disaster and victory are alike His mode of working out His wise purposes, and that even now we have ample reason to "praise the Lord," while we also turn in penitence to Him and say—"O Lord, save Thy people, the remnant of Israel!"

TIME INDICATIONS OF THE GRAND GALLERY.

(*Continued from page* 120.)

PART II.

HAVING found that the Great Pyramid fixes for us, with exactness, the extreme length of the grand gallery—its true length, we may suppose (though this is not quite certain), for chronological purposes—the use we propose to make of this knowledge, is not to endeavour to interpret—a difficult task—*what* shall take place at its rapidly approaching end. Much less do we venture on the impossible and unlawful task of attempting to fix a date for the arrival of the King—the revelation of the Lord from heaven. That is an event to which all Christians, whether of the stock of Israel or of the Gentile graft, should be ever looking forward with intelligent and loving expectation; knowing from the multiplied signs around that it cannot now be far distant, and may be "even at the doors." "But of that day, and that hour, knoweth no man," nor shall know till it arrive; for "as a thief," and "as a snare," "shall it come on all them that dwell on the face of the whole earth." Therefore, though this gallery, now so near a close, may well warn us to "be ready" for that great day, it cannot reveal to us at what precise time it shall come. Yet it may throw much light upon the general subject of the times and seasons which it has pleased God to appoint for the accomplishment of His grand and gracious purposes towards our fallen race, and particularly towards the seed of Abraham. And this is an inquiry both legitimate and commendable, and one which may help us the better to apprehend the depth of the riches both of His power and wisdom.

We have seen that in the 1881·6 inches, or years, of the gallery, the 33·6 inches or years of our Lord's humiliation are contained exactly 56 (7 × 8) times. Why did we fix upon 33·6 years

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for the latter period? In the first place, as may appear from what follows, the Nativity probably took place not in winter, as the Church Calendar is held to represent, but about the time of the autumn equinox; and it is certain the crucifixion took place at the season of the full moon next following the spring equinox. Hence, between these dates, there is an interval of six, or it may be seven, months falling to be added to the generally received and well-authenticated term of 33 whole years; bringing the entire period up to about 33 years and seven months, or 33·6. (We shall afterwards see that this interval probably embraces the 40 days after the resurrection.) Secondly, 33·6 years is a soli-lunar-cycle, in which the annual deficiency between 12 lunar months and 1 solar tropical year ($10\frac{7}{8}$ days nearly) accumulates to a whole year ($10\frac{7}{8} \times 33{\cdot}6 = 365{\cdot}4$ days). And, in the third place, 33·6 years is in complete harmony and continuity with the various periods of years indicated in the prophetic Scriptures; and, we may add, with the principal periods of Bible *history*, so far as these are accurately known. Upon the cyclical character of human (especially sacred) history, and the astronomical as well as septiform and Sabbatic structure of its cycles, Mr. Guinness has some instructive chapters.* Two of his important conclusions are as follows:—First, that human history, antecedent to the Millennium, is comprehended in a great week, of which each day is 840 years, *plus* an additional 120 years, making in all 6000 years; or, since each day of 840 years contains 7 times 120 years, the whole may be regarded as a Pentecostal or jubilee period of 7×7 days of 120 years, *plus* 1 day of 120 years, = 6000 as before. Leaving out this last complemental 120 years, the period is 5880 years; and that again is embraced in three great weeks of 2520 years each (the "seven times" of Leviticus xxvi. and Daniel iv.). These weeks, Mr. Guinness considers, overlap each other to the extent of one-third or 840 years; so that the total is not *nine*, but only *seven*, times 840. These three great weeks, comprising the Patriarchal age, the "Jewish" dispensation, and the times of the Gentiles, were accompanied by three distinct stages of the revelation of God's character to man. Nature, the Law, and the Gospel reign successively in three great periods of probation which are given to man to try him before the Lord Himself comes, in the person of His Son, to execute judgment and to reign.

2. Beyond and including these 6000 years a still larger period of 12,096 years is to be traced—an "Immanuel year," consisting of 360 Immanuel days of 33·6 natural years. Into the first seven months of this enormous period human history fits, as did the sacred feasts of Israel, which typified it, into the first seven months of their sacred year. As a month of the Immanuel year is 1008 years, 7 months will be 7056 years; which thus measures the interval from Adam down to the close of the Millennium.

The above brief reference to Mr. Guinness' views is merely for the purpose of showing that between the 33·6 years which have been assigned to the life of Christ on earth, and the prophetic times, there is a distinct analogy and connection; they belong to the same universal scheme of Sabbatic chronology which governs every operation of nature, from the development of the minutest insect or lowliest plant to the mighty secular revolutions of suns and systems.

Before passing from this it may be added that each period of 7 times above alluded to commences, not at the close of the preceding one, but after two-thirds of it has run its course. Two-thirds of 7 times = 1680 years, and 1680 years = 50 Immanuel days; therefore a jubilee period. According to the author we have quoted (who accepts the Hebrew numbers as against the Septuagint, or the Samaritan, from Adam to Abraham) this is about the interval from the creation to the flood. And it is worthy of note that the 1656 years, which Genesis v. yields for this interval, if tropical years, are equal, within six weeks, to 1680 prophetic years of 360 days.

Let us now inquire from what date, according to our era and calendar, the 1881·6 years of the gallery and the 33·6 years of the life of Christ simultaneously commence; in other words, What is the true date of our Saviour's birth? Upon this date depends the chronology, not of the grand gallery alone, but also of the other dispensational passages both preceding and following it.

The familiar calendar date of 25th December appears, from the researches of the Rev. W. B. Galloway, in *Egypt's Record of Time*, to have a true foundation in ancient tradition; but to be connected rather with the event of the Annunciation, than with that of the Nativity nine months later.* The latter event this author places in the night between September 29 and 30, new style, in the year B.C. 1; a variety of circumstances conspiring to render this conclusion probably correct, at least within one day. Some of these are interesting, as that September 29 is the traditional feast of Saint Michael and All Angels (Luke ii. 13), and that September 30 in this year was the day of full moon and the first day (Tisri 15) of the Jewish feast of Tabernacles; realising the Scripture, "The Word was made flesh, and dwelt (pitched His tabernacle) among us." As the difference between the actual September 29—30 of the Julian-Augustan calendar current in B.C. 1, and the same date new style, is only *one day*,† it seems preferable to adopt the former, and to assume for the present that the nativity of our Lord took place about midnight between Wednesday and Thursday, September 29 and 30, in the then existing Roman calendar (= September 28 and 29, new style) in the year immediately preceding our common era. Reckoning back by average lunations from the full moon of September 30, 1879, it would appear that full moon occurred on the same day, September 30, B.C. 1, about 2.20 p.m., mean time at Jerusalem; and this day may hence have coincided with Tisri 15 in that year, as above supposed. A substantial confirmation of this date is afforded by the fact that from December 25, B.C. 2, to September 30, B.C. 1, inclusive, there elapsed *exactly* 40 *weeks*;‡ showing that, as Mr Galloway believes, the traditional date of "Christmas" is really that of the Incarnation, the absolute beginning of our Lord's human existence. It may be added that the new moon of December B.C. 2 fell, at Jerusalem, on the 24th day, at about 2h. 28m. morning—*i.e.*, on the day after the winter solstice.

From midnight of September 29—30, B.C. 1, to May 8, A.D. 34, at 3.25 a.m., is an interval of 33·6 tropical years (see note *ante*). This year 34 is that in which Sir Isaac Newton preferred to place the events of the Passion. Now the vernal

* "Approaching End of the Age," Sections 2 and 3 of Part IV.

* On this point Mr. Galloway quotes an interesting passage from Clement of Alexandria, which is somewhat as follows:—"There are those among the Gnostics who have taken superfluous pains to set the month and day of Christ's incarnation (γενεσις, generation), which, they say, took place on 25th Pachons in the 28th year of Augustus, and that John came preaching in the 15th year of Tiberius, on the 15th day of the month Tubi." The names of the two Egyptian months, Pachons and Tubi, have, Mr. Galloway remarks, been evidently transposed, for in A.D. 87 (77?) 25th Tubi = 25th December, and 15th Pachons = 15th April. This very ancient tradition or computation places the incarnation—*i.e.*, the Annunciation, not the Nativity—on 25th December of the Roman calendar, in the 28th year after Augustus' entry into Alexandria, 29th August, B.C. 29. This 28th year therefore includes the 25th December, B.C. 2, which we shall find is the probable date of the Annunciation. As to the date of John Baptist's ministry, the 15th year of Tiberius began on 19th (or 29th) August, A.D. 28, and in April of that 15th year John would have just entered his 30th year. Jesus may have been baptized at the same age in the autumn following—*i.e.*, A.D. 29, or in the spring of A.D. 30; and the 3½ years of His public ministry may date from His appearance in the synagogue of Nazareth in September, A.D. 30.

† From B.C. 45, when the Julian reformation took effect, to B.C. 9 inclusive, 13 leap years were erroneously observed instead of 10. Augustus rectified this error by making the succeeding 12 years consist of 365 days each. Thus all actual dates between B.C. 42 and A.D. 5, differ by either one or two days from "Old Style," which assumes the Julian reformation to have been carried out in its integrity.

‡ See "Approaching End of the Age," page 273.

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full moon of A.D. 34 fell on Wednesday, March 24, about 3.17 a.m. at Jerusalem, and the Passover Feast-day (Nisan 15) *should* have coincided therewith. But if we suppose the Jews, after the return from Babylon cir. B.C. 536, to have used a soli-lunar-cycle of 19 years, and a year equal to the Julian one of 365¼ days, such a method would have involved an error of one whole day in 304 years, with the effect of throwing the beginning of the Jewish year *forward* by either one or two days (according to the time of day of the vernal new moon) in the interval to the date of the Crucifixion. Hence there is reason to believe that in A.D. 34, the 15th Nisan, the Feast of the Passover, fell on Friday, March 26; on which day, therefore, our Lord was crucified. From the morning of Sunday, March 28, the day of the resurrection, 40 days, or the 40th day, brings us to Thursday, May 6, as the day of Ascension, differing by only two days from the date above arrived at. JAMES SIMPSON.

Edinburgh, March 8, 1879.

(To be continued.)

THE STONE GROWING IN CENTRAL AND SOUTH AFRICA.

WE ask our readers to contemplate the two following "possibilities" pointing not indistinctly to the growth of the great British Empire in the Continent of Africa, as foretold by events now in actual progress there. The first extract is from the *Bristol Times and Mirror* of March 14, 1879, and is to the following effect:—

Of the various expeditions that are trying to throw the rays of civilisation across the Dark Continent, the French one appears so far to have been the most successful. The Abbé Debaize, who is in charge of it, has written home to describe the entry of his caravan into the capital of Unyanyembe, a town rejoicing in the euphonious name of Kouikourou. Thousands of negroes gathered around them as they entered with flags flying and music playing, and gave them the most enthusiastic reception. The Sultan and the Governor went out to receive them at the entrance of the capital, and conducted them to the vast building used by Cameron when he passed through. The other expeditions—Belgian and Italian—do not appear to get on so well; and as to ourselves, wherever these expeditions go, *they find us there before them.* "The English," we are told, occupy Mpuapona—a place unknown to the great majority of the people, but described as a strategical position of the first order, for all the routes which lead to Unyanuezi pass by it. The Abbé adds that the English have founded another station in the Ukereone, a third in the Uganda, and a fourth at Ujiji. The power of the Arabs in these parts is decreasing daily. The ivory trade no longer satisfies their wants, and, as the slave trade is prohibited, they will soon be forced to leave the colonies which they have founded in the interior of Africa; and the English will take their place. One would think, after reading of these numerous colonies of Englishmen, that a quiet emigration of our country people had been going on to Central Africa since the Livingstone and Stanley expeditions. But the Abbé adds of the English colony at Mpuapona that "a clergyman, a mason, and a carpenter compose all the *personnel* of the station," and after this there will be a general agreement with the Abbé that "they are eminently practical men," seeing that it is not six months that they have been there, and already four handsome stone houses have been built. The *Daily News* is afraid that a couple of English regiments are going to annex Upper Burmah, a country perhaps as big as France; but here three Englishmen have taken possession of a strategical position which gives them control over a big slice of the African Continent. As the Abbé says, the English are "eminently practical men."

The writer of the above points out that the three British subjects have possessed themselves of a Central African GATE, being a "strategical position which gives them control over a big slice of the African Continent." We do not wish for a better description of a "Gate," and we beg our opponents to remark that to Israel the new Gate is granted, not to the French explorers, not to the Belgians, not to the Italians. These same islanders have further got possession of three other stations, and are, like Jacob, "supplanting" the Arabs in their ivory trade. When the Arabs give up, the writer observes, "the English will take their place," which is as neat a way of saying they will act the part of "Jacob the supplanter" as we have yet observed.

Our next quotation is from a letter from the *Times* of March 15, 1879, signed "One who Lived Several Years in Zululand." Speaking of the Portuguese possession, Delagoa Bay, North of the Transvaal, and urging the necessity of our purchasing it at once from the Portuguese, he said:—

It is a matter that we must take up sooner or later, and the sooner the better. We have already suffered enough from our neglect in not laying a cable long since to our South African Colonies, and are now repenting—when it is too late—that we would not listen to Lord Carnarvon's advice several years ago. Let us endeavour to be beforehand with this difficulty, for difficulty it will be, and come it must before long. Zululand must be annexed; upon that point we are now, I suppose, all agreed. We shall then be in this position:—We shall possess in Zululand a country considerably larger than England, and the Transvaal behind it considerably larger than France, with no other port through which to pass all our exports and imports than Durban. Port Natal, or Durban, lies about 500 miles from the Northern portions of the Transvaal and about 300 from the Northern districts of Zululand. But actual distance is by no means the gravest impossibility in this question. Through half the year—during the dry season—dwellers in the Transvaal are practically cut off from Durban by lack of grass for horses and cattle upon the high Veldt, while in Zululand it is not too much to say that dozens of unbridged and exceedingly dangerous rivers make the journey during the rainy season almost impracticable.

Here our colonist points out what is an exceedingly probable termination of the present Zulu troubles—namely, the annexation of Zululand to the already immense African Empire of Israel, and the acquisition of a first-class Gate. In acquiring this territory, it will be, he tells us, a country much larger than England. Seeing that the Transvaal is as large as France, and situated beyond Zululand, our friend asks in despair by what Gate the imports and exports of the Transvaal are to be sent; and how, while the weak hand of Portugal grasps the only seaport—Delagoa Bay, the British colonists are to put down the enormous trade in guns and ammunition which is now keeping our countrymen in terror, and has led to the uprising of Cetywayo against our power? On this point the writer says:—

No money could now be better or more wisely spent than in the purchase of Delagoa Bay, and this we shall find to our cost one day if we allow this most important step to be neglected any longer. Delagoa Bay, it must be remembered, is the harbour through which almost all the guns and ammunition now to be found in Zululand, Amaswaziland, and Amatongaland, have passed. Northwards from Delagoa Bay, we still have hundreds of thousands of natives stretching up tribe by tribe to the Zambesi, who love nothing, not even their wives, so much as guns. However well intentioned the Portuguese Government may be towards us, it is incapable of suppressing this trade, which has been of late years, and still is, so enormously on the increase. If we are to hold South-east Africa firmly and peaceably, we must also hold the KEY of South-east Africa, and that KEY is Delagoa Bay.

Here we have the demand made for a Gate or key for one of the last of British acquisitions, to enable her to cope with her numerous, powerful, but savage enemies, and the only remedy proposed is the purchase of Delagoa Bay—a spot absolutely without value to the Portuguese, which they acquired from us by Marshal MacMahon's adverse award in arbitration, but which has become to-day indispensable to the British South African Empire as the only port available for the Transvaal and Zululand from Durban to Aden. Verily these two "possibilities" are extremely like "probabilities," and we can see thus faintly foreshadowed for us how Israel is yet to acquire the preponderance in North, Central, and South Africa. The intelligent reader will observe that in all three cases the Gates form a conspicuous feature in the matter, and that by the Gates Israel's power is to be enlarged, in Central as well as in South Africa, and by the operation of Delagoa Bay (a Gate), consolidated.

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"THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."—JUDGES v. 20.

BY J. THOMSON.

IN this bold poetic language does Deborah record in her song how the elements in her time once fought against the enemies of ancient Israel. It is surprising what vague ideas many people have of what they read in the Bible. Few readers of the above passage, if asked, would at first sight be able to give an intelligent explanation thereof; though none but the most ignorant would for a moment imagine that the stars literally fought with the hosts of Sisera. But the passage will be quite clear if we remember the highly poetic character of the whole chapter in which it is found, and the ideas entertained by the ancients of the (supposed) influence of the stars or planets—*i.e.*, wanderers, in mundane matters. "'The stars in their courses,' according to the order and direction of Him who is the great Lord of their hosts," says good Matthew Henry, favouring this view, "'fought against Sisera' by their malignant influences, or by causing the storms of hail and thunder, which contributed so much to the rout of Sisera's army. . . . Some way or other, the heavenly bodies, not arrested, as when the sun stood still at Joshua's word, but going on in their courses, fought against Sisera. . . . Perhaps the flashes of lightning by which the stars fought, was that which frightened the horses, so that they pranced until their very hoofs were broken (v. 22), and probably overturned the chariots of iron which they drew, or turned them back upon their owners" (Matt. Henry's Com. on Jud. v. 20). But we need not imagine that anything more is intended by the poet, than that the weather was unfavourable to Sisera, who attacked Israel, and the result was to Israel's advantage in aiding in his overthrow. One agent in effecting this was a flood in the brook Kishon (v. 21), an unexpected, and perhaps unseasonable flood, in a stream which was usually inconsiderable, that "swept away the host of Sisera in attempting to force a passage" (see Kitto). Some may object to this view, that it dispenses with miraculous agency. To this we would reply, first, that the word "miracle" is not in the chapter, and why should we suppose one where none is mentioned? Then, again, much will depend upon our ideas of what constitutes a miracle. What we ignorantly term the "laws of nature" are really the uniform way in which men have learnt from observation that God is constantly working. A miracle, therefore, is no infringement, though it may be a suspension, or accelerating of those laws, or even only the slightest modification thereof, so far as our observation goes. Thus, there may be miracles constantly going on around us, but we, from our obtuseness, or blind unbelief, may not be able to see them. When Deborah, therefore, said in her song that "The stars in their courses fought against Sisera," we see that she thus acknowledged the hand of God, who rules among their hosts; though at the same time we admit that there is also an apparent reference to, but not necessarily approval of, the astrological notions of the age. Thus she sang:—

"Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings;
Give ear, O ye princes;
I, *even* I, will sing unto the Lord;
I will sing *praise* to the Lord God of Israel.
* * * * * * * *
My heart *is* toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the Lord."—(verses 2, 3, and 9).

Often since Deborah's days has God, in like manner, fought for His people, as may be seen throughout the historical books of the Old Testament; while it is also the frequent theme of the Psalmist, who, recording the wonders of God's providence, exclaims:—

"Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
For He hath broken the gates of brass,
And cut the bars of iron in sunder."
(Psa. cvii.).

And if we will only look back upon the history of Britain, we, too, shall find many instances of providential deliverance from imminent danger. Notably is this seen in the ever-memorable instance of the so-called "Invincible" Spanish Armada, which was intended to invade and subjugate this country to the yoke of a bigoted foreign Power, but which encountered the storms of the God of heaven, and perished miserably.

In our own times, too, if we will but open our eyes, and remember that a sparrow falleth not to the ground without our Father, we cannot fail to see the hand of God in the wonderful experience of our British Israel. Quite recently, we have all been astonished at the surprising progress of the British army in Afghanistan. But not the least remarkable feature of that campaign is the favourable weather our troops have met. On this point we may quote the words of the special correspondent of the *Daily Telegraph* of Feb. 4th. Writing on the 25th December last, from Quetta, of the march towards that place, the correspondent said:—

"At other times of the year, or even at this, had not nature fought for us in the way she has done, the road would have been evil, for a single fall of rain suffices to flood the Lehri ravine, or nullah, and from it a score of water-courses wander across the country, brawling out a brief existence. But this year has been exceptional altogether, and in favour of the British army. Just as at Peshawur, the customary rains held off, allowing us a free pass across the Jamrood plain and up the Khyber Pass; just as at Thal, the Khurum river withheld its wonted flood; so here, neither rain nor snow has fallen to harass our advance. The Indus, it is true, rose in flood, and deluged half a province; but that was one mishap only, and cannot be cited against the wondrous good luck in weather we have enjoyed."

Such is the testimony of a "blind witness," who can see nothing but "wondrous good luck" in all that he notes. But we read nothing about "luck" in the Bible. There, all is traced up to God; and, indeed, correctly speaking, there are no such things as *we* term "accidents" in the universe, but everything falls out as He fore-ordained it, who saw the end from the beginning.

The London *Standard* of the same date (Feb. 4th) contained a paragraph from Ibrahim Zail to this effect:—"Raining here; snow at Peiwar and Khurum. Winter appears to be coming at last; but it is likely to last but a short time." Was there nothing more than an "accident"—a "remarkable coincidence"—here, that the same day, Feb. 4th, 1879, which saw a severe frost that had for three months bound in its icy chains nearly the whole of Britain, witnessed also the *beginning* of winter in Afghanistan? The campaign commenced on the 21st of November, so that for more than two months the weather had evidently "fought" on the side of the British. It is terrible to think of what might have been the sufferings of our valiant soldiers had they met with such weather as *we* have had the past three months. But it has been ordered differently, in that the winter, being generally much severer in Afghanistan than in this country, and a mild winter could not have been calculated on last November—indeed, only a month's open weather was then looked for—the severity has been exchanged with us. In this respect alone, not to mention others, we are nationally placed under a deep debt of gratitude and thankfulness to Almighty God, the abundant Bestower of all good, for His many great mercies unto us.

"If *it had not been* the Lord who was on our side,
Now may Israel say:
If *it had not been* the Lord who was on our side,
When men rose up against us:

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Then they had swallowed us up quick,
When their wrath was kindled against us.
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.
Blessed be the Lord,
Who hath not given us a prey to their teeth.
* * * * * * *
Our help is in the name of the Lord,
Who made heaven and earth."
(Psa. cxxiv.).

"Except the Lord build the house,
They labour in vain that build it;
Except the Lord keep the city,
The watchman waketh *but* in vain."
(Psa. cxxvii. 1).

"Behold He that keepeth Israel shall neither slumber nor sleep."
(Psa. cxxi. 4).

"Some *trust* in chariots, and some in horses:
But we will remember the name of the Lord our God."
(Psa. xx. 7).

Ashton-on-Lyne, Feb. 22nd, 1879.

A NAME HE WAS CALLED BY.

A CORRESPONDENT of a contemporary periodical lately asked "why the term 'Son of Man' is used by our Lord Himself in the Gospels, in relation to His second coming; and 'Lord,' 'Christ,' 'Lord Jesus,' 'Lord Jesus Christ,' 'Chief Shepherd,' etc., in the Epistles?" We presume that one answer to be given is, that while the apostles, filled with a sense of the greatness of the Lord Jesus, speak of Him by His titles of dignity, He Himself wished to impress on His followers that as He took His manhood into heaven, so He would return to earth as very man—the "Son of Man."

But if this shows, as we think it does, the importance to be attached to the name and title given, or assumed by God in the New Testament, we hold that no less significance can be ascribed to the terms applied to the Ruler and Creator of all things to Himself in the Old Testament. In that portion of the Bible we find Him continually called the "God of Israel," as if to show the special link that bound Him and His chosen people together. He is God, the King of all the earth (Psa. xlvii. 7), and He "reigneth over the heathen" (v. 8); nevertheless we do not find that God calls Himself the God of the heathen, nor selecting any particular Gentile nation does He call Himself the God of Edom, or of Ishmael, etc., but He does entitle Himself the God of Israel (Isa. xlv. 3, xlviii. 1).

All things were created by Him, and are under His control and government, yet Joshua, addressing the people (Josh. xxiv. 2) begins, "Thus saith the Lord God of Israel," not the Lord God of all the world; and in Ezra vii. we find Artaxerxes, when speaking unto this Jewish leader, calls God "Thy God" (v. 14), "The God of Israel whose habitation is in Jerusalem" (v. 15), "their God" (v. 16), "your God" (v. 17, 18); and Ezra (viii. 17) calls Him "our God," as if possessing a special claim on Him, not shared in by those amongst whom he and the Jews had been held captive.

This term, God of Israel, can scarcely be supposed to mean only that He was their God, in the sense of their being the only people who worshipped Him, without addition of false gods, for we know that an idol was in very early days after their release from Egyptian bondage adored by rebellious Israel, and that after Israel's separation from Judah, the former plunged deeply into the sin of idolatry, instead of worshipping only Him of whom the sons of Levi cried with a loud voice (Neh. ix. 6), "Thou, even Thou, art Lord alone."

Neither can God be styled the "God of Israel" simply because none but Israel acknowledged Him; for in Ezra vii. 21, we find Artaxerxes calling Him the God of heaven; and in Dan. ii. 47, Nebuchadnezzar declares that Daniel's God "is a God of gods," etc., and in iii. 26, the same king calls Him the "Most High God," and proclaims His supereminent power in v. 29. In Isa. xliv. 8, xlvi. 9, God speaks of His solitary pre-eminence, and His unshared glory [let none forget that God the Father and God the Son are one]: yet He assumes, or permits, again and again, the title of God of Israel. Can we need any greater proofs of the surpassing love and tenderness with which He, our Lord, looks upon His people Israel than by His thus glorifying them, and identifying Himself with them by name, in spite of their ingratitude, endless rebellions, and other fearful sins.

We do not know that the Ishmaelites or Edomites became idolaters, setting up images, stocks and stones, and putting them on an equality, or placing them above the King of kings, and Lord of lords. Indeed, their ready acceptance of Mahommedanism, with its abhorrence of idols, and acknowledgment of the one God, would seem to strengthen the belief of their having been purer in this matter than backsliding Israel. Nevertheless, as we observed before, God does not call Himself the God of Ishmael or of Edom, but the God of Israel. Yet, in spite of this, there are many who think that Israel became God-abandoned, was turned adrift, deprived of the fulfilment of all the God-given promises to it, and doomed to sink into utter insignificance, and barbarism! They believe that the cord that bound the God of Israel to His people grew slacker and slacker, till at last the strands parted asunder for ever, with a scarcely noticeable severance, and that not a trace of the old tie remained, save its past history, in the pages of the Old Testament. Rather do we believe that the snapping of such a cord, however loosely it hung round an ungrateful and rebellious people, would have shaken the foundations of the earth, and caused the very heavens to tremble. What a low, wretched, miserable idea must those who hold the first have of the unwearied, boundless love of the King of heaven! Surely our hearts should leap for joy at believing we are Israel, that He called Himself the God of Israel, setting thus His seal on that close union that bound Him to His elect, and His elect to Him: and that though His people were cast off for a time, in fulfilment of His threats, they are to hear the overpoweringly glorious words, "Ye are the sons of the living God."

Far from us is the thought of any being in the wide world, wherever or whoever they may be, coming to the great God, in the name of the Lord Jesus, and not being welcomed, as sons, by a loving, gracious, forgiving Father; but we believe in the deep significance of the name He honoured us by adopting, and when we find the title of God of Israel oft repeated, we feel God would surely thereby point with noticeable emphasis to an exceptional tie between Himself and Israel: and that none should dare to assert that such tie, existing once, would be broken for ever, or that all Christians of every nation, when obtaining salvation through faith in Christ Jesus, thereby become "the Israel of God," or as princes that have power with God and with men (Gen. xxxii. 28). L. P.

Feb. 20, 1879.

WALLACE.

WE regret to find that the Rev. A. B. Grimaldi's remarks on Wallace, published at page 89 of the BANNER, No. 113, in his article on the "Acquisition of Jacob's Stone," have given great umbrage to some of our friends in Scotland. Without ourselves hazarding any opinion on the justice or otherwise of Mr. Grimaldi's appreciation of a long past historic character, we think some latitude must be allowed to a valued writer in expressing his views on such a subject as that treated in the paper in question. Mr. Grimaldi's opinion of Wallace is unfavourable. He may be right or wrong in that. We in no way uphold his ideas on that collateral issue; and while we always endeavour, and shall in future continue so to do, to avoid giving needless offence by what appears in this journal, we cannot always avoid it, and in this case sincerely regret that our Scots friends are some of them much pained that Wallace, in Mr. Grimaldi's regard, is not the spotless hero they have been accustomed to regard him. We are quite unable to open our columns to an angry controversy as to his merits.

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ISRAEL'S NATIONAL SINS.

OUR attention lately has been especially called to the question how far our late disasters in Zululand may be attributed to the Lord's controversy with Israel for her national sins? Of these last there are enough, God knows, to sink us down to the lowest hell! Our friends in some quarters, seeing these things, and noticing our late fearful disasters in the Cape Colonies, have not been slow to remind us that there is a close connection between them as cause and effect. On hearing of the late catastrophe, our readers noticed that we ourselves wrote the words that "The Lord's controversy with Israel is very severe, and that He demanded national sorrow for past sins." On further consideration we see reason to re-state our views. God forbid that we should deprecate national humiliation for national sins. Such humiliation must be pleasing to God, who sees in us, we may depend on it, ten thousand sins and offences we, in our blindness, cannot discern! All we doubt is this, whether the late visitations were sent us, as some assert, in anger and rebuke? We rather believe, taking our light from God's Word and from His oath to Israel, that He is not now wroth with us, nor means to rebuke us; but that what He has lately done to us has been done in love. If not, can we account for the fact that while there have been (apparently) meted out to us anger and rebuke in Zululand, yet, in Afghanistan, and more recently even in Zululand itself, the same God has treated us —the same people—with distinguished mercy and extreme lovingkindness? We believe that God's controversy with us is connected only with the Cape; and that there, what He wills, and what we, and our fellow-subjects in the South African Colonies, have as yet nationally refused to do, is the Confederation of the latter. Nothing but this late disaster would have forced our Government to despatch eight thousand fresh troops to that distant land, at a vast expense and enormous risk. Having sent them, let our readers ask themselves this question, Will our nation here, ever after consent to do this thing again? We can answer for it, "No!" Henceforth the Cape Colonies must, by Confederation, consolidate into a united nation, and so, by union and by the power thus conferred, easily disarm and keep down the native races there, as they have been kept down in New Zealand and elsewhere by the same means.

To those who, on religious grounds, look for an explanation of this last reverse by reference to "Israel's National Sins," we would ask that God's promises to His chosen people should be referred to. Let such read Isaiah liv. 9—a passage which forms part of a message from God to Israel of the Ten Tribes, the desolate wife of youth, forsaken and grieved in spirit, destined to be unconquerable in war, the favoured of God, the inheritor of the Gentiles' possessions, *but she whose righteousness is of the* LORD! To her God said, and the passage relates to our days, and not to the times of the affliction, now past and gone: "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer. For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee."

Here, then, is an unqualified, unconditional promise—a promise confirmed by an oath of their Almighty Jehovah to the House of Israel! That oath cannot in any way be set aside or broken! If the waters of Noah cannot ever drown and destroy this earth again, because GOD hath sworn that that shall never come to pass, just for the same reason we may certainly conclude, *this people being Israel*, that God never has since Israel's gathering after the Reformation (and is not now) "wroth" with us, and has not once "rebuked" us. "Punished" us and "corrected" us, He has—*in measure*; but never in anger, nor as a "rebuke." It has always been, and always will be, in deep, unutterable, unfathomable LOVE; love which knows no abating, which will never "leave us, and never, no never, never forsake us" (Deut. xxxi. 6; Heb. xiii. 5). Away, then, with the fears which look on these strokes as God's severe and angry frowns; as His wroth for Israel's sins, for Ritualism, and Romanism, and the rest, which must be repented of at once, or Divine justice will again sweep His people from their present position of national grandeur, and reduce them again to "outcast" misery! Nothing of this sort can possibly happen, for GOD'S solemn oath just quoted, forbids it! What then? Is God pleased to see us wayward, sinful, idolatrous, drunken, evil, vile? God forbid! He means to remedy this mischief Himself, but not now by punishment; that has been tried long enough, and—failed! We are no better for it! But by giving us of His own most Holy Spirit; by granting us the New Covenant especially promised *us* in Jer. xxxi. 33, when "we shall ALL know Him, from the least of us, to the greatest of us," "and our sins and our iniquities He will remember no more!" Then shall we be "the people who are all righteous" (Isa. lx. 21), "the righteous nation" (Isa. xxvi. 2), "the seed whom the LORD hath blessed" (Isa. lxi. 9), the nation "that keepeth the truth;" the race, all whose "children," "taught of the LORD," shall enjoy that "peace" which our God Himself calls "great" (Isa. liv. 13). And under our present distress is there a word of comfort for us in the chapter of Isaiah to which we have chiefly referred—the fifty-fourth? Surely there is! Let the reader peruse the fifteenth most remarkable verse: God says there to us, "Behold!" as though to call our attention. "Behold! they shall surely gather together;"—the Zulus, the Afghans, perhaps the Russians—"but NOT by Me!" God, our own God, has not authorised these gatherings! He has *permitted* them to show His power, but they have not His approval! "Whosoever," He adds, "shall gather together against thee"—be he Shere Ali, Cetywayo, or any other—"*shall fall for thy sake!*" Just exactly, then, as Shere Ali fell, and as all opposition in Afghanistan has miraculously collapsed, so it shall be in Zululand! Cetywayo shall "fall for our sake!" Zululand shall become British territory for our sakes and the Gospel's!

Reader! let these things sustain your faith! Be not an *Israelite* in vain! God says to you, and to us all, "Fear not!" and let us answer to Him, "O Lord, we believe! help Thou our unbelief!" (Mark ix. 24).

THE SABBATH DAYS.

IT was refreshing to see in the article "Israel Keepeth Sabbath," in the BANNER, Jan. 15, a passing allusion made to "the vexed question of the correct God-appointed Sabbath day." Now I quite agree with the writer that the British, and those of British origin, do keep Sunday *nationally* as a day of rest; but I cannot see, with him, that the conclusion is proved completely that Israel (or the British) keepeth Sabbath, as long as so much doubt remains whether it be the Sabbath that Israel (or the British) keepeth.

In *Israel's Identity Standard*, Dec., 1876, I called attention to a suspicion long ago entertained by some that our Sunday may be truly the Sabbath, because the seventh day according to God's reckoning in patriarchal times, though not the seventh, but the first, according to another mode of reckoning likewise appointed by God. For more than three years have I been endeavouring to obtain a sight of Dr. Jennings' Jewish Antiquities, where this view of the subject was said to be fully treated; I have only just succeeded, and find it to be a two volume work, bearing the date of 1766. The third chapter of the third book is on the Sabbath. The author believes the Sabbath was observed nationally by all people from the creation to the Exodus; that the seventh day of the heathen, which was considered sacred, and often dedicated to the sun, was the ancient Sabbath, held by custom, after the true religion was lost.

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I shall conclude by giving the Doctor's own words concerning what he pleases to call the Jewish Sabbath, meaning that established after the Exodus by God through Moses, vol. ii., page 146 :—

As to the institution of the Jewish Sabbath, the first account we have of it is in Exod. xix., where the day God appointed to be kept by the Jews for their Sabbath, was marked out by its not raining manna, which it had done for six days before. The observation of a Sabbath was probably not wholly new to the Jews, it is not likely they had entirely omitted this weekly day of rest and devotion. Nevertheless, the manner of keeping the Sabbath by a total cessation from labour, and the particular day on which it was to be kept by the Jews seems to have been a new institution—otherwise as to the day there would have been no occasion for its being so particularly marked out by Moses, as the reason of there being a double quantity of manna on the sixth day, for it must have immediately occurred to the people that it was intended for their provision on the Sabbath, if the next day had been the Sabbath in course. And the expression Moses useth is remarkable : "See, or take notice, for that the Lord hath given you the Sabbath (as if this day were then first appointed to them), therefore He giveth you on the sixth day the bread of two days." And it seems to have been too trivial a circumstance to be recorded in the sacred history, that the people "rested on the seventh day," if this had been merely what they and their fathers had always done.

It moreover appears that that day week, before the day which was thus marked out for a Sabbath by its not raining manna, was not observed as a Sabbath. On the fifteenth day of the second month they journeyed from Elim, and came at night into the wilderness of Sin, where, on their murmuring for want of provisions, the Lord that night sent them quails ; and the next morning, which was the sixteenth day, it rained manna, and so for six days successively ; on the seventh, which was the twenty-second, it rained none, and that day they were commanded to keep for their Sabbath ; and if this had been the Sabbath in course, according to the paradisaical computation, the fifteenth must have been so too, and would have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin.

Again, the Jewish Sabbath was on a different day from the paradisaical is probable from its being appointed as a sign between God and the people of Israel, by observing which they were to know or acknowledge Jehovah as their God. Agreeable to which is the opinion of the Jewish doctors, that the Sabbath was given to the Israelites, and none else were bound to observe it ; but how could it be a sign between God and the people of Israel, more than any other people, if it had been merely the old paradisaical Sabbath which had been given to all mankind?

The Jewish Sabbath being declared to be instituted as a memorial of their deliverance out of the land of Egypt, and this being superadded to the reason for keeping the ancient paradisaical Sabbath, makes it highly probable it was appointed to be on a different day ; otherwise how could it be a memorial of a new event, or with what propriety could it be said, as it is, that because God "had brought them out of the land of Egypt, therefore He commanded them to keep the Sabbath day?" Some learned men have endeavoured to compute that the Jewish Sabbath was appointed on the same day of the week on which they left Egypt, or rather on which their deliverance was completed by the overthrow of Pharaoh in the Red Sea ; but whether that computation can be clearly made out or not, this new reason assigned for keeping the Sabbath makes it very likely that it was so.

A Country Parson.

FORTY YEARS AND JOHN WILSON.

We have received the following curious speculation, which we pass on to our readers for their consideration. It may strike some minds as remarkable, and lead to further thought.

"I find (says Mr. L. Biden, of Portsea) that Mr. John Wilson commenced to publish the proofs of our Identity in A.D. 1840. Does the forty years' wilderness journeying of our ancestors from Egypt correspond with the journey of our contemporaries from the mystical explanations of the Bible to the grand national understanding of the same blessed Book in or about the year 1840 + 40 = A.D. 1880? Also, is the revised edition of our Holy Scriptures likely to be a great improvement, or as perfect as if sanctioned by, or brought about through, the direct providence of God?"

ST. PAUL ON OUR IDENTITY WITH ISRAEL.

PART I.

We are often told by our opponents that the New Testament is opposed to any distinction between Jew and Israelite, and that St. Paul, especially being the apostle of the Gentiles, distinctly repudiated any such pre-eminence of Israel which we claim over Judah. We propose now to show that in these statements our opponents are not supported by the Scriptures. The latter, in fact, carefully considered, not only prove that the great apostle drew the distinction sharply, but further that he pointed to our own, the British nation, as the future outcome, remnant, or descendants of the then Lost House—in other words, of the outcasted and (then) soon-to-disappear kingdom of Israel.

We ask our readers to turn with us to two portions of God's Word, the epistles of St. Paul to the Romans iv. 9—25, and to the Galatians iv. 22—31. What we put before them now is the substance of an able address by the Rev. C. W. Hickson, delivered at a meeting of the Bristol and Clifton Israel's Identification Association. It will be found to contain much that is striking, forcible, and to the point. In Rom. iv., Abraham's blessedness is described as coming to him "by faith," and not under the Mosaic ritual of the law. He obtained the righteousness which cometh by faith when in uncircumcision, and not under circumcision ; which last represents, of course, the law and Judaism (verse 10). Now, having the righteousness of the faith *before* circumcision, he became the father of all them that believe, though they be not circumcised—that is, are not of Judah, or the Mosaic law (verse 11). This points, therefore, to certain sons of Abraham—faithful ones and righteous—who are not of circumcised Judah. Verse 13 directs our attention more clearly to the British nation as this very righteous nation. It speaks of "the promise" given to Abraham that he should be "heir of the world"—a reference here being obviously to Gen. xvii. 4, wherein God promised him that he should be called Abraham—the "father of many nations." But Rom. iv. 13 proves that this promise was not to Abraham alone, but to Abraham's seed or posterity as well, that *they* should become also "heir of the world." Do the Jews aim at such a destiny? Certainly not. What people, then, in these our last days, do? The question has only to be asked to be answered. The British are clearly the people destined, by their vast numbers—by their universal possessions—by their colonial and heathen empires—by their possession of the Gates—by their wealth, and by the supremacy of the seas, to dominate the earth. They, then, are those most distinctly pointed out as aiming to be "heirs of the world"—the seed of Abraham, according to St. Paul.

But do these "heirs" seek the promise through the Mosaic law? Are these sons of Abraham *Jews*, as our opponents would find "Lost Israel?" Nay ; St. Paul knew better than that. They are to be "heirs through the righteousness of faith," or by reason of their Christian reliance on their Redeemer, the Lord Jesus Christ. That this seed so blessed is a veritable flesh and blood offspring of the patriarch, and not a spiritual nondescript progeny composed of "the Church" of all nations, as some say, is apparent by the apostle's next words. The promise, he says, in the 16th verse, is to be sure "to *all* the seed ;" not only indeed to Judah (which is of the law) ; "but to that also which is of the faith of Abraham, *who is the father of us all.*" These two facts appear clear :—First, that the seed, other than that under the law (or the Jews), is a Christian seed according to faith ; and, second, that the two seeds are *brethren according to the flesh*, both owning Abraham to be their human father. For, just as the Jews are indeed Abraham's lineal seed, so the other seed is also, on the testimony of St. Paul, the flesh and blood offspring of Abraham, "the father of us all," of those addressed by St. Paul, and of St. Paul himself.

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But verse 17 settles the matter, and that decisively, for the Holy Spirit, inditing this epistle by the hand of St. Paul, quotes Genesis xvii. 5, and includes the two seeds—the Jews and the Christian sons of Abraham—as belonging to the category of the offspring of the patriarch, "As it is written, I have made thee a father of many nations." Here we have Judah as one of the seeds, and "the nation and company of Christian nations" as the other, and both included in the catalogue of "the many nations." The rest of the chapter alludes to the strength of Abraham's faith, who regarded not the deadness of his own body, nor that of Sarah's womb; but believed Him who sware to him that his seed should yet be like the stars of heaven for multitude, *saying*, "So shall thy seed be." This referred not to the seed according to Judaism, as we know, for that seed is "few;" but the seed found in faith, which is obviously destined to fill the whole earth as the Christian Anglo-Saxon nations. This deadness of the patriarch and his wife is an apt type of the condition of Lost Israel, dead and buried, lo! these 2,500 years, and yet their resurrection and discovery to the world as the vast multitudinous Israelite progeny of Abraham is as certain as God is true. As the promise to Abraham was fulfilled, so the Anglo-Saxons, being Israel, are already showing that development in numbers which will fill the earth, and are to-day what God promised our forefather they should become—namely, "a nation and a company of nations," not under the law (that would, if they were so found, testify at once they are *not* Israel of the Lost House); but under grace, through the righteousness which is according to faith.

We reserve what we have to say on the other passage of Scripture for our next, asking our readers' careful consideration of the words now commented on, being sure there are many rays of fresh light brought to bear on our subject by the Identity. For such gleams we are all indebted, as we have said, to our friend the Rev. Vicar of St Bartholomew's, Bristol.

(*To be continued.*)

AMERICAN COMMERCE COMPARED WITH ISRAEL'S.

Our readers recollect the discussion which took place last year (in which we had our part) in reference to Mr. Gladstone's anticipations, that, in process of time, "the daughter," as he called her, but "brother Jonathan," as we must insist on terming him, would be stronger than the "mother" located in these islands of the West. He prophesied that our race would soon be beaten "*as in a canter*" by the increasing, multiplying, prospering nation rising in the far West, and he apostrophised the nascent giantess as

O matre forti filia fortior.

At the time, we strongly combatted the views Mr. Gladstone put forward as unscriptural and untrue, because this nation being Israel of the Ten Tribes, the descendants of Ephraim, the integrity of Scripture demanded that "the fulness of nations," the *Melo'-hag-goim*, prophetically promised to his seed by the Patriarch Jacob, must in the latter day be found greater than Manasseh, with whom, as a separate and "great people," the comparison must be made. Mr. Gladstone cited the matter of wealth, and consequently commerce, as one of the bases of his comparison. In that aspect, while allowing our own prodigious bounds towards the attainment of national wealth, he pronounced that the Americans were progressing faster still, passing us by "as in a canter."

We have quite recently seen a notice of these very remarks which come to us from the far-distant "*Times* correspondent" of that journal at Shanghai, in China. Writing on December 14, 1878, as reported in the issue of January 31, 1879, we find a comparison instituted by the writer as to the commercial positions of the two countries—Great Britain and America—in the China seaports, which places Mr. Gladstone's anticipations in a very ludicrous light. This report proves that, after all, God's Word is true; that in China, at least, great as Manasseh is, Ephraim is "greater than he," as regards the carrying trade and the coast commerce of the two nations. We quote the whole passage from the correspondent's letter, inasmuch as it is a species of evidence valuable of its kind, strongly supporting our Identity with Israel, and proving that God's Word is literally exact as to the jot and to the tittle—Mr. Gladstone being, of course, exactly in the same respects, wrong and misled by his failure to appreciate the true character and Identity of his fellow-countrymen as the Israel of God. Our quotation is as follows:—

The discussion in England as to whether the decay of our Empire, commercial and otherwise, has not begun, and the confident assertion of the future supremacy of America by an eminent statesman, have caused some amusement here, as well they might. So far as regards China, the decay is quite the other way; the position and trade of American firms here seem yearly to decrease, their local carrying trade is extinct, and their import of cotton piece-goods small, unprofitable, and much less significant than certain rhetorical statisticians would have us believe. In order that the commercial position of our country, so far as regards China at least, may be removed from the sphere of argument and lifted into that of fact, I have extracted the following telling figures from the valuable reports on foreign trade for the year 1877, published by the Imperial maritime customs. Of the percentages of the imports and exports carried in British and American bottoms, the fluctuation of late years has been as follows:—

Per cent. of whole.

	1872.	1873.	1874.	1875.	1876.	1877.
Great Britain	77·96	76·71	76·30	73·93	71·25	74·39
U.S. of America	6·45	5·10	4·55	4·54	2·42	1·49

The share taken by the two nationalities in the coast trade during the same years, as represented by the percentage of the values of the goods conveyed under the various foreign flags, is thus shown:—

Per cent.

	1872.	1873.	1874.	1875.	1876.	1877.
Great Britain	33·58	37·29	40·25	46·39	40·65	45·72
U.S. of America	56·81	52·76	45·02	34·49	33·64	5.80

The decline in the local carrying trade in American bottoms in 1877 as compared with 1876, was caused by the transfer of the steamers of the Shanghai Steam Navigation Company to the Chinese flag. That there are other causes at work is shown by the fact that of the old-established world-famous American hongs in China, only one remains. Of the transit trade up country, the British percentage had gone from 50·57 per cent. in 1876 to 62·11 per cent. of the whole in 1877; the American, from 25·04 per cent. in 1876 to 11·38 per cent. in 1877. With regard to the imports of piece goods into China from Great Britain and America, it should be generally known that the total importation was, in 1877, 11,570,000 pieces, valued at Tls19,000,000, of which 612,000 pieces, valued at Tls1,600,000, came from the United States. As the whole of the balance came from England, it is idle as yet to speak of competition in this market with America. Experience up to the present time goes to show that, without exception, the efforts made to supplant the English sized light-weight manufactures with pure goods from American mills has resulted in a serious loss to the importers. The present state of the English cotton trade and cotton manufacture is, of course, bad, perhaps about as bad as it possibly can be, but from among the causes which have brought about the present state of things, the competition of America in Eastern markets may safely be eliminated. So far at least the problem is simplified.

It will be seen by the above that the trade of America is on the Chinese coasts a dwindling, vanishing trade, while the British—not famed at present for its fair dealing or for its excellence as to the article of cotton and cotton manufactures—is one that is incessantly rising in volume and importance. It is idle, therefore, to talk of the superiority of America in that portion of the world, certainly; and in China, at any rate, Ephraim more than holds his own. As compared with Manasseh, the younger brother there is, as God Himself promised, "*Greater than he!*"

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FRENCH TESTIMONY THAT ISRAEL (THE BRITISH), KEEPING SABBATH, IS A NATION BLESSED OF GOD.

WE commend the annexed extract from the *Times* newspaper of December 20, 1876, on the subject of "The Influence of the Sunday on Health and National Prosperity," to the reader's notice. The letter of Barthelémy St. Hilaire is a magnificent testimony to the blessings God has poured out on this favoured nation—blessings which are, we know, but the earnest of greater and more glorious benefits about to be granted us, not for our deservings or merits, but because, being Israel, this nation has been redeemed with the precious blood of Jesus, and, being redeemed and saved, is to be restored to the land of their inheritance, baptized with the new covenant nationally —"a name of joy, a praise and an honour before all the nations of the earth (*i.e.*, the Gentiles), which shall hear of all the good that He doeth them" (Jer. xxxiii. 9).

The extract is as follows:—

SUNDAY REST.—A short time ago a copy of the French edition of Mr. C. Hill's prize essay, entitled, "Sunday, Its Influence on Health and National Prosperity," was sent by the Working Men's Lord's-day Rest Association, 13, Bedford-row, W.C., with a letter signed by Lord Shaftesbury (President) and Mr. C. Hill (Secretary), commending the subject of Sunday rest to each of the 832 French Senators and Deputies. Among other friendly replies, a letter, of which the following is a translation, has been received by Lord Shaftesbury, and permission to publish it has been given by the writer :—

MY LORD,—I thank you, and am very grateful to you indeed, for the communication which you have been kind enough to make to me ; and I congratulate Mr. Charles Hill, the secretary of your society, for the excellent publication which the Geneva Committee has so highly and honourably mentioned. I am entirely of your opinion, and I believe that one day of rest out of seven may exercise the most salutary influence on the health, moral and material, of individuals, and on the prosperity of nations. In France the reform is making some progress ; and I feel sure that the question would be almost solved at the present day if those who have taken it in hand had known how to direct their efforts better. Mr. Charles Hill's arguments are the true ones, and they are irresistible for all sensible men. I hope that we shall not remain deaf to reason, and that with us, as elsewhere, will be felt the immense advantages of a custom so beneficent and so clearly imposed by the nature of man such as God has made it. I am also anxious, my lord, to thank you very cordially for your earnest and noble sympathy for France. We transmit to you wishes as sincere for the happiness of England, which, in my opinion, is the freest, the most civilising, and the wisest of all the Powers. She offers to the world the most admirable examples that are to be found on the entire surface of the globe.

"Accept, my lord, &c.,

"BARTHELEMY ST. HILAIRE,

"*Member of the Institute Senator.*

"Paris, Rue d'Asdorg 29 Bis, 29 Nov."

The reader will notice that in the Frenchman's view Great Britain, or England as he calls her, is—(1) The freest; (2) the most civilising; (3) the wisest of all the Powers; (4) that she offers the world the most admirable examples that are to be found on the entire surface of the globe! This is impartial testimony, and confirms our claim that the British, being Israel, are the chief of nations; are blessed of Jehovah, that they blossom, and bud, and fill the face of the world with what God calls fruit (Isa. xxvii. 6); and we are not wrong in adding to all our other tokens, by which we recognise this people, that they have the Sabbath sign—the mark God Himself put upon them to show them they are His people, and He their GOD. The French, alas! admit, in the writer's pathetic language, that this sign is not visible in France, and wanting it, she is not Israel, therefore not free, nor civilising, nor wise, nor admirable as an example to the other nations of the earth in the same degree as England.

"THE WORM"—ENGLAND—ENCIRCLES THE WHOLE EARTH.—DAN. VII. 27.

A HUMOROUS political journal, edited and printed in Bologna, devoted the greater part of its space, on Dec. 15, to a coloured print of the globe, with a gigantic serpent coiling round it. The boa-constrictor is intended to represent the British Empire, and is so placed as to cover, by its enormous breadth and length, all Britain's possessions and "Gates." Celebrated Italian "shades," such as Cavour, Victor Emmanuel, Mazzini, Dante, Tasso, Virgil, and M. Thiers, are represented as wandering round our globe and remarking as they glide,

"Many think that England is but a little *snake*; but we know very well that she is a mighty serpent." Progress, represented as the devil, is at one corner giving the globe a poke to send it on more rapidly, and modern civilisation at the other is assisting him.

I cannot do better than translate for you the article which accompanies the print, leaving you to make what remarks you think best.

The secretary of this humorous paper, which by-the-bye bears the name of the *Parrot*, is a lady. Her remarks upon this new emblem of our Empire are the following :—

"My office as secretary gives me the right to offer a few comments upon the extraordinary development and windings of the British serpent. Its enormous head rests on Ireland, ready to devour all who rebel. Note this very convenient method for getting rid of all associations troublesome to the State. The neck lies on Scotland ; but the beginning of its body is on England. From thence it stretches down the Atlantic till it rests on Gibraltar, as well as on the opposite coast of Africa. Look how, by its influence and the cunning of its arms, it covers all the African coast—Morocco, Tripoli, and Fez—monopolising their traffic. Tunis it excites at pleasure, and it has stretched its unwieldy bulk across the treasury and ministry of Egypt. Then again in the Ionian Sea it turns upon Malta, upon the Islands of the Archipelago, crushing Cyprus, and by a cunning curve covers Turkey, where it makes itself master. From European it passes to Asiatic Turkey, to the Isthmus of Suez, and again through Egypt to Abyssinia, where with one stroke of its tail it crushed the kingdom of Theodore Negus, who, not successful in defeating the English, put an end to himself.

"Down the coasts of the Red Sea and the Persian Gulf the serpent crawls, till upon the Indian Ocean it makes a sharp curve, knotting its folds in great strength upon India. There it holds in subjection 180,000,000 ; but, not satisfied, seeks to crush as well in its awful coils Afghanistan. It now crosses the Indian Ocean, resting on many islands, and then coiling round the immense continent of Australia, where no other animal dares dispute possession. Winding up the celestial ocean, and across various islands, it at length bruises with its ponderous weight the coasts of China, where from Hong Kong it obliges the inhabitants by force of arms to smoke opium, and in the same manner Japan. Here you lose sight of the serpent ; but follow it with the eyes of your imagination, and whither does it conduct you? Across the Pacific Ocean to America, over which twisting many a coil and crushing Canada, we again catch sight of it crossing the Atlantic to Sierra Leone, and Ascension Island ; with another curve it rests again upon British Guiana in South America, returning to South Africa by St. Helena, where finally its tail twists and coils itself round the Cape Colony, the Transvaal, and the Island of Madagascar."

You will agree with me that the illustrious shades are not mistaken in their conclusions regarding the British snake. F.

Florence, Feb. 17, 1879.

NOTE BY THE EDITOR.—We wish we could present our readers with a *fac simile* of the wonderful coloured picture described by our gifted friend in Florence. By a singular coincidence, on the very day when the foregoing reached us from that city, our correspondent, the Rev. A. B. Grimaldi, from *Isola di Capri, Italy*, also forwarded to us by post the paper itself containing the cartoon, which in truth tells us at a glance its own Israelite story as seen by Gentile and hostile eyes. And what is that story? It is this :—1. That "the worm" or small adder—"England"—(*una piccola biscia*) is a monstrous serpent (*un serpentone*), Israel, in short, who, "if he go through, both treadeth down and teareth in pieces, and none can deliver" (Micah v. 8). 2. That the British possess the Gates—Israel's allotment as by God promised only to her (Gen. xxii. 17) ; and 3. Being the Power that girdles the Gentile earth (Deut. xxxii. 8,9), the British (who are Israel) are to have, as the gift of God, "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High" (Dan. vii. 27).

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IS THERE NOTHING IN A NAME?

(*Extract from the "Times of India," September* 16, 1876.)

SIR,—We regret to see the following words in the *Times of India*, Sept. 7, 1876:—"He has effaced himself; deliberately wiped the name of Disraeli out of the book of the future," &c. The question is naturally asked, Why did he do it? Would it not have been in every way more dignified to have lived and died as the "Great Commoner," and have preserved from absorption, in a meaningless title (Earl of Beaconsfield), the name which he has made famous in politics and literature? Had Benjamin Disraeli been an Englishman, we should possibly say Yes; but he is not, except as a nationalised subject. He, Benjamin Disraeli, is a Jew by birth; hence the secret of his not being particularly anxious to die the "Great Commoner."

Whether the noble earl has taken the title with any particular view as to its meaning is beyond our ken; but this we hope to show, that, as an English word, it is not so meaningless as our own correspondent would have us believe, and trust some day it may prove to the wearer the acme of applicability. Earl is supposed to have been derived from elder, and if so signifies an elder, head, or first man. Beaconsfield, in English, is translatable as a, or the, beacon of, or in, the field. A beacon is a mark, post, or other object set up either in the sea or on the land as a sign for passers by. In the same way standards or ensigns are military words, signifying the same thing, so that Beaconsfield may be translated as a beacon, post, mark, standard, or ensign set up in a field as a sign or warning to all passers by.

Such being the case, Is there anything in this day—A.D. 1876—to enlighten or show us cause to believe that this title can be used as the forerunner or shadow of future events? We think so.

By searching the Old Testament of Scripture—a Book our nation is so proud of as to print and cast abroad in all languages of the world—we find the following texts:—namely, Isa. v. 26, xi. 12, xviii. 3, xxx. 17, xxxi. 9; Zechariah ix. 16; Jeremiah xvii. 3, in which the foregoing terms are referred to a nation or people, persons or individuals. Isaiah prophesied, about 760 B.C., concerning the Israelites, and if there is any truth in the Bible, we must expect his prophecies to be fulfilled. Not only did he use this term beacon, but he said it should be put up or set up in a field or mountain, and directs "all inhabitants of the world and dwellers on the earth" to look—"see ye," when this is done, and if so, there must be a reason for the admonition. Isaiah also gives the key: "In that time shall the present be brought to the Lord of hosts by a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Lord of hosts, the Mount Zion."

These are the prophet's words, and if they have any meaning, it is that the Jew with his brethren of Israel are to be restored to their land in that day when the standard is set up. As a beacon in former days applied to men or individuals, so it may now; and we have this grand coincidence, that Benjamin Disraeli, a Jew by birth, became Prime Minister of the British Empire, and has been raised to the peerage under this said meaningless title—"Earl of Beaconsfield." Surely every Jew throughout the world, in these days when the Turkish Empire is on the point of breaking up from inside and outside foes, is looking to see what "this adventurer" of former days, this man with a "meaningless title" will now do for his own people; and if so, surely he to them is a beacon in the field, and the first part of Isaiah's prophecy is fulfilled. The next will be the blowing of the trumpet when the proclamation is made throughout the world, that the once despised Jewish race may dwell in their own land again, and become a great nation under the protection of the British flag; then will the standard be set up. This must be, for we dare not allow any other nation, on the destruction of the Ottoman Empire, to occupy Palestine and the line of the Euphrates Valley.

That this will really happen is as sure as the Bible has been printed, and we recommend every Jew, as also every member of the British Empire, to consider this well together with its corollary, that such being the case, the kingdom of Great Britain and Ireland will prove to be the true representatives of the Ten Lost Tribes of Israel. Amen.

(Communicated to the "Banner" by a Colonel of H. M.'s R. Artillery.)

Sept. 11, 1876.

THE EARL OF BEACONSFIELD AND HIS WORKS.

(*Continued from page* 59.)

PART II.

AT the conclusion of a conversation with the young prince of the Lebanon, wherein he had suggested a removal of the court of St. James to Delhi, with her Majesty as Empress of India, *thirty-four years ago*, Tancred is left to soliloquise. Amongst the thoughts that crowded his brain, were the questions, "Why was he there? why was he, the child of a Northern isle, in the heart of the stony Arabia, far from the scene of his birth, and of his duties? What had drawn him to these wilds? What wilds? Had he no connection with them? Had he not from his infancy repeated, in the congregation of his people, the laws which, from the awful summit of these surrounding mountains, the Father of all had Himself delivered for the government of mankind? These Arabian laws regulated his life, and the wanderings of an Arabian tribe in this 'great and terrible wilderness,' under the immediate direction of the Creator, sanctified by His miracles, governed by His counsels, illumined by His presence, had been the first and guiding history that had been entrusted to his young intelligence, from which it had drawn its first pregnant examples of human conduct and Divine interposition, and formed its first dim conceptions of the relations between man and God. Why, then, he had a right to be here! He had a connection with these regions: they had a hold upon him. He was not here like an Indian Brahmin, who visits Europe from a principle of curiosity, the land he visits is not his, nor his fathers' land, and the faith which fills its temples is not the revelation that floats upon his sacred Ganges. But for this English youth, words have been uttered and things done, more than thirty centuries ago, in this stony wilderness, which influenced his opinion and regulated his conduct every day of his life, in that distant and seagirt home, which, at the time of their occurrence, was not as advanced in civilisation as the Polynesian groups, or the islanders of New Zealand. 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 yet they persecute the Jews and hold up to odium the race to whom they are indebted for the sublime legislation which alleviates the inevitable lot of the labouring multitude!

"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' that won the boasted liberties of England; chanting the same canticles that cheered the heart of Judah amid their glens, the Scotch upon their hill-sides achieved their religious freedom.

"Then why do these Saxon and Celtic societies persecute an Arabian race, from whom they have adopted laws of sublime benevolence, and in the pages of whose literature they have found perpetual delight, instruction, and consolation? That is a great question, which, in an enlightened age, may be fairly

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asked, but to which even the self-complacent nineteenth century would find some difficulty in contributing a reply.

"Does it stand thus? 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; in 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. Then 'I have a right to be here,' said Tancred. . . . . 'I come to the land whose laws I obey, whose religion I profess, and I seek, upon its sacred soil, those sanctions which for ages men abundantly accorded. The angels who visited the patriarchs, and announced the advent of the judges, who guided the pens of prophets, and bore tidings to the apostles, spoke also to the shepherds in the field. I look upon the host of heaven: do they no longer stand before the Lord? Where are the cherubim? where the seraphs? Where is Michael the Destroyer? Gabriel of a thousand missions?'"

This suggests a reply to sceptics when they allege great presumption on the part of Anglo-Israelites in "pretending" to interpret prophecy. Why should passages in the prophets be less applicable to our times than they were to those that have passed? Is prophecy to be a sealed book? and are we, who have been especially enjoined to search the Scriptures, to fall short of our duty in this respect, because there seems a difficulty attending their right interpretation? We have much evidence to the contrary in your columns, as well as from our own experience, which only acts as an incentive to further search.

Very little is required in Tancred's reverie to make it thoroughly accord with our Identity with Israel. It possesses all the arguments, but does not actually bring out the point. The time had not then come. Still the gifted writer must have had some sort of intuition that he was writing for some purpose, and may have designedly left his readers to form their own conclusions.

(To be continued.)

THE DUTCH BOERS OF THE TRANSVAAL GIVE IDENTITY EVIDENCE.

We were not prepared for this! Yet it is a fact that the Dutch malcontents of the Transvaal, in lately sending home to the British Government their protest against the annexation, gave most clear and unreserved testimony that the British are the chief of nations, the sole mistress of the seas, the nation righteous in judgment and justice, the refuge for the oppressed, and the redressers of the wrongs of others. Let the reader mark what the appeal sets out, as recorded in the *Times* last year. It is as follows:—

Allied to England during a century (1678-1780), for the maintenance of the religious liberty and political equilibrium on the Continent, Holland remembers with pride the glorious epoch of that community of interests and *intente cordiale*. She recalls, not without some sadness, the sacrifices by which the Stadtholder of the Republic became the great liberator of England, and how the immortal William III. laid the foundations of the British power based on the principles of the Constitutional Monarchy. Holland has not forgotten that the most illustrious statesmen and warriors, Marlborough, Heinsius, Walpole, Slingelandt, whether in pursuing war, or in diplomatic action for the maintenance of the general peace, by their cordial union, obtained signal and durable successes. Before all, and in the front line, Holland deems it an honour to have, in concert with Great Britain, taken in hand and sustained with constancy and by the most noble efforts the sacred cause of the feeble and oppressed by land and sea in Europe. Never did suffering humanity invoke in vain the protection of the inseparable powers of the sea. In France, in Italy, in Germany, and in Hungary, as in the question of the East, their indissoluble and close alliance shone again and again with brilliant lustre, and caused their name to be blessed by minorities in arms covered with their ægis. Those times are far from ours, it is true; and Holland no longer counts, as did the United Provinces of the Netherlands, in the rank of the preponderant States of our age. Great Britain alone has succeeded to the heritage of the beneficent Protectorate, for which our ancestors, too, once lavished their blood and their treasure. In our days England alone has remained in the lists, and her powerful and generous intervention has, in the words of Lord Brougham, earned for the British Parliament the magnificent eulogy of being recognised and honoured as the supreme tribunal, to which all the oppressed nations of the universe had so often recourse without ever imploring in vain its justice.

In these few lines are several remarkable statements, which the reader should note as the utterance of foreigners by no means well pleased with our country, and smarting from the effects of an act of state which must needs have deeply wounded their national pride. Their testimony is thoroughly impartial, and amounts to this:—

1. That the united sovereignty of the seas, which they claim for the Dutch with the British in days now long gone by, is not now held in union since the power of Holland has retreated, and "Britannia" alone "rules the waves!" The reason, we submit, for this is, that the Dutch, though Protestants, were never Israel; that their maritime power therefore speedily departed, and proved that the British, who alone have always retained it, are the true heritors of Israel's blessing—the owners of "the Gates."

2. That Great Britain has now alone "succeeded to the heritage of the beneficent protectorate as the preponderant State of our age." This, we submit, is a clear admission that Great Britain is the chief of nations, which is Israel's prerogative by the distinct promise of the living God (Deut. xxviii. 1—13, xxvi. 19; Isa. xli. 8, 9).

3. That the Parliament, or governing assembly of the British nation has been "recognised and honoured as the supreme tribunal, to which all oppressed nations of the universe have always resorted, not in vain, for help and justice." This too, we remark, and ask our readers to note, is God's description of what Israel obedient should become—"A nation high above all nations of the earth—the head, and not the tail—above only, and not beneath;" "so great that all the nations of the earth (*i.e.*, the Gentiles) shall see that they are called by the name of Jehovah (in other words, Israel—the prince of God); and seeing, they shall be afraid of them;" blessed with such good laws and statutes that "the Gentiles shall say 'Surely this great nation is a wise and understanding people'" (Deut. iv. 6, xxviii. 1, 10—13).

ISRAEL'S PROGRESS IN ASIATIC TURKEY, AS SEEN BY GENTILE EYES IN ITALY.

The following appeared in the columns of the *Nazione* of Jan. 27, 1879, perhaps the most widely read of the Italian secular papers:—

"In Asia English agents are received with rapidly increasing favour. Secretaries belonging to the English Embassy at Constantinople, officers commissioned with power, and secret agents from Cyprus spread themselves over Asia Minor, inquire into the real wants of the population, investigate into the misrule of Turkish functionaries, and forward to the Ambassador at Constantinople a full account of the real state of affairs. The ambassador on his side demands explanations from the Porte, insists on full examination, and proposes the necessary arrangements and changes.

"The Asiatic population, who already experience the beneficial effects of British protection, incline less and less to recognise and obey the authority of the Porte, and at times despise and rebel against it altogether, of which we have an instance in the late troubles at Zeitun in the village of Aleppo."

Our correspondent adds:—"I foresee that by these measures England in a few years will be mistress of Asia Minor without war or treaties." F.

Florence, Feb. 17, 1879.

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WAS ABRAHAM A JEW?

By Abraham Storey.

(*Concluded from page* 127.)

PART II.

See, therefore, what a great variety of races, and multitude of nations, are sprung from Abraham! If, therefore, he must be a Jew, because he was their forefather, then he was also an Edomite, because he was as much the father of Esau as of Jacob; he was a Midianite, because Midian was his own son; and he was an Arab, because he was the father of Ishmael, the progenitor of the Arabians. Thus Abraham was a Jew, an Edomite, a Midianite, an Ishmaelite or Arab, and as many other races and nationalities besides as belonged to his descendants!

But this fallacious absurdity is increased by the use of the term Jew; for, in Abraham's days, the race of Jews was not in existence! The man from whom the Jews lineally descended was Abraham's great grandson Judah, the fourth of Jacob's twelve sons. The family, or Tribe, descended from Judah were called Judahites, or Jews, to distinguish them from the families of the other eleven sons. And so, also, the other families took the family, or tribal, name of that son of Jacob from whom they descended. Thus the Reubenites came from Reuben, the Levites from Levi, the Benjamites from Benjamin, and so on right through the twelve families. Now, racially considered, there was only one family out of the twelve that were Jews, because they were descended from that son whose name, Judah, originated that of Jews. Thus, so to speak, out of Jacob's twelve sons one only was a Jew, and that was Judah; and so only one family, or Tribe, out of the Twelve Tribes of Israel were Jews, and that was the Tribe of Judah. Therefore, racially considered, we cannot trace the race of Jews further back than to their father Judah; and to step back beyond this boundary, which is the real fountain head of the Jews, is as manifestly absurd as to say that Abraham, Isaac, and Jacob, were Reubenites, Levites, Benjamites, or to call them by the name of any other of the Tribes of Israel; by doing which we would act as reasonably as we do when we say these patriarchs were Jews, because they were the forefathers of the Jews!

As, therefore, Judah, the only father of the Jews, was not born until long after Abraham's decease, it necessarily follows that the very name and existence of a Jew was not known in Abraham's day, and consequently Abraham could not be by race a Jew. Neither was Abraham a Jew "by religion."

Before the time of Moses, who was the lawgiver, the children of Israel knew nothing of that ecclesiastical system known as Judaism, and from which the term Jew, in a religious sense, was derived. The sons of Jacob, the heads of the several Tribes, were dead; Jacob and Isaac also; and Abraham was dead 430 years before the law was given; so that in no sense whatever was Judaism known to any of "the fathers."

It is questionable whether the term Judaism, or Jews, as a name for religion, was known or used by the Israelites until after the dedication of the temple by Solomon, when, in accordance with Jacob's prophecy (Gen. xlix. 8—10), and the achievements of David, the Tribe of Judah had established itself over all the others as the Tribe of royalty. This royal dedication, therefore, was a fitting occasion on which to give the name of this Tribe to that economy which had hitherto been known simply as "the law," or the "law of Moses," and to recognise that change in the constitution which the addition of a regal head over the Church and State had introduced by calling the constitution one of Judaism. Thus the name of Judah, which before was confined to one tribe, and was in no sense used by any of the others, being now used as a name applied to that "law," which was the law unto all the Tribes, became the universal name of religion in Israel.

Thus the term Judaism was substituted for that of "the law;" and so, instead of the term Jew being confined, as hitherto, in a tribal sense, only to one Tribe, it now, in addition, spread, in a religious sense, as far as the influence of the law; and that was over every Tribe. Thus while each Tribe, as a Tribe, retained its own tribal name, the religious name, that of Jew, was the only name by which all who were under the law now became known.

If Reuben, the first-born, had not been disinherited, in all probability his name, as a religious one, and not that of Judah, would have established itself over all the Tribes; and instead of the term Jews and Judaism being applied to the civil and ecclesiastical economy of the children of Israel, we should have known the people now called Jews as Reubenites, and that which we now call Judaism would have been known as Reubenism.

Now as in a tribal sense Abraham could not be a Jew, because in his days no people as Jews existed, so the law of Moses, not being given until within the fifth century after Abraham's time, and the term Jew, in relation to Judaism, not being established until within the ninth century, Abraham could not have been a Jew either in doctrine or name, and, therefore, was not a Jew by religion.

We now come, lastly, to show that "Abraham was not constituted a Jew by the Divine ordinance of circumcision."

Modern ethnologists and travellers tell us that at the present time, for sanitary reasons, some African and North American tribes, the Papuans, and some of the South Sea Islanders, circumcise. Will anyone, therefore, believe that these people are thereby constituted, by race or religion, Jews?

Dr. A. Clarke tells us that Herodotus says, "The Colchians, Egyptians, and Ethiopians have practised circumcision from the remotest period; and the Phœnicians and Syrians who inhabit Palestine also practise it." Are we to conclude, therefore, that these people are Jews?

It may be replied that these people only circumcise for sanitary reasons, and not as the observance of a Divine ordinance, and therefore they are not Jews.

But this objection is fully met by the case of Ishmael, who was circumcised when he was 13 years old, on the day that Abraham with his household were; and this was submitted to as a Divine ordinance. And Bishop Newton, and Dr. A. Clarke tell us that "not only do the Jews practise circumcision as a Divine ordinance, but the Arabians, who claim descent from Ishmael, do the same," and as a religious rite circumcise when they are 13 years old.

Would any Jew on these considerations accept these statements as sufficient evidence that the Arabians are Jews, and one with him in faith? Assuredly not.

The bare act of circumcision can no more make a man by faith a Jew, than the ceremony of baptism can of itself make a man in spirit a Christian.

Circumcision was a Divine institution, established nearly 500 years before Judaism, therefore Judaism, the "law of Moses," did not originate it. It passed down from the fathers and was incorporated in Judaism, just as baptism did not originate with the Christian dispensation, but passed down from the Jewish Church into the Christian. As the ordinance of baptism does not introduce a Christian into the Jewish Church because that Church used to baptize, so circumcision does not carry Judaism back to the fathers, simply because the Jews, as well as the fathers, circumcised. Our Lord, in John vii. 22, was very clear on this point, by separating that which was given by Moses, from that which belonged to, and had descended from, the fathers. "Moses gave unto you circumcision (not because it is of Moses, but of the fathers)."

It is therefore clearly demonstrable, that as neither Jews nor Judaism were known in Abraham's days, and that circumcision did not originate with either one or the other, that circumcision was not in the days of the patriarchs accepted or established as the sign of a Jew.

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However much, therefore, appearances may lead us astray, it is very evident that if we act on our Lord's advice (John vii. 24), "Judge not according to the appearance, but judge righteous judgment," we shall clearly see that in no sense was Abraham a Jew.

FRESH EVIDENCE OF SPIRITUAL GOOD EFFECTED BY THE BELIEF IN OUR IDENTITY.

We are satisfied that the proof of the good our views have already done to the souls of men and women is everywhere abundant, and has only to be stated to silence our opponents. Those who may furnish us confidentially with cases, well authenticated, for publication, will be doing good service to God's truth. Such publication, of course, will respect the natural desire of those concerned, that their names, addresses, and condition in life should not be divulged.

One such case has just been sent to us, and a valuable one it is. Our informant writes in reference to the Rev. J. B. Clifford's letter to the Rev. Herbert Marriott, and the latter's comment thereon, published at pp. 50, 51, of No. 109 of our present volume. What he says is this:—"I wish your doubting Bristol clergyman had been with me the other day at this place, when a well-to-do man of our city told me with joyful tears that the Identity *had brought his near relative from being a secular leader and lecturer, to the feet of Jesus.* I would respectfully ask, Has the Rev. Mr. Clifford any fruit of this kind to show us?" We would repeat that question! How many secular leaders and lecturers has Mr. Clifford reclaimed and brought to the feet of Jesus?" *We* can produce one! and here is testimony that teaching which *he* calls "wickedness," which he publicly affirms leads to "ignorant, irreverent, and blasphemous treatment of God's Word," is nevertheless blessed by the Divine Author of that Word to bring a leader and a lecturer on the system called "Secularism" to love that Saviour whom hitherto this individual dishonoured and rejected! Such instances as these enable us to receive the strictures of opponents like the Rev. J. B. Clifford with great composure, knowing that God is blessing us in our endeavours to spread this great and glorious truth—the cause indeed of our Lord Jehovah-Jesus Himself! And no power in earth or hell shall or will be able to oppose us effectually, we are assured, for a single instant!

HOW THE KAFFIRS OR BANTU TRIBES OF SOUTH AFRICA REGARD ISRAEL.

Forwarded by L. P.

Many suppose the Kaffirs detest all Europeans, and will submit to no foreign masters.

"This language is inaccurate as regards their feelings towards British rule. It is just as regards, perhaps, many of their brutal chiefs, but not the tribes generally, who have learned to appreciate the rectitude and mildness of our rule. Even as regards the heads of the tribes, we have Moshesh, the great and sagacious Basuto chief, placing himself under British protection. Perhaps a still more decided proof of this native feeling may be gathered from the words of Moselekatze, the rude yet able chief of the Matabeles. 'These,' he said of the English, 'are the masters of the world. When the great men in the white man's country send their traders for the ivory, do you think they give me beautiful things in exchange because they could not take my ivory by force? They could come and take them by force and all my cattle also; and yet look at them, they are humble, and quiet, and easily pleased. The Englishmen are the friends of Moselekatze, and they are the masters of the world!'"* We believe that such impressions of our colonial policy are largely held among the Kaffir tribes, especially among those under our direct rule. It is by cultivating such feelings that our hold on Africa can alone be made secure and honourable, alike to the natives and ourselves.

* Mackenzie's "Three Years North of the Orange River."

MR. H. M. STANLEY ON AFRICA AS ISRAEL'S FUTURE INHERITANCE.

We re-publish the following letter of the great American traveller in Africa addressed to Mr. Jas. Bradshaw, of Manchester, as it appeared in the *Manchester Courier* some time since. If we mistake not, there is much Identity reference in it of a blind character of course, which it behoves us none the less to note and ponder on our way. The letter is as follows:—

Edinburgh, Nov. 17, 1878.

Dear Sir,—I have just received your letter, and have read your very interesting letter in the *Courier*. I am extremely glad to find that there is one man in England who does not only regard Africa with the eyes of a far-seeing political-economist, and a true patriot, but who also strives with his noblest energies to kindle interest among his countrymen in the sad and neglected continent. It is inspiring to see that the spirit of the old founders of England's colonies has not died in the mother country, and that the same vigour which animated the heroes of the Elizabethan age still exists. I wish others with means and energies would trouble themselves to cast up a little sum in arithmetic and try to calculate what the population of Great Britain will be, at the rate it has been increasing lately, in 1888, and how many factories for the manufacture of cotton will have been built in the same period in America and India, and how many markets which Great Britain now possesses will have been closed to it by the increasing prosperity and enterprise of Europe, America, Asia, and Australia. Remember that I am not one of those who think there is any fear of England's decadence. She is greater, better, and nobler than she ever was; but the fear is that this small world will be flooded with the fabrics of many other nations, and that England's millions of mechanics and artisans will have to compete under great disadvantages with the mechanics and artisans of many other ever-improving nations. Great Britain has taken a high stand with her free trade. Out of a magnanimous feeling due to her wealth and enterprise, culture and high civilisation, she preferred to be a pattern to the world of what a high-spirited country ought to be. Other nations accepted without thanks this magnanimity, prepared under the ægis of protection to take advantage without reciprocating the benefits granted to them. The consequence is that England has fostered in other nations the spirit of rivalry until it has become so great and ardent that it threatens to become a real danger. If you cast your eyes round the world, you will find that almost all the markets are the resorts of enterprising nations who are determined to underbid England. Circumstances are now very different from the period when England declared herself resolved to permit free trade. Peoples that she could then look down upon compassionately cannot be so regarded now. They must be regarded as rivals in every branch of trade which made England's name so great.

But there is one chance still left to this great mother and nurse of nations, and if she only bestirs herself in time, she may avert the evil which threatens her own sons, for hundreds of years yet. The over-production of which her people now complain, which causes so many hives of industry to be lying idle, will be removed, and the energies of all re-stimulated to regain the lost vantage ground she so grandly and so disinterestedly dispossessed herself. I mean that she should look to Africa—that "second India," which you have so aptly called it, but which I believe would before many years, so far as trade is concerned, be regarded as greater than India.

Therefore I urge you with a friendly advice to persevere in your efforts. Be not daunted by the coolness of thoughtless people. Think, as you write, of the growing millions and British sturdy sons, fields for whose energies, sinews, and brains should be sought and occupied before the despairing cry comes, "Too late, too late!"—Very truly yours,

Henry M. Stanley.

James Bradshaw, Esq.

In the great traveller's forecast of the future he errs, obviously from not knowing the coming destiny of those European nations whose rivalry he considers will be so fatal to our world-wide commerce. Had he known that these are to be cast into the vortex of the great Gentile earthquake for fifty years, while Israel and her company of nations with Manasseh (we trust, then, in confederation too) will be "in peace and be quiet, none making her afraid," he would not have anticipated

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for us a falling off in trade, which then in fact will be monopolised by Anglo-Saxon friendly hands.

It will be seen that Mr. Stanley calls Great Britain "the great mother and nurse of nations," reminding us of God's promise to Jacob—"A nation and a 'company' of nations shall be of thee"—and of that *Magna Virum Mater* she has so happily been termed. And he points also to the great Continent of Africa as a "Second India" to the British people. He sees therefore, as we have always done, that God has from the first designed that the down-trodden races of the sons of Ham should fall finally to the dominion of British Israel—an inheritance from the Lord, to have, to hold, to govern, and to enjoy for Christ. He sees we have to give the Africans the Gospel, to bring them to the true light, and by commerce with the vast masses of their uncivilised races to enrich our own people, and thus acquire, by the unlimited space Central Africa presents, a broad outlet for the countless multitudes of our own spawning population, who are looking anxiously for fresh localities as colonies, to relieve the terrible pressure which our increase makes at home.

We thank Mr. Stanley for his blind testimony; and, while we urge with him that our people should anticipate the early acquisition of Central Africa as part of their inheritance as Israel, we know quite well it never can be with us as he hints it may be—"Too late, too late!" Being Israel, God's chosen ones, we are under His guiding hand. He holds us by the right hand of His righteousness, and He holds us by ours as He condescends to assure us (Isa. xli. 10, 13). It never, therefore, can be too late or too early for us, His chosen nation! But "our times" in respect to Africa, as to all matters in which we are concerned and interested, are with Him who "keepeth Israel;" with OUR GOD, "who never slumbereth—never sleepeth!" (Ps. cxxi. 4).

"THE CANAANITES . . . . SHALL BE SCOURGES IN YOUR SIDES—THORNS IN YOUR EYES—AND SNARES UNTO YOU."

(JOSH. XXIII. 13; JUDGES II. 3).

LORD DUFFERIN'S remarks at Toronto on the "unaccountable exacerbation and recrudescence of party feuds and religious animosities" which have lately become so unpleasantly prominent in Canada were, like most of his observations, both well-timed and judicious. His earnest adjurations to both sides to eradicate this sort of bitterness from among them were indeed most necessary. Nothing is more extraordinary than the manner in which these old Irish quarrels, which, as Lord Dufferin so truly says, have more than once turned the flourishing city of Belfast into a battle-field, are perpetuated in America. There, where Germans of both creeds live harmoniously together and men of all races combine in a manner unknown elsewhere, *the Irish alone seem to keep aloof* for at least a generation from the general religious pacification. *Evidently race has more to do with this than religion.* A fight between Irishmen and men of Saxon blood is almost certain whenever a number of both are brought together, whether at home, in North America, or in our colonies in the Southern hemisphere. Only this morning we read that a most serious affray is reported between English and Irish navvies at Roydwood. The Irish, as usual, seem to have been the aggressors, and their weapons were of the customary miscellaneous assortment. Bludgeons, pokers (some red hot), and all kinds of heavy weapons, we read, were freely used. Many navvies were seriously injured, and when eleven of the Irishmen were arrested by a police force brought from Pontefract, their countrymen commenced firing.—*Pall Mall Gazette, Oct. 8th*, 1878.

We commend the above "blind testimony" of facts to our Identity to the attention of our opponents! Given the Irish Canaanite, what causes his virulent hatred and fierce pugnacity against his Anglo-Saxon brethren alone? "Race has more than religion to do with this," says the *Pall Mall Gazette*, and it is right; for the Anglo-Saxons being Israel, the Canaanite Irishman is constrained by God's prophetically declared will to be "a scourge in their sides, pricks in their eyes, and a snare to them," to vex them in the land wherein they dwell (Num. xxxiii. 55).

Review.

A Defence of the Anglo-Israel Christians from the Denunciations of the Rev. J. B. Clifford, Perpetual Curate of St. Matthew's, Bristol. By the Rev. H. Marriott, M.A., Curate of Amberley. Price fourpence. Plymouth: Mole, Printer, 27, Saltash-street.

THE above has been called for by the determined opposition of the Rev. J. B. Clifford to our views. Each one of the charges brought against us by the latter has been temperately and scholarly answered by our champion. To our mind the vindication is complete and crushing. We recommend this little pamphlet favourably to our readers' notice.

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—In BANNER, No. 112, February 19th instant, there appears a communication from Rev. C. W. Hickson, bearing on the chronology of the Great Pyramid.

He concludes his letter with the words: "You may depend upon it, dear sir, that some great event will occur May 22nd, 1879 (1878·388), and that 6000 years of the world's history will close November 21st or 22nd, 1882. How solemn a thought! How blessed for the Lord's people!"

Now I was simply thunderstruck at his references to the present year, in that and preceding parts of his letter, inasmuch as I have been much troubled in my mind to find some other reference to it besides the one given in "Our Inheritance," p. 516, 3rd edit., as the length of the grand gallery at the longitudinal grooves in the fifth sides' overlapping. *That* length is given as 1878·4, whereas Mr. Hickson's calculations give 1878·388, or practically *the same*! Having now found other evidence pointing to the same date, I can no longer remain silent, but hasten to lay the fact before you and the readers of the BANNER.

1878·4 brings us to *Monday, the 26th May next*, and on that day, if I mistake not, *Russia is to have completed her evacuation of the Turkish provinces*! This fact is most astounding, and yet most comforting to the Lord's people. To any who may doubt, I would wish to say that the date 1878·4 *must necessarily* be a marked epoch. (1) Because the Great Pyramid distinctly draws attention to it, and that most unmistakably is it desired that our measurements should be accurate, for are not the grooves there to direct and check them? (2) Because that date is three and a half years anterior to the date 1881·9, another Pyramid date, or approximately such; and (3) Because the date already agrees with an occurrence of the highest importance to the peaceable settlement of the Eastern Question, to say nothing of any other (as yet) unforeseen occurrence it might point to. These points, I may say, settle the value and import of the date 1878·4 in my own mind. It has been said that we live in an age of surprises, but what can be said of this discovery? "Surprising" is scarcely the correct term to use. You and I have seen and learned too much of our God's all-wise providence for His people to be "surprised" at anything in connection with Him. But is not such a discovery *intensely comforting* to us in this our day? One's heart throbs with delight as one thing after another comes to the surface of our understandings, and our feelings overflow with our praises and shouts of joy at every fresh evidence of the near approach of the day of the Lord.

O Lord, hasten the day of Thy glory! Amen!

Yours most sincerely,
B. T. S.

Oldham, February 22, 1879.

A NEW ISRAELITE ASSOCIATION.

WE were glad to see the following in the *Sunderland Daily Post*, of February 27, 1879:—

THE LOST TEN TRIBES OF ISRAEL.—Mr. John Greig delivered a second lecture on this subject on Monday evening, to a large congregation in the Bible Christian chapel at New Herrington, Mr. Scott, Newbottle, presiding. The audience were very attentive, and evidently much interested. At the close, some questions were asked and answered. It is intended to form an association for the continuous study of the subject.

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NOTICE TO SUBSCRIBERS.

DOUBLE NUMBERS DURING 1879.

IMPORTANT ANNOUNCEMENT.

Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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The following are extracts from letters received, and will give some idea of the mode of distribution:

Highfields, Langham, Colchester, Essex.
March 5th, 1879.

DEAR SIR,—Many thanks for 100 BANNERS to hand this morning. As a lay preacher once a month at Stratford-St.-Mary's, Suffolk, I have brought the subject of our Identity with Lost Israel many times to the notice of my hearers. I am glad to have the BANNERS to distribute among them, as also among some labouring men we meet with on Friday evenings in Langham, to read the Bible and Identity works, and pray that our gracious God may bless us as a Nation, by pouring upon us all those rich blessings which He has promised (Jer. xxxi. 31; Heb. viii. 8). I hope and pray that the men and women of Israel will respond freely to your call for funds for the Free Circulation of the BANNER OF ISRAEL, that you may be able to sow it broadcast over the length and breadth of our land, that under the influence of the Divine Spirit, Britain's sons and daughters may awake to the knowledge of their high destiny and glorious privileges as the sons of the living God, the long-lost son, but now found; was dead, but alive again.

Allow me again to thank you for myself and daughters,
And remain, yours truly,
Mr. R. F. Banks. J. F. G.

FUNDS URGENTLY NEEDED to carry on this work.

Communications to be addressed to the Secretary of the "*Banner of Israel Free Circulation Fund*," Mr. R. Fergusson Banks, Racquet-court, Fleet-st., London, E.C., to whom all remittances for this object should also be made, but NOT to the Editor of the BANNER—Philo-Israel.

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THE IDENTITY OF THE BRITISH NATION WITH THE LOST TEN TRIBES OF THE HOUSE OF ISRAEL. THE CLUE TO THE EASTERN QUESTION. By C. W. E.
London: W. H. Guest, 20, Warwick-lane, Paternoster-row

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Opinion of Mr. Charles Horner, regarding the above work, after perusal of the same:—"I think your design of the Pyramid pamphlet excellent. I know well that it is a book *urgently* needed, since, under God's blessing, it will, I feel convinced, convert many to Christ. Your part Philo-Israel's) I deem unexceptionable. It is both terse and understandable to the many, which is the great object you have had in view. I should like to see thousands circulated amongst our intelligent artisans, and hope God will raise some to do this."—C. HORNER. Dec. 12, 1878.
London: W. H. Guest, 20, Warwick-lane, E.C.

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This Association has been established to bind in closer union the many friends who rejoice in having a portion with the long Lost Tribes of the House of Israel; also to extend the knowledge of the truth that the Anglo-Saxon races are now identified with those Lost Tribes of the House of Israel. These objects, it is thought, will be best accomplished by means of Drawing Room and Public Meetings, by Sermons, Lectures, Bible Readings, by the diffusion of Literature upon the subject, and by such other ways and means as the Committee may from time to time determine.

The Honorary Secretary or the Treasurer will be glad to receive the names of friends wishing to join the Association or to subscribe to its Funds.

Members' Annual Subscriptions to be not less than 2s. 6d. per annum.

Donations and Subscriptions are urgently needed to carry on the work.

Contributions are much needed for the Free Circulation Fund of the Association, which disseminates works by VARIOUS WRITERS on the Identity Question.

Friends who will arrange for, or assist in, the arrangements for Lectures in their respective localities, under the auspices of the Association, are requested to address the Hon. Secretary at the office of the Association, from whom all particulars, and every assistance for the effective carrying out of the same, may be obtained.

J. BILLINGTON, *Hon. Sec.*

METROPOLITAN ANGLO-ISRAEL ASSOCIATION. The last of a course of FIVE LECTURES will be delivered in Devonport-street Chapel, Commercial-road, E. (opposite Arbour-squ are), on Tuesday, April 1st, by the Rev. J. BILLINGTON. Subject: "Objections to Anglo-Israel Theory Considered." Chair to be taken at 8 o'clock each evening.
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The Committee, at the request of friends, have published, at considerable expense, the inaugural lecture delivered by Mr. E. Hine, in the Hall, Hither Green-lane, Lewisham. The first edition is now ready, and a speedy sale is anticipated. Price 4d., postage, ½d.
London: W. H. Guest, 20, Warwick-lane, E.C.

ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL? By PHILO-ISRAEL. Price 4d.
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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, APRIL 2, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 119. Entered at Stationers' Hall.] WEDNESDAY, APRIL 9, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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AFRICA.

To whom will fall the possession of the mighty Continent of Africa? To whom but to the House of Israel—the British—as we lately showed? The kingdom of the Lord, with which the British Empire, as His people Israel of the Ten Tribes is indissolubly connected, is destined to be coterminous with whatsoever is "under the whole heaven" (Dan. vii. 18, 22, 27). As Africa is placed geographically within the locality so described, it follows that it is included in the territorial boundaries of Israel, or the British Empire, and must, in the final settlement, be ours. Do not facts even now point that way? What nation has the African "Gates" which we have passed in review in our series of articles on their "Geography?" Who "possesses" the Cape of Good Hope, Natal, the Transvaal, Cape Coast Castle, Sierra Leone, St. Helena, Ascension, Malta, Aden, Perim, Mombasa, Mauritius, and Seychelles? What Power has a gigantic empire in the extreme South of Africa, and is advancing its boundaries North, East, and West continually? The British! These wondrous islanders of the far West have been gifted by their God with the supremacy of the sea, and, by virtue of that gift, hold Malta, Perim, Aden, Socotra (all *African* Gates), and dominate the whole Eastern seaboard of the mighty Continent by reason of their possession of India and Ceylon. Their hand is already heavy on the land of Egypt, and when the Turkish Empire has ceased to be, the suzerainty of the land of the Khedive must fall—who can doubt it?—to these same British Israelites, with the Great Gate as well. There remains the question—rather a large one—regarding Central Africa, which Stanley has just explored, thus following in the steps of Livingstone. His report of the capabilities of the country is worth reading, and we extract what follows from the *Bristol Times and Mirror* of some months ago. It remarks:—

The large map published in yesterday's *Telegraph* shows plainly the great importance of Stanley's discoveries in Central Africa. Dr. Livingstone had followed up the rivers from Lake Bangwealo, or Lake Bemba, to the Luapula River, this to Lake Mweru, and from this the Lualaba River, as far as Nyangwe. Taking up the doctor's task at this point, Stanley has followed the watercourse for eight or ten times the distance that Livingstone did. From the coast to Nyangwe, Stanley estimates the navigable waterway at 1,000 miles, and the available channels of the large affluents leading North and South at another 1,200 miles, while the head waters of the river from Lake Bangwealo to Manyema will no doubt give 800 or 900 miles of additional waterway. Altogether here are about 3,000 miles of nature-made road suddenly opened into the heart of Africa, interrupted only by two main breaks of rapid and cataract, where, however, the portages will not be difficult when once trading stations are established, and steam vessels have been placed on the upper and lower reaches. A vast new country, rich in all tropical wealth, will then be brought into the family of mankind. Mr. Stanley in his last letter warns us that we must expect to find the mighty waterway now discovered become a political question in time. As yet no one seems to have put forth the right of control. Portugal claims it because she discovered its mouth; but England, America, and France refuse to recognise her right, and express their determination, in plain terms, to dispute her assuming possession of the river. As "the Livingstone" is, and will be, the grand highway of commerce to West Central Africa, and the possessor of it, despite the cataracts, would absorb to himself the trade of the whole of the enormous basin behind, which extends across 13 degrees of longitude and over 14 degrees of latitude, it would be politic to settle the question immediately. If our Colonial Office should look after the grand waterway discovered by its own intrepid travellers, we suppose the Gladstones, and Lowes, and Freemans, who object to any increase of our empire, would raise a storm about it.

A most admirable work on Central Africa (lately published) by R. D. Young, R.N., on "Nyassa: a Journal of Adventures while Exploring Lake Nyassa," &c. is very apposite to our present train of thought. The gallant explorer says of our countrymen and their work for Central Africa in the suppression of the accursed slave trade that:—

The natives were always delighted to hire themselves out as carriers, and to trade with their best friends, "the Ingerèzè." The cause of this strong attachment to "the Ingerèzè" is, as is here pointed out, the contrast drawn in the minds of the natives between their experience of the English and their experience of the Arabs and the Portuguese, whose legitimate trading with them has not only been marked by cheating, trickery, and treachery of all kinds and degrees, but because the Arabs and Portuguese have made merchandise of their wives and children, and have been the principal slave merchants of Central Africa. These Mr. Young found actively plying their infamous and shameless traffic on the waters of the Lake Nyassa. The honesty and kindliness, and, above all, the anti-

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slavery proclivities of Mr. Young's predecessors towards the natives, is rapidly bearing the best of fruit, in producing the most friendly relations between "the Ingerèzè" and the inhabitants of Central Africa :—

"There is (writes our author) a young generation growing up which will yet hand down to others the tale told by their fathers of the men who wrenched the slave-sticks from their necks, who set their mothers free from the cruel thongs of the Portuguese slave-drivers, who stood out the hard days of famine and destruction with them, and who, when the time came, laid down their lives amongst them. No wonder that my companions found a hearty welcome, a host of willing allies, and, if needs be, ten thousand to rally round them ; but may they ever be spared the experiences of those who paved the way for them, and past whose resting-places they were now sailing!"

Mr. Young bears witness "to the affection and honour with which the British are welcomed in the heart of Africa. Every spot of Central African soil where English men and English women have found a grave is most sacredly cherished by the natives, and preserved with the most religious care." Do not our readers see that this gratitude for British kindness in suppressing the slave trade is binding the poor Central African in respect and love to our country, and this is the means the LORD is using for the transfer to our keeping of Central, Western, and Eastern Africa as well, with the love, affection, and consent of all its inhabitants, when the time shall have arrived for the declaration of "Our Identity," and the investiture of our race (*as Israel*) with the promised "Kingdom"-glories yet in store for us, as the people of the LORD Jehovah? "Central Africa is one of the most fertile countries in the world," and its productiveness is unbounded. As the British have been the great discoverers of this hitherto-unknown land, it is desirable our race should continue to "act as pioneers in the development of the mighty resources of the Continent."

We, as Israel, have to furnish to its perishing inhabitants the precious Word of life. As owners of a large portion of the South, and likely soon to have a deep interest in the government of Egypt too, we cannot afford to let the position we have already gained in the heart of Africa be ceded to other nations. It is ours by God's gift already ; and ere long we expect to see British supremacy as decided in Central as it is in Southern Africa ; in Egypt as it is in the Gate of Egypt—namely, the Suez Canal. We conclude our notice of the subject by quoting the words of a local contemporary on the possibilities in store for us in regard to British occupation of Egypt—words which seem to us remarkable, and as true as striking. The writer said, speaking some time since of our hold of the Canal, and the need of our power and authority being felt in Egypt to enable us to maintain that hold :—

Supposing the thing said and done, then, and that the successes of unscrupulous Russia had obliged us not to be particularly "squeamish," but to strike surely and swiftly for our own safety, what a new and interesting field would Egypt offer for British enterprise and British interests—the interests, by the way, to which, according to Mr. Gladstone, we ought not to give a second thought. "Had Acre fallen, I should have changed the face of the world," said Napoleon in his conversations at St. Helena, and, with the instincts of a born statesman as well as warrior, he doubtless saw the paramount political as well as strategical importance of HAVING THE KEY OF THE GREAT GATE OF THE EAST, and we cannot think that the head of the English Cabinet is less alive to the value of the situation than the wonderful Frenchman. It is a situation so manifestly advantageous from an imperial point of view, that we can imagine it suggesting the idea of universal dominion to Sesostris, if the story of that great monarch be more than a historical myth. Not only, too, in a political and strategical, but in a material sense, what a marvellous appanage would the fruitful land of the Pharaohs be for Englishmen. What a field for improvement, for commerce, for energy, for capital, and for high scientific farming is presented by those eleven thousand square miles of cultivable land which lie at each side of the mighty Nile, between the Nubian and Arabian Deserts! "Egypt," says the Father of History, "is the gift of the Nile." But how immeasurably beyond all that Herodotus could dream of, would Englishmen in possession add to the value of that gift! English capacity and English capital both crowding to a scene for their employment, so convenient, so accessible, and so easily at hand, would, in a few years, raise it in industry, in wealth, and in arts beyond what was known at any period of its past history.

A curious comment is afforded on these words by the crisis through which Egypt has lately, and is now, passing. The state of things there will never mend, we believe, till Egypt has "a Saviour and a Great One" sent to deliver them (Isa. xix. 20). That Saviour and Deliverer, we think, can only be God's honoured instrument for the material and spiritual regeneration of the land of Ham, His chosen people Israel—the British ; for "Israel shall blossom and bud, and fill the face of the world"—therefore Egypt too—"with fruit"—true Gospel, saving fruit (Isa. xxvii. 6).

WHICH IS IT?

BY WILLIAM BURNETT COATES, HOME OFFICE, C.D.

THE *Rock*, a very excellent "weekly," whose services to the nation at this eventful juncture in its history are most important, save in its peculiar craze of Hades, will have it that the unequalled position in prosperity, power, possessions, wealth, dominion over many countries, accorded to Great Britain (herself a company of nations) are blessings bestowed by "The Great King," because of her glorious and grand protest at her memorable Reformation, when she became a new nation, "born in a day," and shook off (D.V.), never to wear again, the trammels of "the man of sin," taking the precious Word of God for her guide, to the exclusion of traditionary fables inimical to it.

On the other hand, THE BANNER OF ISRAEL, also a worthy "weekly," which is winning its editorial spurs bravely, holds that Great Britain *is Protestant*, possessing all, and much more than here enumerated, especially in being a manifest blessing to other nations, because her people, although, as yet, for the most part, blind to the fact of their Israelitish origin, are the veritable descendants of Abraham, Isaac, and Jacob, and, therefore, heirs of the promises recorded in the Book of Genesis. In other words, that they are the Lost Tribes of Israel, in reference to whom our blessed Lord said : "I am not sent but unto the lost sheep of the House of Israel."

This two-phased problem, fairly stated, would give rise to a pertinent question—viz., If Britain is crowned with special blessings above all empires ever known because she is Reformed and Protestant, *nationally* eschewing the teachings and principles of "the man of sin," why is it that the German Empire, "the cradle of the Reformation," and of Protestantism, which gave martyrs many to satiate the sanguinary principles of the Papacy—why is it that *it* is not also an empire of world-wide dominion, &c. ? Why are not Denmark, Switzerland, and Holland equally favoured ? Surely they protested, and protesting, Reformed; "resisted unto blood" nationally! yet Great Britain is "the *head* and not the *tail* of the nations!"

It is true Germany is a great and a noble empire ; the first amongst military Powers ; but her borders are bounded by the frontiers of "Fatherland." True her sword was instrumental to retake the lifted prey from Papal France ; and, as solemnly, and faithfully acknowledged by its venerable Kaiser, it was a restitution of right at the hand of the God whom he loves. Nevertheless, neither Germany, nor the other protesting countries, have the palpable God-gifts of possessions, wealth and power of our loved land—all so marvellously in accord with the oath-confirmed promises of Israel's God to His chosen

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people; and all of which, in their historical fulfilment, are so plainly developed in the annals of the British people.

The details of Great Britain's unique position, derived from the Royal favours of "The Great King," her possessions, wealth, power, rule, and their continuing enlargement and preservation, render her remarkable in the records of mankind. "A company of nations," simply spreading over the surface of the globe; and gradually, but surely, possessing the earth; and enjoying the riches of the Gentiles; the mistress of the seas—the sea queen—whose flag is everywhere, even flying above the gates of her enemies, whose *rôle* never flags, and on whose dependencies "the red-sun" never sets; borrowing from no nation, lending to all; her children subject to no rule but her own, and her power daily issuing from the Divine fountain of love; is she not in everything, especially in her missionary efforts, and diffusion of the Holy Scriptures, evidently supremely honoured, and unmistakably made a blessing to *all* nations?

These distinctive marks of the Divine favour are the very gist of the unconditional promises, in connection with other apparent Identifications, given to Abraham and his seed; and are foreshadowed in the tribal characteristics, as declared by Israel to his sons when upon his death-bed; the declarations notably regarding Ephraim's portion, pointedly put forth, may be clearly traced in the veri-similitude existing between the historic *rôle* of Great Britain and the sage's forecast of his grandson's tribal career.

The facts that may be gleaned from the pages of the prophets, from Isaiah to Malachi, give full assurance that Israel, as distinguished by them from the Two Jewish Tribes, should be lost as a nation in name, religion, records, characteristics, knowledge of origin, then be called "no people!" and should afterwards be called by a new name which "the mouth of the Lord should name." This new name was revealed at Antioch, when the followers of the Crucified One were called "Christians;" and it is the highly prized name of the British people to-day—a new name, named by the mouth of the Lord, Christian, and protesting Christians, despite the new-fangled fawners on the revealed "man of sin."

All these considerations connected with the similitude existing between the Abrahamic promises and the unfoldings of British history, tend strongly to lead to the inevitable conclusion that the British are Hebrews; and that they are Christians, and protesters against that which dishonours the Lord their God, because they are the children of promise—the seed of Abraham—and not because they are simply protesters; the latter is but the complement of the former.

Britain's time-honoured, world-known, and cherished Protestant principles are but an outcome, the sure signs of the new covenant which the Lord has made with Israel in "the grace and truth that came by Jesus Christ," to signify a holy allegiance that ranges her protesting people on His side, to oppose beneath its ample banner the onslaughts of Antichrist against the beloved Messiah.

If this is not so, perhaps this cursory view of the subject implied in "Which is it?" will induce some riper and closer thinker than the writer to examine and elucidate more fully the important question, and thereby confer a benefit on the readers of the two "worthy weeklies."

Feb. 9, 1879.

NOTICE.—We are requested to intimate to our friends that the first Annual Meeting of the METROPOLITAN ANGLO-ISRAEL ASSOCIATION will, God willing, be held on Monday Evening, May 19th, 1879, at 7 p.m., in Exeter Hall (Lower Hall).—ED.

MR. BANKS has just published, in neat pamphlet form, the Rev. Joseph Wild's Essay on "Manasseh and the United States." The price is 2d.; or, post free, 2½d.

ST. PAUL ON OUR IDENTITY WITH ISRAEL.

(*Continued from page* 141.)

PART II.

IN our last paper we put on record the substance of the Rev. C. W. Hickson's comment on Romans iv. 9—25, as viewed in the light of the Identity. We found that in that passage St. Paul clearly drew the distinction between the two Houses of Israel—those of his own day under the law and Judaism, and those of the other House, the uncircumcised ones, sons of Abraham, the destined heirs of the world, through the righteousness of faith (and therefore, through Christianity)—that is, the multitudinous Anglo-Saxon Israelites of these latter days. We now turn to another passage by the same inspired apostle (expounded also by our rev. brother) writing to a true remnant of scattered Israel of the Ten Tribes, termed in the Epistle itself "The Israel of God" (Galatians vi. 16), as distinguished from those who, not being of that race, yet "walk according to the rule of Jesus Christ." The portion of God's Word we allude to, is Galatians iv. 21—31; the apostle here appealed to the "backsliding Israel" he was addressing, of whom, for their Ritualistic practices, "he stood in doubt." The Galatians wanted to be under the law, and St. Paul, almost in despair, asked them, since they had that inclination, "whether they knew what the law really was?" "Do ye not hear the law?" he asked. To point his teaching, the great apostle then propounded to the wilful Galatian Christians an allegory. The whole of what followed was meant to be, and was in fact, a parable, or illustration of a great hidden truth, thinly veiled by the word-picture he employed to teach.

"Abraham," he said, "had two sons." These two sons, therefore, were living flesh and blood literal brethren, the offspring of one literal man. One of these sons was the bondwoman's child, the other the heir of the free woman. The bondwoman's son was born after the flesh, representing, in the allegory, Mount Sinai, gendering to bondage; and that was Abraham's bondslave Agar. But, added St. Paul (so that no one could possibly mistake his meaning), this Agar is in the same category with, or "answers to, *Jerusalem that now is*," the Jerusalem of St. Paul's days (A.D. 58), where the Jews, the Mosaic ritual and their form of religion were at that time found. These Jews, represented by Agar, Mount Sinai, and the then Jerusalem, were, St. Paul said, in "bondage" with the system he was depicting to them under the figure he employed. And with what other race of men was the apostle thus comparing them? Men of the Hebrew stock, these last must have been, for they were the antitype of the second son of Abraham; they were men of such a character and description, that they were "free," and antitypes of the Jerusalem which is from above, "the mother of us all." The mother—that is, of those Galatians—St. Paul was addressing—not Jews, but nomade, outcast Israelites; and mother too of St. Paul himself, "an Israelite," "a man of the Tribe of Benjamin" of the Ten Tribes! What race was that which answered this description? They must have been Hebrews, flesh and blood brethren of the Jews then in bondage, yet belonging not to Jerusalem, and the Mosaic ritual in vogue in St. Paul's days in Jerusalem, but men apparently Gentiles, free in Christ, whose aspirations were from above. These could be none other than Christianised Israelites of the outcasted Ten-Tribed Gentilized *Lo-Ammi* House, then mingled with the Gentiles, freed from the trammels of the Mosaic ritual, Christ's freed-men and servants henceforth (1 Corinthians vii. 21, 22). Does St. Paul in his next words give any confirmation of this new view? Certainly he does! For what said he? This: "FOR it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate hath many more children than she which hath an husband" (verse 27). This was, as our readers know, a quotation from Isaiah liv. 1—a

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chapter which, without a shadow of a doubt, relates to the Ten Tribes of Israel in their *Lo-Ammi* desolate condition, the cast-off wife, yet re-married to the Lord (verse 5), inheriting the Gentiles; afflicted, yet splendidly comforted by the Lord; a war-power of the first rank, protected by the God of Israel; *His servants*, whose is the righteousness of faith, since He declares Himself its Author: "Their righteousness is of ME, saith the LORD" (verse 17). The argument of St. Paul therefore in Galatians iv. 26, 27, concludes the matter beyond cavil, and proves decisively that the second "free" son of Abraham of his parable, was the outcast Ephraim of the prophets, the Lost Ten Tribes of Israel, the people we now know to be the British nation. These are the children of "the promise," as Isaac was (Galatians iv. 28). St. Paul ranks himself as one of them, and those he was addressing he declares are of the same race. They are those, he adds, who are "Children of the free woman," as contra-distinguished from the Jews, whom he already, in his allegory, points out to be Jerusalem *that then was* "in bondage with her children." The Galatian free men are, he shows, of another branch of the Abrahamic stock, the seed of Isaac—those of whom it was said, "In Isaac shall thy seed be called,"—the "Isaac-Sûna" or Saxons. And finally, ver. 30 proves that their's is the heirship, that "of the world" (Rom. iv. 13), as well as that which is "with Christ," as His "joint-heir," nay, the heirs of God (Romans viii. 17), are the Lost Ten Tribes of Israel—the British. These are Isaac's sons, who are Christ's freemen, the spiritual Christian nation, the children of the promise, whose it will be to be baptized with the Spirit, to have the new covenant blessing, and be recognised as the "righteous nation which keepeth the truths" (Isaiah xxvi. 2). Here, then, is a second instance of St. Paul's careful discrimination between "Israel" the blessed, and Judah now, *for a time*, under curse. And we are satisfied that other portions of the great apostle's writings, if as carefully examined, will be found to yield the like results.

(*To be continued.*)

TIME INDICATIONS OF THE GRAND GALLERY.

(*Continued from page* 136.)

PART III.

UPON the whole, the evidence seems strongly in favour of the dates we have assumed; and it may now be added, that the terminal date of the grand gallery—1881·6 years from the Nativity, or 1848 years exactly from the Ascension—comes out *May 6th*, 1882.

It will be observed, that from the Ascension to the era of the Hegira, July 16, A.D. 622, are just 588 years (12 jubilees of 49 years); and that from the Ascension to 1882, or, equally, from the Nativity to the revolutionary and Papally disastrous year, A.D. 1848, the interval is also a Sabbatic one = 22 periods of 84 years, or 11 of 168 years (24 × 7). These multiples of 7 years, and especially of 7 times 12 years, have a profound meaning: they are interwoven with the history of Israel; and the duration of the kings of Judah, and of Solomon's Temple are especially marked by them.

The Great Pyramid has not yet been proved to mark definitely any epoch of sacred history between the Exodus from Egypt and the birth of Christ; but the former of these two events it does mark, or is believed to do so, in a very definite way indeed—namely, by the breaking away, sharply and suddenly, of the upward or ascending system of passages from the downward course of the entrance shaft, which latter proceeds onward, at the same descending angle, for upwards of 3,000 inches beyond, and finally loses itself in the unhewn rock of the "bottomless" subterranean vault. What date, then, does this point of departure give for the Exodus? Apparently B.C. 1543; and thus—

The full floor-length of this first ascending passage, from the mean of four measures by Piazzi Smyth, will be found to be 1543·9 British inches; and when due correction is made for the error of the measuring-rod employed (which we assume to have been throughout rod "100A"), becomes 1544·1470 British = 1542·6044 Pyramid inches.

The difficulties in the way of measuring this passage were, however, greatly complicated by the presence of the portcullis blocks which fill up its lower parts; and if we therefore assume 1542½ inches as the safest approximation to the true length, it will be seen that the Exodus, according to the testimony of this passage, must have happened in the year B.C. 1543, and about the spring equinox of that year, which is just 1542½ years antecedent to the date already fixed for our Lord's Nativity.

How is this date supported or otherwise by Scripture? In the margin of our Bibles we find the dedication of Solomon's Temple placed in the year 1004, or perhaps 1005, B.C.—*i.e.*, 1000 years before the date there assumed for the Nativity. If we retain the 1000 years, but date them from September, B.C. 1, instead of B.C. 4 or 5, we shall differ less from our marginal chronologists than they do from other equally respectable authorities; and shall find further, that from the *founding* of the Temple to the birth of Christ, there are 1008 years = 30 Immanuel days = 12 × 12 × 7, or 144 Sabbatisms of years; the 144th Sabbatism (counting backwards) being that which the Temple occupied in building.

Now, the foundation of the Temple was laid in the 4th year of Solomon's reign, in the 2nd day of the second month—*i.e.*, in spring. Adding together, therefore, 3½ years of Solomon, 40½ of David, and 40 of Saul, we place the beginning of Saul's reign in the spring or early summer (1 Sam. xii. 17) of B.C. 1093. It is interesting to note that from the setting up of the monarchy over Judah, to its destruction by Nebuchadnezzar, B.C. 589, was exactly 6, and to Christ exactly 13, periods of 84 years; and that the first Temple lasted just 5 similar periods = 420 years.

In 1 Kings vi. 1, we are told that Solomon began to build the Temple "in the 480th year after the children of Israel were come out of the land of Egypt." This is generally supposed to mean "from the date of the Exodus;" but the expression "*were come*" may with more propriety refer to the date of their settlement in Canaan. This settlement, or the division of the land, was begun in the 7th year after the passage of Jordan, but may well have taken 7 years to accomplish; so that we may reckon the 480 years to commence about 54 years after the Exodus from Egypt. Hence 480 + 54 years added to B.C. 1009, in the spring of which year the Temple was founded, bring us to the spring of B.C. 1543, the Pyramid date for the Exodus.

Again, in Acts xiii. 20, it is written, "And after that (the division of Canaan) He gave unto them judges by the space of 450 years, until Samuel the prophet." There seems no obstacle to dating these 450 years from the Exodus, as well as the 40 years of verse 18. In that case, 450 years added to the date of Saul's accession, B.C. 1093, bring us, as before, to B.C. 1543. And thus the Pyramid and the Bible are found in perfect harmony, as indeed they must be if they are the creation of the same Divine mind to whom all things were known from the beginning.

The numbers in the Book of Judges are in no way opposed to this reasoning. After the death of Joshua and of the elders that outlived him, and "who had seen all the great works that the Lord did for Israel," the people fell into idolatry and served Baalim. "And the Lord sold them into the hand of Chushan-rishathaim . . . . eight years." The "elders" referred to here must have been under, but not much under, 20 years at the time of the Exodus, since all above that age died in the wilderness; and their lives might extend to 95 or 100 years, or to 40 years after the entrance into Canaan; from which time the first servitude of 8 years may be dated. Thus we have:—

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From Exodus to Passage of Jordan	40	years	
Thence to first servitude . . .	40	„	
Duration of first servitude . . .	8	„	(Judges iii. 8)
The land had rest	40	„	(Judges iii. 11)
Second servitude	18	„	(Judges iii. 14)
The land had rest (till 4th servitude*)	80	„	(Judges iii. 30)
Fourth servitude	7	„	(Judges vi. 1)
The land rested	40	„	(Judges viii. 28)
Abimelech reigned	3	„	(Judges ix. 22)
Tola judged Israel	23	„	(Judges x. 2)
Jair judged Israel	22	„	(Judges x. 3)
Fifth servitude	18	„	(Judges x. 8)
Jephthah judged Israel	6	„	(Judges xii. 7)
Ibzan judged Israel	7	„	(Judges xii. 9)
Elon judged Israel.	10	„	(Judges xii. 11)
Abdon judged Israel	8	„	(Judges xii. 14)
Sixth servitude, & judgeship of Eli	40	„	(Judges xiii. 1) (1 Sam. iv. 18)
Samuel judged Israel (estimated)	40	„	
Total to Saul	450	years as before.	

Again, the "300 years" mentioned in Judges xi. 26, date from the arrival of Israel in the Plains of Moab 39 years after the Exodus. Hence we have 39 + 300 + interval from Jephthah to Saul, 111 years ; total = 450.

JAS. SIMPSON.

Edinburgh, March 14th, 1879.

(To be continued.)

COINCIDENCE ONLY, OR VERIFICATION?

ANGLO-ISRAEL truth, though derided in some quarters, receives many wonderful confirmations. On every hand there is concurrent testimony as to its Scriptural basis. As there was in the minds of men, just before the Saviour's birth, a general impression that some great event was about to happen, so now there is a wide-spread belief that events of mighty import are close at hand. Not only is this belief manifested in the writings of those calling themselves by the name of Israel, but in the writings of astrologers, and men of different schools of thought. Assuredly, we are on the threshold of revelation. God grant that we may be found faithful, bending low in prayer, watching for the dawning of His purposes. The Rev. C. W. Hickson, M.A., continuing his investigations of the Pyramid's teachings, announced, in your last number, his expectation of some notable event, May 22nd, 1879.

This view is corroborated in a very striking manner by Mr. William Hutton, in a paper contributed to Zadkiel's almanack. Many deem astrology quackery, and we mention it nevertheless, TRUTH being acceptable, and to be desired, in whatsoever guise presented. This paper, "The Star of Bethlehem," is worthy of serious consideration by all students of the Identity earnestly scanning the future. It emanates from an independent source, and does not trench upon the Identity. Its testimony, therefore, is all the more valuable. Its object is to show that *about June*, 1879, the Evangelist's "coming troubles" (Matt. xxiv. 30) will commence.

In connection with these words of the Evangelist, mark the "SIGN of the Son of Man in heaven." This, says Mr. Hutton, is the Star of Bethlehem, that star which shone so brightly at His birth. Its re-appearance he expects in the midst of the troubles, and he fixes a date. He calculates, from the chronology of prophetical interpreters, that this "Sign" will appear in the heaven in the latter part of 1887 ; but he admits he is *five* years in advance of their dates. (They fix A.D. 622 as the date of the temporal power of the Papacy ; he fixes A.D. 627 as its date.) Mr. Hickson, from the Fount of Prophecy, calculates that the 6,000 years of the world's history will close in November, 1882. Is this a mere coincidence, and nothing more? Or is it a marvellous verification of Scriptural testimony and Pyramid teaching? That prophecy is hastening fast, none will deny but the mentally blind. Hence the strong impression of speedy manifestations of Divine power. Happy they to whom such manifestations shall be fraught with joy! Unhappy they who, offered light, prefer darkness. To such these manifestations will afford no joy, no hope. Refusing to be called His now, He will reject them then. May God enable us more and more to proclaim that we are His, to rouse the nation to a sense of its responsibility, so that when He Himself shall appear in the clouds of heaven, in all His might and majesty, we may, one and all, meet Him with glad acclaims and hail Him as our King. THOMAS BALES.

* As the marginal dates appear to assume.

THE EARL OF BEACONSFIELD AND HIS WORKS.

BY J. S. ANDERSON.

(Continued from page 144).

PART III.

OUR author continues the subject in a conversation between Tancred, an Arab Sheikh, and the young Prince of the Lebanon, which must not be passed over without a few gleanings :—

"Sheikh of Sheikhs, there is but one God ; now, is it Allah or Jehovah? The palm-tree is sometimes called a date-tree, but there is only one tree Good ; but you do not pray to Allah!" "I pray as my fathers prayed, and you pray to Jehovah!"

The conversation then turned upon Moses, who, the Sheikh said, was, without doubt, the prophet of God, for all believe in him ; and you, too, Prince, brother of queens, married into our family and taught us to pray to Jehovah. There may be other prophets, but the children of Jethro would indeed ride on asses were they not content with Moses.

"And you have his five books?" inquired Tancred.

"We had them from the beginning, and we shall keep them to the end."

"And you learnt in them that Moses married the daughter of Jethro?"

"Did I learn in them that I have wells and camels? We want no books to tell us who married our daughters."

"And yet it is not yesterday that Moses fled from Egypt into Midian."

"It is not yesterday for those who live in cities, when they say at one gate that it is morning, and at another it is night. . . . . In the desert nothing changes ; neither the acts of a man's life, nor the words of a man's lips. We drink of the same well where Moses helped Zipporah, we tend the same flocks, we live under the same tents : our words have changed as little as our waters, our habits, or our dwellings. What my father learnt from those before him, he delivered to me, and I have told it to my son. What is time, and what is truth, that I should forget that a prophet of Jehovah married into my house? . . . . Since the Hegira nothing has happened in Arabia, and before that was Moses, and before him the giants."

"Let truth always be spoken," said the Sheikh ; "your words are a flowing stream. And the children of Rechab and the tribes of the Senites never joined him of Mecca, for they had the five books, and they said, 'Is not that enough?' They withdrew to the Syrian wilderness, and they multiplied."

* * * * *

"And perhaps," said the young Emir, "if you had not been children of Jethro, you might have acknowledged him of Mecca, Sheikh of Sheikhs."

"There is but one God," said the Sheikh in reply ; "but

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there may be many prophets. It becomes not a son of Jethro to seek other than Moses. But I will not say that the Koran comes not from God, since it was written by one who was of the tribe of Koreith, and the Tribe of Koreith are the lineal descendants of Ibrahim."

"And you believe that the Word of God could come only to the seed of Abraham?" asked Tancred eagerly.

"I and my fathers have watered our flocks in the wilderness since time was," replied Amalek; "we have seen the Pharaohs, and Nebuchadnezzar, and Iskander, and the Romans, and the Sultan of the French: they conquered everything except us; and where are they? They are sand. Let men doubt of unicorns; but of one thing there can be no doubt, that God never spoke except to an Arab."

Tancred covered his face with his hands. Then, after a few moments' pause, looking up, he said: "Sheikh of Sheikhs, I am your prisoner, and was, when you captured me, a pilgrim to Mount Sinai, a spot which, in your belief, is not less sacred than in mine."

* * * * *

Tancred re-entered his tent, and, reclining, fell into a reverie of distracting thoughts. The history of his life and mind seemed, with a whirling power, to pass before him; his birth in a clime unknown to the patriarchs; his education, unconsciously to himself, in an Arabian literature; his imbibing, from his tender infancy, Oriental ideas and Oriental creeds; the contrast that the occidental society in which he had been reared presented to them; his dissatisfaction with that social system; his conviction of the growing melancholy of enlightened Europe, veiled, as it may be, with sometimes a conceited bubble, sometimes a desperate shipwreck gaiety, sometimes with all the exciting empiricism of science; his perplexity that, between the Asian revelation and the European practice, there should be so little conformity, and why the relations between them should be so limited and imperfect; above all, his passionate desire to penetrate the mystery of the elder world, and share its celestial privileges and Divine prerogative.

The young Emir wishing him to take advantage of permission granted to visit Sinai and escape,

"Were I alone," said Tancred, "without a single guard, I must return. Why? Because I have pledged the word of a Christian noble to a man who does not believe in Christ."

"Faugh! Is it not itself a sin to keep faith with heretics?"

"But is he one?" said Tancred. "He believes in Moses; he disbelieves in none of the seed of Abraham. He is of that seed himself! Would I were such a heretic as Sheikh Amalek!"

In an interesting conversation with Baroni, Tancred remarks that "the most favoured part of the globe is at this moment entirely defenceless; there is not a soldier worth firing at in Asia, except the Sepoys. The Persian, Assyrian, and Babylonian monarchies might be gained in a morning with faith and the flourish of a sabre."

"You would have the great Powers interfering," said Baroni.

"What should I care for the great Powers, if the Lord of hosts were on my side?"

May not this be taken as an index to the successful diplomacy of our Government during the late and present trying times? All we can do is to breathe a fervent prayer that it may be continued in the same spirit.

(To be continued.)

ISRAEL'S BIRTH, MARRIAGE, AND DEATH RATE AS CONTRASTED WITH GENTILE NATIONS.

OUR friends are rather surprised and alarmed at the appearance of certain statistics comparing the birth, death, and marriage rates in Germany, Austria, France, and Great Britain, as published in the *Börsen Zeitung*, a Berlin paper. The figures, with some of the comments of the German editor, are as follows. It will be seen the Germans gloat over the fact of the rapid increase of their population in Fatherland, as compared with that in France; the object in view, being one our instructed readers can easily comprehend, with reference to the coming collision between those two great nations. He says:—

Germany has now about 43,000,000 of inhabitants, with only 32,000,000 of hectares of land under cultivation; while France possesses 44,000,000 of hectares of productive land, supporting a population of only about 40,000,000. Besides this—and herein lies hidden the great problem of German statecraft—the population of Germany increases at a significantly more rapid rate than that of France. Upon what forces we advert, to what extent they have developed, and how these factors contrast with similar figures in other States, the following comparative tables, taken from the "Volkswirthschaftl. Corr." will demonstrate:—

	Germany.	Austria.	England.	France.	Italy.
Births, per 10,000 persons	406	402	346	267	360
Deaths do.	292	352	220	231	306
Marriages do.	90	88	77	86	80
Elementary scholars do.	1,540	890	800	990	708

Some of the figures in this table show well for Germany. *The number of marriages and births per* 10,000 *persons is the largest in all Europe.* The proportion of deaths, too, is favourable, if not quite so much so as that of England. Gratifying is the number of our elementary scholars. On the other hand, the area of cultivated land is limited, and cannot be increased at the expense of the forests without incurring serious climatic risks. All other States of Europe can extend this area, to furnish shelter and food for growing populations. England and Russia have already provided themselves largely in this manner. France possesses, besides her 9,608 square miles in Europe, some 12,000 square miles in Algiers. In addition to this, too, there are at her disposal 2,000 square miles in Tunis and 16,000 more in Tripoli, leaving out altogether Egypt with 11,000 square miles, and her adjacent territories with further 30,000 square miles. Italy can resume its ancient traditions, and avail itself of its maritime position for the purposes of colonisation. Austria is the legitimate heir of Turkey, leaving out the fact that the fruitfulness of her present domains will amply suffice to maintain the increase of her inhabitants for a long time. All these possibilities are denied to Germany. Our capability of expansion has now reached its utmost boundary, as also the enhancement of the land's power of support is confined within very narrow limits. We have not yet attained the extreme of the latter, but there is no promise of food for an increasing population. The consolatory remedy of free trade, to equalise the deficiency of corn by an excess of industrial products, is more than ordinarily deceptive, as all other countries are establishing or enlarging their own industrial and manufacturing capabilities. Under all circumstances such a possibility is not to be firmly depended upon. Germany has not the power to sell much to foreign countries; but to purchase less from abroad is rather within the sphere of her ability. But even this has its limits; we depend just now on extraneous sources for grain, raw stuff, and colonial produce. How will this appear forty years hence? Germany will then have sixty millions of inhabitants or more, while foreign countries in which industries are now but little developed will, without doubt, have obtained a manufacturing power of their own, owing to which our export possibilities will have dwindled down considerably.

In dealing with the figures above quoted, we beg to remind our readers that, even if they be perfectly reliable and authentic, they still leave the British at the head of the world as a prolific race, filling the face of the earth with their surplus swarms of emigrants. Comparing the numbers per 10,000, who are born and die in each country, it will be found that—

In Germany, there is an excess of 114 of births over deaths.

In Austria this excess dwindles to 50.

In Italy it is only 54.

In France it is just 36.

But in Great Britian it is largest of all—namely, 126.

Taking the average of the German and Austrian, or the two German-speaking Empires, the average excess of births over deaths, per 10,000 of population, is only 82—a rate of increase far less than that of the British.

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There is further another consideration which must be taken into account. The German statistics we quote admit that the German nation has no outlet for its surplus population, like France, Great Britain, or Italy. Its emigrants, therefore, betake themselves, when their own soil cannot longer maintain them, either to British or American territories, and there, losing their nationality, they become, in two or three generations, British or American subjects, changed in language, manners, customs, and in religion, wholly undistinguishable from the stronger race which (being Israel) has absorbed and assimilated them. The British emigrants, on the other hand, carry their fatherland with them everywhere, remain British still at the very ends of the earth, and develop at once an increasing power which makes them double their populations in the colonies once in only 25 years, while at home we occupy 60 years to reach that same end.

It may well be, we would add, that the German races are increasing fast at the present time. Their prospects without colonies, as the German editor allows, are gloomy in the extreme, and we can see that that rapid increase, noticed at the present time, may be a providential arrangement to enable the nation ere long to meet the coalition of the Russian and French Empires, what time the great earthquake of the Gentile races is upon them, to their mutual destruction. It is to meet that very conflict, which they all well know is at hand, that the German nation is now intent on their birth rate, and congratulating themselves that, as compared with the French, their own population is very rapidly rising in numbers.

The rates reported for France are simply disastrous: for the death rate of 231 is barely fed by the births of 267 per 10,000, giving only 36, as we have already noted, to compare with the 114 increase which the German numbers record.

Whether the British marriage rate is only 77 per 10,000 of population, while those of the other nations named is 90, 88, 86, and 80 respectively, we cannot say. All we can affirm is, that the figures seem very surprising, and, as a friend observes, "Although the death rate is smallest in Great Britain, and therefore, the residual population is greater, still the actual birth rate is considerably lower than in either Germany or Austria." We shall be glad if our readers, better skilled in these matters than we are, can tell us if the statistics are really supported by the true British returns: and, if so, how it comes to pass that the British marry less than the German-speaking races, and why the births are also fewer?

AN ITALIAN NEWSPAPER HONOURS HER MAJESTY QUEEN VICTORIA.

THE *Opinione* last month said, "Although Queen Victoria comes to Italy in strict *incognita*, nevertheless, while respecting her august will, Italy, by her respectful bearing, will know how to manifest her delight and the honour she will feel at the presence of the illustrious Sovereign of the United Kingdom. England has reached that degree of power and greatness that the name of her Queen will live in history as one of the most glorious. We Italians must not forget the sympathy England showed us during the most difficult period of our national resurrection. The reverence we feel for Queen Victoria is not less than the consideration and affection we entertain towards England, for she has ever been the example of all the private and public virtues which should adorn thrones."

We think our readers will be pleased with the above testimony from Italy to our beloved Queen's popularity; also with the blind testimony the editor gives to the fact that "England" is the "Chief of nations."

EPIDEMICS AND THE STARS.

FROM the *Pall Mall Gazette*, March 7, 1879.

"I have, sir, occupied so much of your space that I will not go into other curious points, especially some relating to the atmospheric change which produces plague, and a possible remedy. In conclusion, I would say that within the next seven years there will happen that which has not happened for hundreds of years: all the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greatest about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is about three years from his perihelion—that is, in 1883.

I am, sir, your obedient servant,

B. G. JENKINS, F.R.A.S.

Dulwich, March 6, 1879.

The Lord Jesus Christ spoke concerning, we believe, our own times, and said "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (Matt. xxiv. 7, 8.)

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I beg to report the delivery of a lecture by the Rev. G. H. Marriott, M.A., at Witney on the 6th instant. Amongst the audience were several clergymen of the Church of England, and a good sprinkling of the Wesleyan body. Our great subject being almost unknown in this neighbourhood, the general opinion expressed was "A very clever lecture, but beyond my comprehension."

I suppose Mr. Marriott thought if he could influence the minds of his brother clergymen, that would be the best way of ultimately spreading the good news. However, although I fear the effort will not result in much visible and immediate progress, I feel quite repaid by the two valuable admissions drawn from the rector of Witney, whose opinion carries considerable weight with those around him. The first was that we may be a Shemitic and not a Japhetic race; and the second that he repudiates the old notion of a "spiritual Israel" supplanting the literal descendants of Jacob. Surely, sir, these two points are very important ones! and a clergyman who *sees* thus much, will, before long, be no longer blind to the solemn, but glorious fact of our Israelitish origin.

I have great pleasure in telling you that the gentleman who occupied the chair (Dr. Payne) is also investigating the subject with great candour and interest, and that the editor of the *Witney Express* kindly offers his columns for discussing the Identity. Thinking you may regard these facts as being in some degree encouraging,

I remain, dear sir,

Yours very faithfully,

A. T. MATTHEWS.

Church Hanborough, near Eynshaw,
Feb. 18, 1879.

GREAT PYRAMID CHRONOLOGY.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue for January 29, 1879, Mr. Thomas Clark Westfield gave us an interesting paper on the supposed age of the world at the date of the erection of the Great Pyramid, which he calculates at A.M. 1949, or, in other words, that the actual date of the creation of man should be B.C. 4119, and not B.C. 4004 as at present recorded in our Bible. It may interest your readers to learn that this date is brought forward by the so-called prophet, Richard Brothers, who issued a pamphlet A.D. 1794, in which he stated that he was Divinely instructed by God to prophesy events to come, and to correct the chronological dates then accepted. He says: "When I was commanded to write the Chronology of the World I was immediately instructed by revelation how, without which I could not. After it was done the Lord God said to me in a vision at night, That is the true age of the world, and the general computed one is erroneous." He then proceeds to fix certain dates, from which I select a few:—

B.C. 4119 The creation of Man.
B.C. 2171 The birth of Abraham.
B.C. 1881 Jacob in Egypt.

The birth of Moses he does not state, but it cannot be far from 1542. The above coincidences with the Pyramid measurements are certainly curious.

W. L. MORCOM.

Manchester, March 15, 1879.

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NOTICE TO SUBSCRIBERS.

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IMPORTANT ANNOUNCEMENT.

Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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The following are extracts from letters received, and will give some idea of the mode of distribution:

Highfields, Langham, Colchester, Essex.
March 5th, 1879.

DEAR SIR,—Many thanks for 100 BANNERS to hand this morning. As a lay preacher once a month at Stratford-St.-Mary's, Suffolk, I have brought the subject of our Identity with Lost Israel many times to the notice of my hearers. I am glad to have the BANNERS to distribute among them, as also among some labouring men we meet with on Friday evenings in Langham, to read the Bible and Identity works, and pray that our gracious God may bless us as a Nation, by pouring upon us all those rich blessings which He has promised (Jer. xxxi. 31; Heb. viii. 8). I hope and pray that the men and women of Israel will respond freely to your call for funds for the Free Circulation of the BANNER OF ISRAEL, that you may be able to sow it broadcast over the length and breadth of our land, that under the influence of the Divine Spirit, Britain's sons and daughters may awake to the knowledge of their high destiny and glorious privileges as the sons of the living God, the long-lost son, but now found; was dead, but alive again.

Allow me again to thank you for myself and daughters,
And remain, yours truly,
Mr. R. F. Banks. J. F. G.

FUNDS URGENTLY NEEDED to carry on this work.

Communications to be addressed to the Secretary of the "*Banner of Israel Free Circulation Fund*," Mr. R. Fergusson Banks, Racquet-court, Fleet-st., London, E.C., to whom all remittances for this object should also be made, but NOT to the Editor of the BANNER—Philo-Israel.

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Opinion of Mr. Charles Horner, regarding the above work, after perusal of the same:—"I think your design of the Pyramid pamphlet excellent. I know well that it is a book *urgently* needed, since, under God's blessing, it will, I feel convinced, convert many to Christ. Your part Philo-Israel's) I deem unexceptionable. It is both terse and understandable to the many, which is the great object you have had in view. I should like to see thousands circulated amongst our intelligent artisans, and hope God will raise some to do this."—C. HORNER, Dec. 12, 1878.
London: W. H. Guest, 20, Warwick-lane, E.C.

SOME of PHILO-ISRAEL'S papers, as they have appeared in THE BANNER, will be separately published from time to time in the form of Letters, for distribution.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 120. Entered at Stationers' Hall.] WEDNESDAY, APRIL 16, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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IMPERIALISM AND COSMOPOLITANISM.

WE have lately heard it remarked, and wisely remarked, by Mr. Edwin W. Cox, of Bristol, that there are gradually growing up two opposing schools of thought among our leading politicians and statesmen, which are in truth, ere long, destined to come into violent collision and to divide the nation. These views are connected with the foreign policy of our present Government, represented by Lord Beaconsfield; and that may be properly termed "Imperialism." The opposing party, whose opinions are those of Mr. John Bright and Mr. Gladstone, are diametrically antagonistic to his Lordship; and instead of "Imperialism," their views may be described as "Cosmopolitanism." What principles divide these two great leading sections of our statesmen? What is "Imperialism" as held by Lord Beaconsfield's Government, and what is "Cosmopolitanism" which has Mr. Bright's chief regard? We conceive the difference between these views to be simply this—that the school of politics which Mr. Bright affects desires that the British nation should strictly attend to its own affairs, should let other nations manage their own matters in their own way, should live and let live, and never acquire another rood of land in foreign countries, but take every fair opportunity at the earliest moment of relinquishing what we already have as burdensome and dangerous responsibilities which the British are better without, and had best speedily give up. The Imperialism, on the contrary, which we conceive Lord Beaconsfield's Government and the nation prefer to the selfish parochial policy thus sketched out, recognises that ours is an Imperial race, formed by Providence to rule, fitted by a superior constitution, by better laws, by higher institutions, by civil and religious liberty, by a Protestant faith, and by a hatred of oppression, to take the lead in whatever part of the earth their destiny may conduct them. That *rôle* necessitates the interference for the good of mankind of this Imperial race in every part and portion of the earth where the superior commanding qualifications the British possess, call for their lawful interposition for the benefit of the inferior races who surround them, and this, so regarded, is a true Cosmopolitanism. Such views in fact, whether we like them or not, are those which have regulated our national conduct for centuries past, and do so now more than ever. This Imperialism, combined with Cosmopolitanism of the true sort, has given us India, has placed us in possession of South Africa, has gifted us with the paramount power in Australia, New Zealand, the Fijis, and wherever else the strong, pushing, energetic, superior genius of the Anglo-Saxon has been confronted with the weaker nations with whom our world-wide commerce has always brought us into contact. Such are these two principles. But at the root of one of them—Imperialism—there lies the Identity as the cause of all. Apart from the Identity, which gives the Anglo-Saxon his nobility, his power, his energy, and his God-given destiny, the argument clearly is against "Imperialism" alone, but is in favour of Mr. Bright's "Cosmopolitan" doctrines. If we be not Israel, why should our nation be entitled to the foremost rank and chief position in the world? Why should we interfere with other nations any more than they should with us? Why, if not Israel, are the Anglo-Saxons masters of heathen India? of Australia? of New Zealand? of North America? of Canada? of East and West Africa? and of all the ocean highways of the whole globe? Apart from the Identity, we see no reason whatsoever justifying our present position! Apart from the Identity, Mr. Gladstone is right, Mr. Bright is right, and Lord Beaconsfield is morally and positively wrong! The Identity, however, gives an entirely new aspect to the whole matter! We are, as Israel, God's chosen people, His "dominion," that Divinely-educated people to whom is destined "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven," to confer temporal and spiritual blessings on the nations, and to bring them to Christ.

Ours is, therefore, naturally the policy of modified "Imperialism," and that policy is high statecraft, God-blessed and God-destined Cosmopolitanism, which woe be to us if we do not follow, if we do not fully carry out! With these glorious facts as the foundation of our own foreign policy, we have to follow where God leads us, to govern those weaker races whom He leaves to our charge to govern; to rule them, not for ourselves, but to bring them to Christ; to give them the highest, the noblest, and the purest and the best governments, laws, and constitutions we can elaborate for them; above

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all that Gospel, which it is our own special destiny as "the seed of Abraham" to take "to ALL the families and to ALL the nations of the earth" (Genesis xxviii. 14, xxii. 18).

We pronounce therefore for Imperialism, *rightly understood.* Not for that which selfishly desires to add possession to possession, and land to land, for merely earthly glory—like Spain, and Portugal in Peru, or France in Algeria—but for the universal dominion of a God-constituted "righteous nation," destined to rule the earth *for Him*, in accordance with His righteous laws, for His righteous purposes, even to bring the Gentile nations to Christ. Our's we believe to be *that* nation, so qualified! Not yet perfectly so, but gradually ripening for the task. Not yet are we the "righteous nation," because not yet are we baptized with God's Holy Spirit, nationally, universally. But we believe the day is coming, and soon will be, when we Anglo-Saxons, the world-wide over, shall have "the laws of our God put in our inward parts, written in our hearts, when He will be our God, we His people; when we shall no more teach every man his neighbour, and every man his brother" (as now we do), "saying, Know the Lord, for we shall ALL know Him, from the least of us to the greatest of us, saith the Lord" (Jeremiah xxxi. 33, 34). If such be the facts (and who can doubt it?), the only race on God's earth so qualified must be the only one fitted or destined for universal rule as the "righteous nation!" It is our happiness to know we British are that destined race, and such being the case, we pronounce for Imperialism, with Cosmopolitanism combined, and believe it will have in our case God's blessing, and will conduce also to GOD'S GLORY.

ISRAEL AS A WAR POWER.

A FRIEND in Sunderland has sent us a copy of the *Daily Post* of that city, dated February 27th, 1879, from which we take the following rather remarkable article, which we think will interest the reader and give us some thoughts acceptable to Identity believers. What we quote is headed

SOME LONDON TALK.

It is coming to be a common remark in London, and I dare say in the provinces as well, that "England has her hands pretty full of work just at present." By the end of next month we shall have 35,000 men in Afghanistan, and, probably, 15,000 at the Cape. The numbers may appear trifling in comparison with the "bloated armaments" which we have been accustomed to see engaged on the Continent, but there is an important difference between the two cases. What Power except England ever wages war at a distance of some thousands of miles from her base of reinforcements? What other country could, for instance, send off 8,000 or 9,000 men, with all fighting *matériel* complete, to South Africa within about a fortnight from the call for their services? Moreover, it is well worthy of note that even this amount of delay was not due to any unreadiness on the part of the troops, but to the impossibility of getting the transports ready in less time. As a proof of this, take the fact, that the 3rd Battalion 60th Rifles and the 91st Highlanders embarked and actually sailed on the eighth day after the sad news of our reverse in Zululand became known. And they would have been ready and willing to start some days sooner had it been possible to prepare the *Dublin Castle* and *Pretoria* for their reception with greater expedition.

The glory of having an empire like ours is immense, the material advantages not slight, as witness the enormous wealth and general high measure of prosperity which render England the envy of other nations. But the responsibilities of the position are not less onerous, and we cannot ignore them without sacrificing their attendant benefits. The practical question is whether the country receives a good return for its trouble, risks, and outlay. That can easily be answered by each person's own judgment. How many people are there in the United Kingdom who feel envious of the prosperity of, say, France or Germany, Italy or Austria? How many are there, I wonder, who do not secretly pride themselves on the greatness of their land? How many are there, finally, who would be willing to exchange the magnificent responsibilities of Imperial Britain for the prosaic safety of such a country as Holland? England has, truly, a good deal of work on her hands just now; I doubt greatly whether one in a hundred of her population would like to have it less, or would wish to see the Government turn away from Imperial duties merely because their discharge may involve heavy expenses.

We see by the above—1. That the British have gone out to battle against their enemy, Cetywayo of Zululand, at the very ends of the earth, with an alacrity and willingness which is perfectly unparalleled among the Gentiles, and thus we are reminded that this was the predicted conduct of God's praying people Israel, when, with God's blessing, they issue out to fight according to His will, and He "maintains their cause" (1 Kings viii. 44, 45).

2. That we have been able to despatch beyond sea over 8,000 men of all three arms, fully equipped, with guns, horses, and material, in the short space of two weeks of time only, because we possess "enormous wealth and general high prosperity." But this was God's promise to Israel, which we British thus inherit (Deut. viii. 18; Jer. xxxiii. 9).

3. That though the burdens of universal empire are great, there is no British subject who would exchange the position of the empire to-day, *with the consequences*, for "the prosaic safety" and less pecuniary liability of such countries as Holland, Belgium, or Switzerland. In this, we see the back fitted to the burden; and the people destined to rule "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," being gradually prepared for their high destiny, and accepting empire even now, with all the risks, with entire satisfaction, *because they are Israel* (Daniel vii. 22—27).

We think, then, that even the scenes we have lately read so eagerly about, regarding the departure of our brave troops to the seat of war in Zululand, are proofs of our origin of a very remarkable and convincing character, which our instructed minds must grasp and profit by. What we would observe about these events is this, that if the risks of empire at "the ends of the earth" among the natives of India, of Afghanistan, of South Africa, and of Zululand especially, are now so great, the Identity, when declared and acknowledged, may be expected to have a sudden and marked effect in lessening those dangers attaching to our present dominion over the Pagan, cruel, bloodthirsty races who "hate" us for ruling them, and are our enemies, doubtless, because of our hold of their Gates (Gen. xxiv. 60). We argue thus because of such texts as Zechariah viii. 22, where God has promised us after our Identity is published, and our return effected, that "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." These nations, who are clearly not *all* the nations of the earth, are those we believe now held down by Israel's legions in a somewhat precarious dangerous fashion, both in Hindostan and in South Africa—held down much more by force of arms and by the terrors of our prestige, than by the love they bear to our rule and race. Such will *then* "turn to the Lord" of themselves, and they will thus, we presume, become the willing, contented subjects of the Lord's people, that God they go to Jerusalem voluntarily to worship! *Then* will naturally, easily, and literally come to pass the promise that "Jacob" (of the Ten Tribes) shall return, and shall be in "rest, and be quiet, and NONE" (no Hindoos, no Afghans, no Chinese, no Kaffirs, no Zulus) "shall make him afraid" (Jeremiah xxx. 10). These, reader, are thoughts of comfort and confidence, in which, on account of our origin, we are entitled humbly to indulge, knowing that we are wholly unworthy of these so great mercies, but that our distinguishing national favours are not our self-earned dues, but that our God grants them to us for the Father's sake, and because He loved us of His own free grace. "Not for your sakes do I this, O House of Israel! but for Mine holy name's sake, which YE have profaned among the heathen whither ye went!" (Ezek. xxxvi. 22; Deut. ix. 5, 6; iv. 20 and 37). Israel! Praise YE the Lord!

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FRESH EVIDENCE (FROM INDIA) OF SPIRITUAL GOOD TO A MAN'S SOUL BY BELIEF IN OUR IDENTITY.

By the mail which reached us from India, on March 29, 1879, we received a letter from an Indian official, a perfect stranger to ourselves—one who is the son of a clergyman in England, but, who serving in India, became "almost an infidel!"

Our readers now know as much of the history of this interesting correspondent as we know ourselves. We urge our opponents particularly to attend to this instance of what the Lord is doing, we believe, in countless other cases, by the application of the truths which the Identity enforces for the good of souls. Here was one almost an infidel—arrested—self-urged to search the Scriptures, to see if the teaching of the BANNER was supported by the Word of God; and during that search brought face to face with the Son of God, the Redeemer of His people Israel! He was thus converted, saw himself to be the sinner for whom He died, and now desires our opponents to be told that our doctrines are NOT opposed to Christianity, as they most unfairly, unjustly, and ignorantly affirm.

We refrain from divulging our correspondent's name or station in life, but we do ask our readers to note this case—to make it known far and wide—to let it bear its own silent testimony for the truth of our glorious Identity, and to put to shame thereby those who say our views lead to infidelity, ungodliness, Judaism, dishonour to the dear Redeemer of His chosen people Israel, and the like. Our correspondent says:—

"I remember when I was about nine years old attending a lecture, given by a missionary, who had spent some years in Asia Minor. While referring geographically to the district to which it is generally believed the Ten Tribes of Israel were carried away captive, he chanced to make some casual remarks about the probable fate of those Tribes. Among other things he said that some people believed them to exist among modern nations under the name of 'Anglo-Saxons.' New theories always captivate young minds, and of course what is to me *now* a *glorious truth*, appeared then only as a theory—but it made a lasting impression on me—although I still continued to regard the 'Identity' as a mere theory only, until a very few months ago. Then, in the month of November last, I happened to come across several numbers of the BANNER OF ISRAEL; I read them eagerly, and after reading them I believed, and blessed God who will yet fulfil His promise to our forefather Abraham.

"Though an excellent Bible scholar, *I must confess that till then I was almost an infidel, but through searching the Scriptures for passages relating to the Identity, I was led to the knowledge of still grander truths*, EVEN THE LOVE OF CHRIST FOR THE SINNER. Let this be an answer to those who affirm that our doctrines are opposed to Christianity."

We are sure our readers will rejoice at this glorious testimony to the spiritual good our subject has effected for the soul of our dear Israelite brother now in India. It has brought him as a sinner to the feet of Jesus, and rejoicing in His personal redemption, he glories also in, and works hard for the publication of, the Identity, as the rest of his letter we quote fully proves.

"I have several times," he says, "seen notices in your pages of the receipt of letters announcing some further spread of belief in our glorious Identity in various distant parts of the world occupied by British settlers, but have never seen anything yet calculated to induce me to believe that you were aware that you had brother Israelites in the faith in Bombay. I therefore thought you might be glad to learn that there are one or two even here working for this cause. I have now double numbers of the BANNER sent out to me from home weekly, and I hope I have already done a little good."

We are heartily glad to hear the good news our friend sends us from Bombay. We knew there were Israelites in Madras, in Bangalore, in the North-west Provinces, and in Central India, but we were, as our new friend suspected, quite unaware that there was a single mind in Bombay in unison with our own. We shall be heartily glad to receive further notices from him from time to time, reporting progress in the Western presidency—and meanwhile we urge him, as we do all our colonial and absent brethren, never to forget the Lord's injunction to us all—"Publish YE, Praise YE, and say, O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 7.)

JOTTINGS FOR THE "BANNER OF ISRAEL."

By L. T. D.

THE twentieth chapter of Deuteronomy lays down rules for Israel when going to war; they excuse the men from serving under certain conditions, and we admit the same principle in asking for *volunteers* to make up the full strength of our regiments when going upon foreign service. We also observe the rule expressed in verses 10, 11, and 12, in declaring war by sending an *ultimatum*: "When thou comest nigh unto a city, to fight against it, then proclaim peace unto it; and it shall be if it make thee an answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be *tributaries* unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." We, as Christians, are not bound by the command to "slay every male," but we certainly observe the rule of taking the spoil thereof unto thyself, "and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which *are very far off from thee*, which are not of the cities of these nations." Exactly the course we pursue, and have pursued, in Ashantee and Africa, Abyssinia and Afghanistan. Isa. xl. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, *make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.*" Surely this is a literal description of the manner in which railways are made, and it describes the "iron way" itself. Wherever the locomotive comes, the Bible follows; "the way of the Lord" is thus prepared. *And* we are told "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Why do we, the British nation, go to *Palestine* for our patron saint, St. George? We picked him up at Beyrout in the first crusade, took him home, and "St. George for Merrie England" became the battle-cry, and he treads down the dragon ever since! He is associated with St. Michael the Archangel for war, in the order of St. Michael and St. George. Those crusades were a prophetic instinct which made us wish to acquire the Holy Land. Richard, the Lion-hearted, took Cyprus, and made it a rendezvous for vessels and troops previous to landing on the shores of Syria. The English king was the acknowledged head of that war with Saladin.

Well do I remember my brave old father, who fought under Nelson, pointing out to me, on the anniversary of the battle of the Nile, the 124th Psalm, and dwelling upon the emotions with which the survivors heard it read in every ship of our fleet when that tremendous conflict was over: "If the Lord Himself had not been on our side, now may Israel say," &c., &c. It is the thanksgiving Psalm appointed to be read after "a victory, or deliverance from an enemy at sea." But I think it such a pity that, in the prayer-book service, the word "*Israel*" should have been changed to "*we*"—"now may *we* say"—however, the words, happily, are synonymous.

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THE EDITOR OF THE "ROCK" AGAIN, AND OURSELVES.

Which Spoke the Truth?

At page 265 of the *Rock*, of April 4th, 1879, the editor expresses his surprise at our allegation that certain "fallacies" we enumerated at page 121 of Banner, No. 116, were contained in his correspondent's article of the 7th March last, page 176. He asks, "Where Philo-Israel found these views?" and adds, "certainly not in the *Rock*." We answer, "*certainly in the 'Rock';*" and in regard to the "where," he shall be gratified at once! His readers and ours must be the judges whether his is disingenuous conduct, in this matter, or not?

Our first assertion was, that the *Rock's* correspondent had stated "that after the two captivities the Two Houses, Israel and Judah, became amalgamated, were included in Cyrus's invitation, and returned to Palestine together." In the 2nd col., page 176 of *Rock*, March 7, the very statement now denied, occurs! It is in the middle of the second paragraph. The writer says, "In the days of Darius and Cyrus, all the dispersed Israelites, *both of Israel and Judah, found themselves reunited under one earthly head,* so that when Cyrus published his proclamation, in the first year of his reign, at Babylon, to 'all the people of God,' &c., &c., 'it extended, not only to the Tribes of Judah and Benjamin, but also to *all the people of Israel, dispersed*" (the italics are our's). "This," he adds lower down, "accounts for the fact, that in the Book of Ezra, which records the return of the Jews from their captivity in Babylon, we have the terms 'Jews' and 'children of Israel' indiscriminately employed to represent those who had returned from the captivity." Indeed, it is said "all Israel dwell in their cities."

We are fully justified here in our assertion as to point No. 1; and we are sure also our readers will so decide accordingly.

2. We next quoted the *Rock* as holding that "henceforth the Jews were the only Israelites, the Ten Tribes having become merged in them, and disappeared." The *Rock* denies having expressed this idea, and now denies even holding it! What, then, is the meaning of the first sentence in the third paragraph in the second column of the passage quoted above? "From henceforth it would appear" (*i.e.*, after the Babylonian return) "that God's ancient people were historically known as Jews or Israelites" . . . . "These were the people," he goes on to say, "whether called Jews or Israelites, who are brought so prominently before us, alike in the Old and New Testament, simply because God had need of them to reveal and carry out His purposes, for which He will preserve them as a distinct and peculiar people, as long as the world endures." Our quotation, surely, is here further fully sustained by the writer's statements at the end of the third column of his page 176, or language has no meaning?

As our 3rd point, we quoted the writer's statement (now denied), that "the Jews, as Israelites, are to be restored to favour when the fulness of the Gentiles has come in." This is, however, the very gist of the second paragraph of the third column, page 176 of the *Rock*! The writer, speaking of *the Jews as Israel,* quotes Rom. xi., and declares, "Blindness, in part, is happened unto Israel, until the fulness of the Gentiles be come in;" "and that, till the Deliverer comes, the veil of spiritual blindness shall remain on their hearts, as a nation." Not a word is said of Israel as distinct from Judah, and the Jews are held to be Israel, and Israel Judah, throughout!

Our 4th allegation, which is denied now, was, that the *Rock's* correspondent stated "that these Jews, as Israelites, are now under curse, and show all the marks of the only people God hath chosen as His own: thus being one of the most effective answers to the infidel that God's Word is true." We wonder what part of the above sentence the editor of the *Rock* alleges to be incorrectly represented by us? Every word has its counterpart in his friend's paper! On page 176, he said the Jews were "all Israel," "children of Israel," "the House of Israel," "Israelites." In the third column of that page (at the end), he detailed the very curses under which they (the Jews) now suffer, with great apparent satisfaction, and put them under 10 heads. He pointed then to these as the way "God had taken care to preserve the identity of His ancient people (*calling* them All the Tribes of Israel), from age to age," "*wherever scattered.*" On page 177, in columns 1 and 2, he points to their fate and condition as proofs of "the sad consequences of mistaking the letter for the spirit," &c.; and our views as destroying this testimony "by taking out of the hands of God's believing people one of the most effective weapons against the infidel, in the dispersion, preservation, and *continuous separation* of a people known to have sprung from one head, thousands of years ago." Here the whole argument related to the Jews, as Israelites, and to the Jews, as the *only* Israelites. They were the only Israelites the *Rock's* friend knew, *being under curse*: and a standing proof of the truth of God's Word. Of any other Israelites but the Jews he had not a word to say, and knows nothing! If the *Rock* disavows all this, and repudiates his own language, his readers, with eyes and senses still existing, can comprehend the value of such repudiation; for *they* can read, and they can understand what they read!

We regret to see the Protestant editor of the *Rock* driven, in a bad cause, to such a line as that he now adopts. His conduct throughout, in this matter, has been inconsistent and vacillating. We protest further against the language his correspondent used as his ninth proposition in page 177 of the *Rock's* March 7th's issue —namely, that we (being Christian men) "handle the Word of of God deceitfully, by compelling it to witness to a daring human invention!" We are then alleged to use "misrepresentation," and, in short, the whole paper is conceived in outrageous breach of all Christian charity, and in language of which we should have been glad had the *Rock* written in repudiation, instead of in a spirit which *we* do not care now to characterise.

In conclusion we denounce with strong indignation, as uncharitable and most distinctly false, the malignity which dictated the notice to correspondents (C. R., Finchley) in the second column of page 266, of the *Rock*, of April 4. The public writer who, on bare hearsay, could venture to allege, as the *Rock's* editor did, as a fact, that "we proposed to issue a new Anglo-Israel Bible," is beneath contempt! In regard to the other allegation, that our views "practically revive the Judaizing heresy, by which acceptance with God was made to rest, not on the finished work of Christ, but on Identity with the family of Israel," what we have to say is this—we thought the Rev. Incumbent of a certain Bristol parish was the only man in England whose mental capacity was of such a kind, that with print before him, he could make so absurd an assertion. Now we find the editor of the *Rock* is with him *particeps ejus ignorantiae.* This surprises us. We only ask in silent wonder that we may be furnished with chapter and page where *we, or any one else* holding our views, has made this statement? Till then we deny the *Rock's* puerile charge with indignation, and defy him to prove it! We hope this challenge will be accepted! If it be not, we solemnly call on all our readers, and those of the *Rock* as well, to witness that a writer calling himself a leader of Christian public opinion, has ventured to traduce a body of fellow-believers in our blessed Lord Jesus Christ, without cause and without a shadow of justice or of reason, and that when brought to task for it, he shrinks away from his own position without venturing to defend it.

As a Protest against the *Rock*, Philo-Israel (being a Treasurer of the Jews' Society) urges All-Israelites everywhere to subscribe to one or other of the Associations carrying the Gospel to Judah.—Ed.

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OUR CHAMPION *VERSUS* THE REV. R. CORNALL, OF BRISTOL.

IN BANNER No. 103, vol. ii., page 423, of December 18, 1878, our readers recollect that the Rev. Herbert Marriott, of Amberley, Stroud, challenged the Rev. J. B. Clifford, of St. Matthew's, Bristol, to discuss the Identity with him in public, "in friendly debate." That challenge Mr. Clifford declined on the valid ground of advancing years disqualifying him for public controversy.

Our champion now has turned to the Rev. R. Cornall, of St. Emmanuel's, Bristol (who, we hear, fully endorses the *Rock's* late attack on our cause), and has sent him the invitation to be found below, with the result which also appears.

We regret that Mr. Cornall declines to meet his adversary; age, in his case, is not the cause assigned. He will only have public discussion if he can attain the impossible! He demands the pages of the BANNER OF ISRAEL or the *Glory Leader* to be at his service for the full report, or that Mr. Marriott shall be at the expense of publishing a pamphlet, the contents of which he partly prescribes as the condition precedent of his thus meeting him!

The controversy, therefore, will not take place since the *vivâ voce* discussion is declined; and the pages of the BANNER certainly will not be available to Mr. Cornall to propagate therein his strictures on the views dear to readers of our much-valued journal.

We regret that we are unable to give our friends the whole of Mr. Cornall's letter to Mr. Marriott. The latter tells us that the part he has suppressed is "irrelevant" and is further objectionable on other grounds. Probably Mr. Cornall, thus challenged, will publish his reply himself, that his readers may judge of the character of his communication, which, we trust, is not like that *we* declined to notice in the BANNER for reasons stated on page 179, 3rd col., No. 21, vol. i., so far back as May 23rd, 1877. The correspondence is as follows :—

DEAR SIR,—I shall be very glad to enter upon an amicable public discussion with you and some of your well-qualified friends, on the Israelitish Origin of our Race, in the Victoria Rooms, in Clifton.

Yours truly,
H. MARRIOTT,
(*Curate of Amberley*).

Amberley Rectory, Stroud, March 17, 1879.

[EXTRACT.]

DEAR SIR,—. . . . . Believing that a discussion through the *Press* would be, for care, accuracy, and completeness, far the best, I accept your offer at once on the understanding that either

1. You will obtain permission from the editor for the discussion of the Anglo-Israel Theory in the BANNER or *Glory Leader*, and that articles on the two sides appear in extenso without editorial trimming or comment; or that

2. You will reply, in a separate pamphlet, to the pamphlet which I have published, a copy of which I now send you; and that, in the same pamphlet, you set forth an outline of the Anglo-Israel creed, together with the most conclusive proofs you may be able to furnish in its defence, and you shall then (D.V.) be properly and sufficiently answered. . . . . I claim the right to publish any correspondence between us.

Faithfully yours,
R. CORNALL.

18, Arley Hill, Cotham, Bristol, March 18, 1879.

DEAR SIR,—I cannot appreciate the morale of a man who states that his fellow-man is a heretic, and yet declines, as you and Mr. Clifford do, an open discussion of his bases for the charge.

I have looked at your pamphlet, and see that throughout, both Scripturally and historically, you are labouring under a delusion, which only "an honest and good heart" will ever enable you to dispel. I hope that you will attain it.

Yours truly,
H. MARRIOTT.

Amberley Rectory, Stroud, March 19, 1879.

P.S.—Of course you may publish my words! Imagine a successor of the Apostles not speaking and writing for eternity!

PROGRESS.

THE Bristol and Clifton Israel's Identification Association during the last four years—that is, since April 6, 1875—have published and circulated over 100,000 of their nine leaflets. Of these no less than 42,000 have been issued from the press between Feb. 5 and March 25, 1879. The Association, in respect to the last large issue, acted in faith, before they had the funds in hand to cover the outlay fully. But the money was immediately refunded to them by the rapid sales of leaflets Nos. 7, 8, and 9. The last number has gone very rapidly, we ourselves having accounted alone for over 6,000.

These efforts, we believe, cannot be matched by any other Identity Association at work in these Islands, and they must with God's blessing "tell." We are glad to report that "The Metropolitan Anglo-Israel Association" has arranged for seven extra lectures for April (current), and that Mr. Henry Leslie, the distinguished musician in London, has joined it as a "vice-president." He is, we hear, a staunch believer in our Identity, and will doubtless propagate the belief where our own influence cannot easily reach.

We rejoice to know that the Metropolitan Association is doing real service to the cause of God, and is spreading the knowledge of our great truth in and near London far and wide. We anticipate that the annual meeting in Lower Exeter Hall, on Monday, May 19 next (7 p.m.), will be a great success, and will receive God's full blessing. We trust it may be so, and bespeak for it and for the operations of all our Associations everywhere the prayers of "God's people" ISRAEL.

IDENTITY DIFFICULTIES ANSWERED.

THE DISTINCTION BETWEEN ISRAEL AND JUDAH SCRIPTURALLY ESTABLISHED.

PART I.

WE have received a communication from one who, knowing all that has been written on the subject of "our origin," still stumbles, like the *Rock* newspaper, at the threshold, and on account of early teaching, Bible-class, and Sunday-school prejudices, cannot rid himself of the idea that "when he sees a Jew he sees an Israelite, and when he sees an Israelite he sees a Jew again." To such an one we must administer once more the children's food, and we would do it in this wise :—

1. Jacob's sons were twelve, whence were derived God's chosen people, the Twelve Tribes of Israel.

2. Under Moses, God Himself distinguished Israel from Judah, even when they were making the passage of the Red Sea (Psa. cxiv. 2).

3. In Saul's days, long before the disruption, the two portions of the Hebrew race were quite distinct, and so described in 1 Sam. xi. 8. In the census then made (B.C. 1005), Israel were ten times as numerous as Judah.

4. In David's time, the distinction was even more marked still. (See 2 Sam. ii. 4, 8, 9, 10, and 11; v. 5; xii. 8; xix. 41—43.)

5. In Solomon's days, when the nation of Israel (the Twelve Tribes) reached the zenith of its united glory, God's Word still records the distinction. (See 1 Kings iv. 20—25.)

6. In Rehoboam's reign, after Solomon died, the great disruption occurred (1 Kings xii. 19—24)—"This thing being from the Lord."

7. Then followed the long separate continuance of the two Houses, the captivity of the House or "kingdom of Israel" to Media, but never its return to Palestine to this hour.

8. But the "Lost" House of Israel—"Lost" in the sense of no one, till now, knowing where to find it (like the "lost" prodigal, only gone to the "far country")—is to return

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to "the land" *with* Judah (Jer. iii. 18; Hosea i. 10; Ezek. xxxvii. 16—28).

9. And God's Word tells us that when the "two sticks" are joined in the hands of Jehovah, who holds them, then, *probably for the first time in their eventful history*, they really will become "one nation and one kingdom upon the mountains of Israel" (Ezek. xxxvii. 22).

10. Prior to that state of things, all who expect, as our unpersuaded friend does, to find "all Israelites to be Jews. as all Jews certainly are Israelites," must first reconcile such a Scripture as Zech. xi. 14 (recorded B.C. 487, long after the Babylonian captivity of Judah returned) with their assumed fancies, since that text assures us that after our Lord's betrayal (verse 13), and thenceforth, "the brotherhood between Judah and Israel was to be broken by God Himself."

11. Hence Scripture proves that Israel is now (A.D. 1879) separately existing somewhere away from Judah.

12. That while "all Jews are really Israelites," since they belong to Israel, there are Israelites (by the many millions, we are certain) who never were, are not now, and can never be, Jews.

Come! unbelieving brother, exercise your reason, believe, rejoice in your Israelitish origin, and praise the Lord.

(To be continued.)

THE EARL OF BEACONSFIELD AND HIS WORKS.

BY J. S. ANDERSON.

(Continued from page 154).

PART IV.

THE difficulty which presents itself in this attempt to honour our Premier, and to show that he has been guided by a Power greater than that of man, is the selection of quotations, within reasonable bounds, from the mass of valuable matter bearing on our subject in this remarkable book "Tancred."

In reply to the Queen of the Ansarey's words of welcome, Tancred, amongst other remarks, said:

"The world, that since its creation, has owned the spiritual supremacy of Asia, which is but natural, since Asia is the only portion of the world which the Creator of that world has deigned to visit, and in which He has ever conferred with man, is unhappily losing faith in those ideas and convictions that hitherto have governed the human race. We think, therefore, the time has arrived when Asia should make one of its periodical and appointed efforts to re-assert that supremacy. But though we are acting, as we believe, under a Divine impulse, it is our duty to select the most fitting human agents to accomplish a celestial Mission. We have thought, therefore, that it should devolve on Syria and Arabia, countries in which our God has even dwelt, and with which He has been, from the earliest days, in direct and regular communication, to undertake the solemn task. Two races of men, alike free, one inhabiting the desert, the other the mountains, untainted by any of the vices of the plains and the virgin vigour of their intelligence not dwarfed by the conventional superstitions of towns and cities, one prepared at once to supply an unrivalled cavalry, the other an army ready equipped of intrepid foot-soldiers, appear to us to be indicated as the natural and united conquerors of the world. We wish to conquer that world, with angels at our head, in order that we may establish the happiness of man, by a Divine dominion and crushing the political Atheism that is now desolating existence, utterly extinguish the grovelling tyranny of self-government."

In a subsequent conversation between the young Emir and Tancred, the former said:

"But truth had descended from heaven before Jesus, since, as you tell me, God spoke to Moses on Mount Sinai, and since then to many of the prophets and the princes of Israel."

"Of whom Jesus was one," said Tancred, "the descendant of King David, as well as the Son of God. But through this last and greatest of their princes it was ordained that the inspired Hebrew mind should mould and govern the world."

"Through Jesus God spoke to the Gentiles, and not to the Tribes of Israel only. This is the great worldly difference between Jesus and His inspired predecessors. Christianity is Judaism for the multitude, but still it is Judaism, and its development was the death-blow of the Pagan idolatry."

"Gentiles," murmured Fakredeen, "Gentiles! you are a Gentile, Tancred?"

"Alas! I am," he answered, "sprung from a horde of Baltic pirates who never were heard of during the greater annals of the world—a descent which I have been educated to believe was the greatest of honours. What we should have become, had not the Syro-Arabian creeds formed our minds, I dare not contemplate. Probably we should have perished in mutual destruction. However, though rude and modern Gentiles, unknown to the apostles, we also were in time touched with the sacred symbol, and originally endowed with an organisation of a high class, for our ancestors wandered from Caucasus; we have become kings and princes."

(To be continued).

THE REV. CANON M. BLAKE BROWNRIGG,

Vicar of St. John's, Launceston, Tasmania,

RECORDS HIS OPINION OF THE "BANNER OF ISRAEL."

WE are much gratified to find that the Rev. Canon Blake Brownrigg, the President of the Anglo-Israel Association at Launceston, Tasmania, is about to edit a fortnightly serial for the antipodes, to be entitled *The Standard of Ephraim*. In doing so, he writes to us to say, that he means to make the BANNER OF ISRAEL his model! His words, which are most gratifying to ourselves (and we feel highly honoured and flattered by such distinction), are as follows:—

"I have been so pleased with the general appearance of your own very interesting journal (whose arrival I always pleasurably await), that I have made it the model for the new one here, which I have named *The Standard of Ephraim*.

"There is one thing for which I especially admire your paper, and that is its courteous and temperate tone. It has done 'The Identity' good service, and my obligations to it have been 'very great.'

We have taken leave to extract these few sentences from our fellow-labourer's letter to us at "the ends of the earth,' and we hope he will excuse us the liberty we assume in so doing, while we heartily thank him for his kind words. We have published these most highly-valued expressions for two reasons—First, to prove to those yet unacquainted with our journal, that it is conducted in a manner which calls for unqualified approbation from such a man as the Rev. Canon Brownrigg, in far-off Tasmania; and second, that its interest has been fully sustained for these two years and a half, in such wise, that not only at Montreal, also at Sydney, in America too, and now we see in Tasmania as well, its "arrival is always pleasurably awaited." We thank God for this record, and for this great success! To Him be all the praise! To us is the heart-felt joy, that God has used us as His humble instrument to publish His most cheering, glorious message to the British, of their Identity with His lost, now found, chosen nation! We wish *The Standard of Ephraim* (two copies of which are now to hand) very much success in Australasia, and many readers in dear "OLD ENGLAND" too!

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A CRUCIAL TEST OF GREAT PYRAMID CHRONOLOGY.

A DATE of some extraordinary importance appears to be registered on either side of the Grand Gallery's walls by a longitudinal groove of 1878·4 units in length. (See Piazzi Smyth's work, "Our Inheritance in the Great Pyramid," 3rd edition, p. 516.) If this measure is absolutely to be relied upon, and of this there is little doubt, the date indicated by it is close upon us, and will terminate sometime previous to the close of the ensuing May. It must not, however, be forgotten that a difference of one only in the decimal figure would represent considerably over a month of time—one tenth of a year, in fact.

With this proviso, and assuming that the year begins approximately at the date of our Lord's birth, I think we have before us an opportunity for practically testing the value of the Great Pyramid's indications of prophetic chronology. As to the nature or the significance of the event, it is not easy to offer an opinion. It may have a double significance, from the fact of its appearing on both walls. It should certainly be an event which would signally affect all Christendom, as the groove extends throughout the entire length of the Grand Gallery at that point! To any further assertion respecting it, I should hesitate to commit myself. But, at the same time, I think it is of the very highest importance that the fact should be noted some time previous to the date indicated.

Twice during the past few months has the Rev. C.W. Hickson endeavoured to show, from altogether different data, that an "*important epoch*" is reached on or about May 22nd next, qualifying his statement only with the assumption "that our Lord was born on the first of January of the year 1 of the commonly received reckoning." Such independent testimony is of great value, and is a singular corroboration of the significance of the date indicated by these grooves in the walls of the Grand Gallery, and should have the effect of materially increasing our vigilance, for the time is at hand.

THOS. CLARK WESTFIELD.

March 29, 1879.

EXTRACT FROM SCHLIEMANN'S MYCENA. (PAGE 147.)

"THE Northern peak of Mount Euboa, now called Hagios Elias, is crowned by an open chapel of the prophet Elias, surrounded by Cyclopean walls. . . . . The question now arises, for what purpose all these fortifications have been built? The mountain being so high and steep, and the summit so exceedingly small and encumbered by protruding rocks, it can never have served as a fortress. Therefore, the only explanation I can give of the origin of these Cyclopean walls is that there must have existed on the summit a small temple of great sanctity and immense importance, and, by a curious coincidence, we may even find in the present cultus on the summit the name of the deity who was worshipped there in antiquity. In times of great drought the inhabitants of the surrounding villages are in the habit of going thither on a pilgrimage in large crowds, the priest leading, to invoke the prophet Elias to give rain, and it appears likely that the very site of the present open shrine of the prophet Elias was in ancient times occupied by a sanctuary of the Sun-god, who had a celebrated cultus there, and who has given way to the Prophet Elias, with hardly any change in the orthography or pronunciation of the name—the Sun-god having been originally called Ἥλιος, pronounced Eëlios. This is a wonderful coincidence, because, as the name of the prophet is purely Hebrew (אֵלִיָּה—meaning, 'Jehovah is God'), it can have had no affinity with the Homeric name of the Sun-god (Ἥλιος), which is purely Greek."

They who believe that the Tribe of Dan early colonised Greece, and that the Lacedemonians were descended from them (*vide* Josephus' Antiquities, book xii., chap. iv., and book xiii., chap. v.), will think it not impossible that the Danites should have deified their prophet Elias and worshipped him as the Sun-god Ἥλιος, and that, instead of the Sun-god Ἥλιος giving place to a later cultus of the prophet Elias, it was in fact the worship of the prophet Elias from the first, thus accounting for the coincidence between the Hebrew and Greek names.

L. D. R

LITERAL ISRAEL.

HAVE you noticed, asks L. P., the anti-spiritualistic sense of St. Paul's words (Rom. ix. 3, 4), in speaking of Israel: "To whom are the glory, and the covenant, and the giving of the law, and the service of God, and the promises," and who were St. Paul's "Kinsmen according to the flesh?" We see distinctly the view that our old translators took of the meaning of verse 4, for they insert the word "*pertaineth*," thereby strengthening the assertion of the ownership of Israel in the after-named possessions. Mark to whom the promises were made—to Israel, St. Paul's "*kinsmen according to the flesh.*"

How can we see in these verses any suggestion that Israel, St.Paul's kinsmen, "whose are the promises," were to become a spiritual Israel, embracing all Christian converts of every nation of the earth? It seems as if St. Paul was desirous of preventing the possibility of a mistake in this matter, for, though those he was addressing must have known well who he meant by Israel, he thus adds distinctly that he referred to his own kinsmen in the flesh who could alone claim to be Israel.

Review.

The British Nation Proved to be the Remnant of Israel, &c. A Lecture by J. H. WELDON, J.P., delivered at Ash Hill Towers, Kilmallock, Ireland. Price Fourpence. Purcell & Co., Cork.

WE can recommend the above excellent lecture as a clear statement of the Israelite evidence and argument. Mr. Weldon has done wisely to publish his lecture, and we believe a series he has delivered on the same topic in Ireland will be issued from the press in due course. We refrain from quoting passages from this pamphlet (one of 26 pages), but we are glad to notice a new light cast on the vexed question of Israel being a "Lost" nation, which appears at page 6 of Mr. Weldon's work. He refers to 2 Kings xvii. 23 as evidence that the Ten Tribes were to be "lost" as a people. A perusal of the passage will show the reader that when God said: "He would remove Israel out of His sight," it was tantamount to losing them, and causing them to become "Lost" in every sense. Cast out of "God's sight," national ruin and denationalisation, as His people Israel, followed as a matter of course.

Mr. Weldon does not make as much of the Gates as he might have done, though he mentions Gibraltar as one dominating the Mediterranean. Taken as a whole, we are much pleased with the lecture, and are delighted that a Justice of the Peace in Ireland should have joined our ranks as a lecturer on the Identity there. He has done his work in a scholarly, efficient manner, and we welcome him to the ranks of those engaged in "publishing" the "good news" (Jer. xxxi. 7).

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I beg to enclose to you an extract from Lady Anne Blunt's "Bedouins of the Euphrates," in which she gives an account of an impression amongst that people, of which I have never seen any mention before, but which you may deem remarkable enough to be considered as another blind testimony to our Identity.

JOHN J. FLETCHER.

The Birches, Upper Norwood,

"TADMOR IN THE DESERT, VOL. II., P. 44.

"Some of the blocks of stone are prodigious enough to move to admiration even the Tadmores, who will have it that they were put there by Suliman ibn Davud.

"Others, on the contrary, affirm that the English once had possession of the country long before the days of Solomon, and were the real builders of the city.

"We have constantly been asked about this latter point of history, both here and in Mesopotamia, but are quite unable to account for the belief, which is certainly prevalent, of England's claim to all this part of Arabia. The belief would be strong enough to prepare the way for any new occupation or annexation, if such were ever projected."

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NOTICE TO SUBSCRIBERS.

DOUBLE NUMBERS DURING 1879.

IMPORTANT ANNOUNCEMENT.

Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

	£	s.	d.
Annual Subscription for one copy weekly (including the Twelve Double Numbers) post free	0	7	6
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"BANNER OF ISRAEL" FREE CIRCULATION FUND.

DISTRIBUTION of the BANNER OF ISRAEL at the MAY MEETINGS. It is intended to distribute several thousand copies of the BANNER OF ISRAEL at the great meetings which will be held in London during the months of April, May, and June. Contributions towards this object will be received by R. FERGUSSON BANKS, Hon. Secretary to the Free Circulation Fund.

Highfields, Langham, Colchester, Essex.
March 5th, 1879.

DEAR SIR,—Many thanks for 100 BANNERS to hand this morning. As a lay preacher once a month at Stratford-St.-Mary's, Suffolk, I have brought the subject of our Identity with Lost Israel many times to the notice of my hearers. I am glad to have the BANNERS to distribute among them, as also among some labouring men we meet with on Friday evenings in Langham, to read the Bible and Identity works, and pray that our gracious God may bless us as a Nation, by pouring upon us all those rich blessings which He has promised (Jer. xxxi. 31: Heb. viii. 8). I hope and pray that the men and women of Israel will respond freely to your call for funds for the Free Circulation of the BANNER OF ISRAEL, that you may be able to sow it broadcast over the length and breadth of our land, that under the influence of the Divine Spirit, Britain's sons and daughters may awake to the knowledge of their high destiny and glorious privileges as the sons of the living God, the long-lost son, but now found; was dead, but alive again.

Allow me again to thank you for myself and daughters, And remain, yours truly,
Mr. R. F. Banks. J. F. G.

FUNDS URGENTLY NEEDED to carry on this work. Communications to be addressed to the Secretary of the "*Banner of Israel Free Circulation Fund*," Mr. R. Fergusson Banks, Racquet-court, Fleet-st., London, E.C., to whom all remittances for this object should also be made, but NOT to the Editor of the BANNER—Philo-Israel.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 121. Entered at Stationers' Hall.] WEDNESDAY, APRIL 23, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"PERPLEXITY" AND "SUSPENSE."

IF we were asked to describe the condition of public opinion at the present moment as it relates to the affairs of the world about us, we should use as the most appropriate the two words at the head of this article. There is "perplexity" everywhere, and men are "in suspense," waiting with bated breath for the next news from the four quarters of the earth, in all of which there are troubles, wars, rumours of wars, distresses, and political disturbances going on! From Zululand early in April we received very distressing tidings of a fresh disaster; more slaughter of brave British troops overpowered by an equally brave and daring foe, whom we allow to surprise our fifties by his thousands, and pay accordingly the penalty of precious lives, with valuable convoys worth almost their weight in gold! This leads us here to "perplexity." In "the earth" there is "distress of nations," and everywhere, including "Israel in the West," there is dire "perplexity," (Luke xxi. 25). But are we not also in "suspense?" "men's hearts are in truth failing them for fear, looking after those things which are coming on 'the earth.'" The Lord described men's minds as in suspense, waiting for events seen to be approaching which appear of evil omen, and surely that is our attitude to-day? Will Col. Pearson's gallant band be relieved at Ekowe in time? Was the effort to relieve him, which was to have been made by the British reinforcements on the 26th March last, successful, or did it end, as all these Zulu matters lately have, in fresh disasters?

As to Afghanistan, we are in the same position! There are not wanting from that distant quarter elements of "perplexity," and matters to cause us to be in "suspense." Yakoob Khan has made no sign! Peace or further war, both seem as yet quite possible, and all is unsettled as to the future! The robber tribes in our rear, and all around our advanced posts, seem ever ready to rise and contest the position with us. Repeated defeats have not yet taught them the lessons of submission.

Then there is Burmah and its murderous drunken despot. What do his preparations mean? Does he purpose to make Mandalay the scene of an atrocious crime by the murder of our Chief Commissioner there, and so precipitate matters that we shall be forced to depose him and annex the little that remains of his dominions? There is "perplexity" about that, and we are in suspense, too, looking after those things that are coming on the Burmese earth! Looking nearer home, what are we to say to the state of things now in Egypt! Has the Khedive gone mad? Why has he defied the British and the French Governments, his best friends, by suddenly dismissing both their representatives from his Council? Will the crisis end in violent measures by the combined Powers? and the Viceroy—will he be permitted to retain his throne? There is perplexity about Egypt, and some men's hearts who hold Egyptian Bonds are failing them for fear of the things that are coming on the dominions of the Khedive! And then there is the old sore—the Eastern Question—now coming to a head again as the month of May approaches; the interest all centering on the future of Eastern Roumelia and Bulgaria—whether the mixed occupation will be acceptable to the Porte, whether the Russian Government will act honourably in the matter, and whether the "mixed occupation," if carried out, can end in peace or will precipitate matters and terminate in a fresh outbreak of war? There is great perplexity about these things in men's minds, and men's hearts are all on the Continent failing them, in very fact, for fear, looking for those things—things of war and bloodshed, and horrors unmitigated—which certainly are coming upon "*the earth.*"

At home, besides the anxieties above enumerated, we have trials of our own, which cause us all to look grave, to feel perplexed beyond measure, and to look with alarm on those things which seem to be coming even on our own beloved land! The strikes of labourers in the North of England continue, distress in trade is not yet past, there is depression still of a grievous kind in many centres of commercial activity, and how these things are to end is what we are many of us asking ourselves, even in Israel's comparatively happy home! In reply, we beg our readers to recollect where we are in the stream of time. We are standing just opposite to the narrow entrance of the passage leading from the Southern end of the Great Pyramid's Grand Gallery towards the ante-chamber, and up against the impending Southern wall! It is the darkest hour for

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us, just before the day-dawn, ere the Master comes to pour out His Holy Spirit upon the nation, and to take up His chosen few to be with Him "in the air," what time the judgments are being poured out upon "the earth," and upon His enemies therein (Isa. xxvi. 20, 21; Zeph. iii. 8; Isa. xlii. 13, 14; 1 Thess. iv. 16, 18, v. 1—5). We would have our readers then fix their eye upon their coming Lord, and on the blessings He is about to shower down on us, rather than on the troubles and difficulties that surround us. Our Identity brings us all the comfort we require. The "fear nots" of the Old Testament warn us by their re-iteration, that the scenes we have now to pass through as a nation are very terrible in their character, but He tells us that He means to bring us safely through them all. Let us not then be Israelites in vain! Let us recollect that to *us* He spoke when He said, "Fear not THOU, for I am with thee; be not dismayed, for I am THY God; I will strengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish" (Isa. xli. 10, 11). Let us recollect finally, that just when we see these dark clouds gathering about us, when the "perplexity" has arrived and men's hearts with good cause "are failing them for fear," and because of the anxiety and suspense of the look-out, then it is our blessed Lord's injunction to us British Israelites becomes clear and express—"When these things," He said, "BEGIN to come to pass, then look up and lift up your heads, for YOUR redemption draweth nigh" (Luke xxi. 28).

April 14th, 1879.

IDENTITY TRUTH FROM THE STONY "ROCK."

BY THOMAS BALES.

PART I.

THE *Rock* of March 7th contained, in addition to the articles disparaging the Identity, others blindly confirmatory of it. A theory is established by its facts. Acknowledged facts prove the Identity; but the editor of the *Rock*, accepting them, rejects it. This momentous subject—the sublimest that ever engrossed the attention of man—is advancing, and will advance, in spite of all opposition, abuse, and ridicule. It needs not the *Rock's* aid; God Himself is its strength. It will stand for ever, based upon the Rock of Ages.

Some follow religion when it walks abroad in silver slippers, who rejected it when it exposed them to scorn. Many believe the Identity, but dread to avow it openly. To bear insult and contumely requires the courage of Christian men; but those who have felt in their hearts the beneficial effects of the Identity will patiently bear the heat and burden of the day, conscious that they are labouring in the Lord's vineyard. Others will aid their labours at the eleventh hour. Ere long the Identity will be regarded as a saving faith; conviction will be brought home to the *Rock*, and from it will gush living water.

One of its articles, "Our Prayer Union," reflecting on the national vain-gloriousness, speaks of it as being "without any due acknowledgment *to Him who has made us what we are, and who, in past times, has gone forth with our fleets and armies, 'giving us the victory over all our enemies.'* Indeed, *the absence of all national recognition of the Lord's hand* in our present protracted financial depression is worthy of *solemn inquiry*." Thus far the *Rock*.

The former part proves the editor has the Identity truth within him, for what is this but its teaching? And with what conscience can he use harsh and disrespectful language to fellow-Christians ardently striving to promote this national recognition? Did he read the BANNER he would be edified. In the same article he records with joy the increase of prayer, and augurs therefrom "great and blessed results," and uses the following Identity words:—

We have still many national, political, and other mercies for which we should not omit to thank Him. For example—
Peace and security within our borders.
The blessed Book, and its wide circulation at home and abroad.
A Gospel ministry—though in reduced numbers—still preserved amongst us.
Afghan successes, and the prospects of peace in that quarter, &c., &c.

These to us are but an oft-told tale. They seem to have been culled from the writings of men strongly impressed with the truth of the Identity; men who not only praise the Lord for His love to His people, but seek to proclaim His name the wide world o'er. And these are but a few of His tender mercies! But to proceed. The *Rock* next states:—

There are numerous topics for prayer, such as—
The revival of true religion at home and abroad.
Speedy return of peace in India and Africa.
Repentance for sin and restoration of our temporal mercies.
Deliverance from "plague, pestilence, and famine," now visiting the earth, and constituting solemn "signs of the times."
The future of Israel apparently involved in the Eastern Question (and of Judah likewise, we add).

Week after week all these are strongly enforced in the BANNER, and by all Identity workers. Advocating the same great and noble truths as the editor of the *Rock*, it follows that, if our teachings are wrong, his cannot be right; and, if we pervert Scripture and dishonour God, he must also.

Again:—

The speedy termination of the Cape war, and the safety of her Majesty's possessions there.
The exercise of God's restraining power in South Africa to control the action of the Zulus and other native tribes.
Above all, that God the Holy Ghost would enlighten us all, rulers and people, on the subject of our obligation to Him, on the responsibilities arising from our Christian privileges, and on the dangers threatening our Reformation principles, our free institutions, and our national prosperity, and give us His grace to offer to the Triune Jehovah a service more and more consistent with the religion we profess.

The editor of the *Rock* must be a believer in the Identity. It is difficult to conceive that an opponent of the Identity should ever be publishing Identity truths and exhortations. He may rail at us; but we rejoice in him. Some unwittingly have trod on holy ground. To one of old it was said: "Thou art not far from the kingdom of God;" to the editor of the *Rock* we say: Thou staunch supporter of Protestant principles, we have hope of thee: thy eyes shall see the glorious truth of the Identity, and the Bible enthroned in the hearts of all.

(To be continued).

A FRENCH NEWSPAPER CALLS THE BRITISH "ISRAEL."

WE take the following from the London papers of February 15, 1879:—

"PARIS, Friday night.

"The *République Française*, returning to-day to the subject of the Zulu War, notices what it calls the pernicious habit of the Liberal press in England, of charging Lord Beaconsfield WITH ALL THE SINS OF ISRAEL. A railway accident, a collision at sea, is each the fault of the Cabinet of St. James's. It would not, continues the *République*, have been surprising if Lord Beaconsfield had been made an accomplice of King Cetewayo!" We would add, for the benefit of the *Rock*,

"O wad the powers some giftie gie us
To see OURSELS as ithers see us!
It wad frae monie a blunder free us,
And foolish notion!"—*Burns.*

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IDENTITY DIFFICULTIES ANSWERED.

Cui Bono?

(*Continued from page* 162).

PART II.

There have been many answers to this difficulty, and it was an argument which was once oftener in our opponents' mouths than now. We meet with it, however, now and again, and think it expedient to collect into one paper, or focus, all that is to be said regarding it of an important character to guide the inquirer and instruct the searcher after truth, who is often discouraged by the bold, and, we may say, impious question: "Cui bono?" "Suppose we *are* Israel, what good will it do *us*?"

We publish below a very excellent paper by an inquiring friend, H. S., who is "almost persuaded" that we be Israel. He answers, from *his* point of view, the question "Cui bono?" Let our readers study this reply, and we think, if candid, they must see they have a cogent answer. For ourselves, we recorded, some time since, a strong reason for the hope that is in us, showing why we should embrace the views we advocate, even because they make for

"God's Glory."

Our article on this topic, which has been published separately as one of Philo-Israel's "Letters" to the public, will be found at page 223, vol. i., Banner of Israel, No. 27. The reasons assigned there seem to us the best of all grounds for regarding the Israelite origin of the British as of vast importance, for it affects "God's glory," His oath, His honour, His faithfulness, His truth, His redeeming love; and surely these things are of moment to us, His servants, His chosen people? If we love Him, His honour cannot be indifferent to us! Regarding that as our chief concern, we can reply to the *Cui bono* inquiry, that what satisfies "the whole heart and the whole soul" of the great Jehovah, is our great object (Jer. xxxii. 41).

A very good paper on the subject of *Cui bono*, regarded from the stand-point of "God's Glory," was published at page 242, vol. ii., *Life from the Dead*, by S. A. T., a "Solicitor;" we urge our readers to refer to it again, and note its contents.

The discovery and restoration of Israel to God's favour, as well as to their land with His afflicted ones, the Jews, will be the means of silencing the infidel. Such results have already been attained; for the unbeliever in God's Word, seeing that His promises specially given to Israel in that Word are fulfilled —not to a purely Gentile race, the British, as he imagined, but to the outcast, Gentilised, *Lo-Ammi* Israelites of the banished, but truly blessed House of Joseph, the Ten Tribes, he admits the Scriptures, after all, are literally true, the God of those Scriptures a God of truth and faithfulness and "right" (Hosea xiv. 9). Thus, again, God's glory is served, and this is another answer to the question, *Cui bono?*

Further, to find Israel is "to hasten on the coming" of our dear Lord Jesus Christ (2 Peter iii. 12). He comes to complete the national redemption of His people (Luke xxi. 28). He returns to the earth to save them from their enemies, and to reign over His ancients gloriously (Isa. xxiv. 23; Zech. xiv. 4, xii. 10). This furnishes a glorious answer to the inquiry, *Cui bono?*

Again, what hope is there for Judah, save in the discovery and restoration of Israel of the Ten-Tribed House? Not till "the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows," is found, can the stick of Judah "be given to them upon it" (Banner, No. 117, page 131, 1st column). Finding Israel, Judah walks to Israel's House, the two Houses become one nation, under one King, and the reign of glory of their Prince of David can only then commence. Our subject, therefore, is a true answer to the *Cui bono* question, for only after Israel be found can the disabilities and curses of the Jews be removed. He is an enemy of God's ancient people, the Jews, who sets his face against the Israelitish origin of the British, now proved to be the Lost Tribes of the House of Israel.

Once more, what Christian man of our race but longs for the conversion of the Gentiles? But can we look for their national repentance and profession of Christ's religion in their masses now as the result of missionary operations? Nay, do we not know that we merely preach "this Gospel of the kingdom in all the world '*for a witness*' unto all nations, and then shall the end come?" (Matt. xxiv. 14). But after "the end," when, Israel being found, and the two sticks, Israel and Judah, are united, then, God's Word says, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. viii. 22).

The Identity, then, leads direct to the conversion of "many people" (not all) "and of strong nations," and he surely is no lover of the souls of Gentile nations in the mass, who desires to discourage the discovery of God's lost nation, seeing that only after such discovery can Gentiles, as nations, be won for Christ.

We have said enough. Our friend H. S. deals with the spiritual blessings to come of our national acceptance of, and belief in, our Identity; and those blessings are of such stupendous and magnificent proportions, that we do not envy the condition of that Christian's mind who, knowing what those blessings really are, would interfere in the very least degree with the effort to find Lost Israel; nay, who, when the announcement is made that the House of Israel is really found, fails to feel the bounding joy, the glorious hope, full of immortality, which is connected with the salvation of the whole Anglo-Saxon race; which embraces in its blessed scope, not only each believer's children, his servants, his neighbours, his fellow-townsmen, his fellow-countrymen, his fellow-subjects, too, but all the component elements of the whole Anglo-Saxon races here in the British Empire, in Manasseh's land as well, and will also lead to the salvation of Gentiles pure as nations. We merely note, in passing, also as fresh answers to the now stupid *Cui bono* query, that, by the Identity, there accrue to us the following benefits:—

1. Our national existence is guaranteed for ever under God's oath to Abraham (Gen. xvii. 7, 8, xxii. 17, 18).
2. Our Sabbaths and our religious privileges are ours, and our children's, and our children's children's, for ever (Exod. xxxi. 13—17).
3. Our hereditary Monarchy and stable Government for ever are the outcome of the Identity, and these are worth having (2 Sam. vii. 13—16).
4. Civil and religious liberty are secured to our nation by it, as part of the exceeding prosperity promised to us (Jer. xxxiii. 9).

These benefits may be indefinitely multiplied, but our space warns us to desist. We beg now, therefore, to introduce our friend H. S. to our readers, and hope this may not be the last of his excellent contributions to our pages.

CUI BONO?

A reply to those whose argument is "We have salvation in Christ, what do we want more?"

By H. S.

In considering this argument the question is forced upon us, Can it be right to hold that the "blessings" promised to Abraham are no blessings at all compared with those which Gentiles possess in Christ? What would you think of a poor benighted heathen if, when offered all the advantage that riches, civilisation, education, and good government could give, he contemned them all? You would naturally pity his want of appreciation of these blessings. Or, knowing all that is involved in the proud saying, "*Civis Romanus Sum*," what would you think

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of the Roman slave who, when offered his liberty, said "No, I have found Christ, I will remain a slave?" You might think it very noble, but your mind would be different to that of Paul, who said, "if thou mayest be free, use it rather" (1 Cor. vii. 21). God in His sovereign dealings with the world has promised great national blessings to *one* nation, and shall we venture to say "We do not care for them? we do not want them?" Surely this is not right. If God considers them so pre-eminently valuable as to enter into a binding covenant to give them unconditionally to a nation—and that a sinful nation—surely we should not despise them? Let us fear the example of Esau who held his birthright so lightly (Gen. xxv. 34).

But let us look at the "promises," and I think we—even those amongst us who value our present spiritual privileges most highly—will find they are promises we ought to value. Passing by the promises which are already fulfilled, or are being fulfilled before our eyes, and which I think strongly tend to identify the Anglo-Saxon race with long-Lost Israel, such as the multitudinous seed promised to Abraham (Gen. xxviii. 14), or the becoming a multitude of nations promised to Ephraim's seed (Gen. xlviii. 19), let us look at unfulfilled promises (Ezek. xxxvii. 21—26).

Observe here that, in a time yet future, Israel and Judah shall be united in one kingdom in their own land, and *then* God will establish a "new—"an everlasting" (ver. 26)—covenant" with them. Now let us see what that covenant is. It is described in Jer. xxxi. 31—34; and Heb. viii. 10, 11.

Here, then, is a glorious promise to literal Israel. Is this of no value? Probably you will say, "It is most precious, but I enjoy this by faith in Christ." True, but do you care for no one but yourself? Observe the word "*all*"—"all shall know Me"—all Israel shall know Me. Here is a promise of unspeakable value to the literal House of Israel, to ALL of them, and to them only. Where do we find such a promise to Gentiles? God is calling out of them "a people for His name." "By *faith*" these become children of Abraham and heirs of the promise, and are then grafted into the stock of Israel; and in this matter of personal salvation there is "no difference between Jew and Gentile," both being "saved by faith;" but there is a time coming when Israel shall have this blessing of "knowing the Lord" in all its fulness as the *covenant* gift of God.

Here, then, is something for us who have children or friends and relations for whom we are anxious. If we are Israel, we can wait in hope for the promise, and pray God to hasten the time when "all" shall indeed "know" Him. If we are Israel, what a happy prospect! If we are Israel, what an interest have we in the prophetical Scriptures! If we are Israel, we shall delight in "the signs of the times," which seem to foreshadow that "our (national) redemption draweth nigh." If we are Israel, the more we realise the fact, the more will our hopes rise that we shall yet see temporal and spiritual blessings more and more richly enjoyed by our country and by all who are dear to us. And lastly, if we are Israel, we can with adoring wonder comprehend God's gracious dealings with us as a nation, in having committed to us the oracles of God, in giving us to enjoy the privileges of the Sabbath, and the ordinances of His house, in giving us righteous national laws founded on the laws of God, and in thus granting to us pre-eminently above all the other nations of the earth those blessings which He has promised to Abraham and his seed *for ever*. It cannot be said we enjoy these blessings for "our righteousness," for, as it was said of Israel of old, we are a "stiff-necked people;" but God of His goodness having given them to us, surely we should acknowledge that they are blessings worth desiring, worth valuing. Such is my answer to "Cui bono?"

(*To be continued.*)

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 43).

No. XXVIII.—NEW ZEALAND.

WE have always regarded the antipodean colony of Great Britain, New Zealand, as a veritable Gate of the Pacific Ocean, and of all Australasia besides. Lying at the very confines of the Southern and Western habitable world, this "possession" faces, Westward, an immense archipelago, comprising innumerable clusters of islands of the South Pacific, lying in the direct course of trade with America and Europe. To this island-studded ocean, New Zealand operates, we conceive, as a "Gate." It points with no uncertain signs to the eventual absorption by the owners of New Zealand, of all those important groups of islets of the South Pacific, which the paramount Australasian Power (Israel again!) may deem needful to possess in order to establish her world-wide commerce, and her maritime supremacy in the Pacific as in the other ocean highways of the world. Thus acting, the Great Gate of the Antipodes has necessitated our recent acquisition of the Fijis. Ere long we anticipate the Samoan Group will be incorporated, and, sooner or later, the whole of the other islands of the South Pacific Ocean, lying in the track of European trade, must fall, we deem, into Israel's hands, as the possessors of the Continent of Australia, of the magnificent islands, Tasmania, New Zealand, and the Fijis.

New Zealand consists of three islands—two large, and one very small; the two former, divided by a narrow strait, bearing Cook's name, are in united length 1,200 miles. New Ulster, New Munster, and New Leinster, as the three are named, are situated at the very antipodes of the British Islands, and form "the New Zealand Group." This grand British "Gate" was discovered in 1642, by a Dutch sailor, *Abel Jansen Tasman*, who first set eyes on Tasmania. He called the group Staaten Land in honour of the Dutch States General. Next year, however, it received its present name of "New Zealand." Cook, the famous voyager, visited the group three times between A.D. 1769 and 1777. It first attracted British attention when, in 1814, the Church Missionary Society established a station in the Bay of Islands. The Wesleyans followed; then settlers from New South Wales.

In 1832 a Frenchman made some efforts to secure a footing in the islands for his own countrymen; but the prompt measures taken by a British Resident, sent from New South Wales, averted the danger. The latter induced some of the Maori chiefs of the Northern Islands to petition for British protection. This was granted in 1839, when, with a resident population of 2,000 British subjects in the islands, a British Consul was appointed for New Zealand. From that moment the destiny of the islands was fixed. Jacob had grasped "the possession," and forthwith he began to play the *rôle* of the "supplanter;" "to push the people together to the ends of the earth" (Deut. xxxiii. 17), and to acquire what he obtained for himself. The natives resisted these encroachments; and wars broke out in 1845, and again in 1860, which were not put down by the British without the expenditure of much blood and treasure. The red men proved themselves "foemen worthy of our steel"—brave, skilful; and, behind their stockaded pahs, no mean or contemptible enemies. At last, the Imperial Government, weary of the strife, entered on a new colonial policy, and, abandoning the struggling colonists to their own efforts against their native enemies, withdrew the whole of the British regiments which had, till then, fought their battles for them in New Zealand. The result was most beneficial for all concerned. The colonists of the North and middle islands set themselves henceforth to effect two objects:—(1) to increase the population, by emigration from the mother country; and (2) to employ natives to help in opening up the North island, by making roads and railways, instead of unprofitably slaying them in war.

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The effect of the new policy has been that 80,000 assisted emigrants have been poured into the colony within the last seven years, and about 1,000 miles of railways, besides roads, have been made! Peace and prosperity have been the consequence. The products of the colony since that period—animal, vegetable, and mineral—have increased in a marvellous manner, and native wars are, it is hoped, things of the past; since the Maori is still steadily "dying out" before the "pushing" overwhelming influence of the Anglo-Saxon.

"At the present day the colony of New Zealand, with a population of 399,075 Anglo-Saxons, besides 45,470 Maoris, has as many sheep as the large colony of Victoria, and about half the number of the enormous colony of New South Wales." Its acreage under cultivation compares very favourably with that of the Australian States; and its coal-fields are abundant, easily worked, and yield coal of an excellent quality.

The reader thus sees that the capabilities of this rising daughter of the Western-island parent are wonderful indeed. New Zealand promises to become one of the most powerful of "the Company of Nations" which are destined yet to belong to Israel, as the central link. The colony has, in fact, confederated its component parts, and is therefore a "nation" born already. It enjoys Parliamentary representative government (European and native), and is tied to the mother country by the single slender thread of the British Governor, or Viceroy, an officer nominated by the Crown. And yet there is not one of the colonial possessions of this Israelitish British nation which excels it in loyalty and love towards the mother country; for both animate the colony of New Zealand in a marked degree.

It is hardly necessary to say that this growing colony enjoys a superb climate, well suited to the European, but especially to the British, constitution. The vast majority of its European occupants come from the United Kingdom, and, therefore, are of the pure Israelitish stock.

A word here as to the rapid increase of the population of the purely British colonies will be instructive, and give the reader an idea what an enormous power these offshoots of our empire already represent, even in their young infancy. The Parliamentary return estimated the population, in 1871, of British North America as about 3,750,000; Australia, including New Zealand, about 2,000,000; the Cape and Natal about 850,000; or, in round numbers, a total of 6,600,000. The same return shows the numbers in 1850 to have been less than 3,500,000, being, for British North America, about 2,500,000; Australia and New Zealand together, about 550,000; the Cape and Natal about 400,000. This shows a total increase in twenty-one years only, of more than 88 per cent.

"What will be the future increase" (asked Mr. W. E. Forster, M.P., in Edinburgh, in November, 1875), "who can tell?" He estimated that these colonies alone, in the beginning of the twentieth century, will start with a population of at least 15,000,000; that of the United Kingdom in 1955 being 63,000,000. He thinks then that, in that year, the colonies of Great Britain will contain a population of more than 82,000,000; their proportion to that of the United Kingdom being as 82 is to 63. These are wonderful results, and prove to us, by undeniable statistics, that the future of this empire is magnificent indeed, and that "the nation and company of nations" (including Manasseh America) must, by force of mere numbers, position, character, and power, rule the whole world. New Zealand lies between the parallels of South latitude 34° 23′, and 47° 19′, and East longitude 167° and 178°, its area being equal to a fifth part more than the superficial dimensions of Great Britain.

The North island is chiefly volcanic in formation. It possesses numerous rivers abundantly fed by the snows of the mountain regions, and by the plentiful rains of the interior. The climate nearly resembles that of England as to temperature. It is moister, however, the rainfall, and the number of days on which rain occurs, being in excess of that of England. The winds blow with great violence, especially during early summer; and this contributes to the salubrity of the climate. The provinces of the Northern island are Wellington, Hawke Bay, Auckland, Taranaki; those of the South island, Nelson, Marlborough, Canterbury, Otago, Southland.

Taken as a whole, this Southern Antipodean Gate, with imports, in 1876, of £7,000,000, and exports of £5,678,000 sterling, is a glorious "possession" of Israel, and is worthy to rank as a first-class heritage, advancing the power and influence of the "chosen race" Southward and Eastward, across the broad South Pacific Ocean; and extending, in an efficient way, the commanding position Israel has been assigned, in the neighbouring Island of Tasmania, and in the colossal Island-Continent, Australia.

(To be followed by a paper on the Falklands).

THE EARL OF BEACONSFIELD AND HIS WORKS.

By John S. Anderson.

(Concluded from page 162.)

PART V.

"What a droll thing is history," said Fakredeen. "Ah! if I were only acquainted with it, my education would be complete. Should you call me a Gentile?"

"I have great doubts whether such an appellation could be extended to the descendants of Ishmael. I always look upon you as a member of the sacred race. It is a great thing for any man; for you it may tend to empire."

"Was Julius Cæsar a Gentile?"

"Unquestionably."

"And Iskander?" (Alexander, of Macedon.)

"No doubt; the two most illustrious Gentiles that ever existed, and representing the two great races on the shores of the Mediterranean, to which the apostolic views were first directed."

"Well, their blood, though Gentile, led to empire," said Fakredeen.

"But what are their conquests to those of Jesus Christ?" said Tancred, with great animation. "Where are their dynasties? where their subjects? They were both deified; who burns incense to them now? Their descendants, both Greek and Romans, bow before the altars of the House of David. The House of David is worshipped at Rome itself; at every seat of great and growing empire in the world; at London, at St. Petersburg, at New York. Asia alone is faithless to the Asian; but Asia has been overrun by Turks and Tartars. For nearly five hundred years the true Oriental mind has been enthralled. Arabia alone has remained free and faithful to the Divine tradition. From its bosom we shall go forth and sweep away the mouldering remnants of the Tartaric system; and then, when the East has resumed its indigenous intelligence, when angels and prophets again mingle with humanity, the sacred quarter of the globe will recover its primeval and Divine supremacy; it will act upon the modern empires, and the faint-hearted faith of Europe, which is but the shadow of a shade, will become as vigorous as befits men who are in sustained communication with the Creator! . . . . Sons of Israel, when you recollect that you created Christendom, you may pardon the Christians even their *autos-de-fé!*"

At the close of his last interview with Astarte, the Queen of the Ansarey, Tancred said:

"I have been the unconscious agent in petty machinations; I must return to the Desert to recover the purity of my mind. It is Arabia alone that can regenerate the world."

Very near the conclusion of the book the following will be found:—

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"This is a curious story," said Barizy; "the regular troops beaten by the Kurds.

"They were not Kurds," said the Consul Pasqualigo. "They were Russians in disguise. Some cannon have been taken that were cast at St. Petersburgh; and, besides, there is a portfolio of State papers found on a Cossack, habited as a Turkoman, which betrays all. The documents are to be published in numbers, with explanatory commentaries. Consul-General Lourella writes from Damascus that the Eastern Question is more alive than ever. We are on the eve of great events."

"You don't say so?" said Barizy of the Tower, losing his presence of mind from this overwhelming superiority of information.

"I always thought so; Palmerston will never rest till he gets Jerusalem."

"The English must have markets," said the Consul Pasqualigo.

"Very just," said Barizy of the Tower; "there will be a great opening here."

* * * * *

When Tancred returned to Jerusalem with Baroni, after his wanderings in the desert and exploits amongst the Ansarey,

"Ah! there is nothing like action," said Baroni, unscrewing his pistols.

"But what action is there in this world?" said Tancred. "The most energetic men in Europe are mere busybodies. Empires are now governed like parishes, and a great statesman is only a select vestryman. And they are right. Unless we bring man nearer to heaven, unless government become again Divine, the insignificance of the human scheme must paralyse all effort."

These are simply abstracts from the original without alterations or any emphasis on particular passages, which all "speak" for themselves; and Lord Beaconsfield has the supreme satisfaction of knowing that he has fearlessly and faithfully, with the aid of his colleagues, to whom all praise be also awarded, carried out the designs of the Almighty with so much success, under considerable pressure, &c., &c.

"Lothair" gave Romanism a blow from which it never has recovered. A sequel to the Triology, based upon Tancred—or another "hero;" one being educated, or educating his or her friends up to the belief *we* hold in our origin, connecting the discovery of the Lost Tribes, not only with Eastern events, but with our world-wide empire and continued increase—with the Stone Kingdom, in fact—such a work would raise the standard of our cause like a beacon on a hill; or, to make the simile more complete, like a beacon in a field, to which would flock the whole nation. If God so wills, so will it be done!

Upper Norwood.

"THE IMMINENCE OF THE LORD'S COMING.

AN OBJECTION TO MR. HORNER'S AND MR. WESTFIELD'S VIEWS THEREON CONSIDERED."

By Douglas A. Onslow.

The articles which have lately appeared in the Banner by Mr. Horner and Mr. Westfield, upon the date of our Lord's revelation, or manifestation of Himself to His saints, and their consequent rapture to be with Him for ever, have given offence in certain quarters, because they venture to give a close approximate date when that stupendous event will take place. It is argued that this cannot possibly be known, because our Lord distinctly tells us, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father *only*" (Matt. xxiv. 36); and again, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (xxv. 13); and again, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). The great secret being thus with the Father alone, how can presumptuous man dare to announce that he can tell "about" the time when the Redeemer will manifest Himself to His watchers, and remove them from the troubles that are to come upon the careless and indifferent ones to be left behind? The objection is unquestionably a serious one, but I would humbly venture to suggest the following explanation.

If the three verses quoted above be carefully considered, it will at once be observed that "*the hour*" is mentioned as well as "*the day*!" Now why is this? I believe it to be in order to indicate that what is unknown to all but the Father is actually the very day alone, and hence the use of the word "hour." Had the expression been simply "Of that day knoweth no man," it might have been understood as meaning something more indefinite as to time, and might have even led to the idea that the year, or even the particular epoch, was not to be known. We know that "day" is used in this indefinite sense in several places in Scripture. But had this been intended, I cannot think the word "hour" would have been introduced on each occasion as we find it was, except for the purpose of showing that it was the particular day only that was not to be known. Now, from the Great Pyramid's teaching (if Mr. Horner's interpretation be correct), the year, and almost the month, is indicated when we are to expect and look for the rapture of the saints, but beyond that we are quite unable to go. All the ingenuity and perfection of calculation that can be brought to bear upon this matter fail to elucidate for us any nearer date for this event than "about" A.D. 1881·6. This view seems to be strengthened by the following: "Watch ye, therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning" (Mark xiii. 35)—very clearly showing, it appears to me, that it is the very day that is not known. We see the same again in Matt. xxiv. 42, 44, and 50

If the time, in the indefinite way that this is usually interpreted as meaning, were not known, and we were unable to give any sort of approximation to the date of the Saviour's manifestation of Himself to His elect, the watchers would be likely to get weary and faint with the extreme uncertainty attending the event. But the exceeding great mercy of the Father has provided against that danger by revealing to His anxious expectants that they are to look for Him about a certain date, and the date, though closely known, being still uncertain, will enable them to be on the look-out, and at the same time oblige them to be incessantly watchful as the time approaches, lest haply they be found sleeping, or taken unprepared.

ISRAEL'S REVENUE FOR THE YEAR ENDED APRIL, 1879.

We have, as all know, passed through a year of great commercial depression. Trade in all parts has been as bad as it could be. Banks have broken in several quarters. Incomes at home and incomes abroad have fallen off. The great class of Indian officials, the widows, and pensioners have all grievously suffered from adverse Indian exchanges—as none know so well as we ourselves do—and the whole distress has been aggravated by two of Israel's foreign wars—those "little wars" which bring no glory, many hard knocks, possible loss of prestige, of men, and of treasure (as Isandula has taught us to our cost)—and which are certain to present us with "bills to pay" to swell the taxation, and aggravate the distress. What has been the result upon the past year's income of this nation? How have the Revenue returns borne the test? The

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Chancellor of the Exchequer estimated the Budget last year at £83,230,000—an enormous sum, which it was confidently predicted by the pessimists and haters of Lord Beaconsfield's policy would not be met by at least three to four millions sterling. But the fact is, the deficit, for there is one of course, is the mere flea bite £114,028. No less than £82,115,972 have been raised as revenue from the country during a year of unprecedented complication of distresses, and that without any friction, or violent commotion, or outrages, agrarian or otherwise, nay with apparent ease and certainty, from a people who, though suffering from bad trade, are neither pinched nor starving, nor at the present moment in distress of any sort or kind whatever *as a mass*. How are we to account for this? How is it that the income tax, expected to yield only £8,750,000 has produced £8,990,000? the post office, the telegraph service, the land tax and house duty all yielded substantial surpluses over the Budget estimates? It is true that the customs, excise, and stamps showed deficits of £184,000, £200,000, and £260,000 respectively as compared with last year's results; but these shortcomings were anticipated as the necessary results of bad trade, and of shorter incomes caused thereby; but, after all, they only proved an aggregate deficiency of £640,000 on an estimated total receipt of nearly 60,000,000 sterling. The results are wonderful considering the times, and call for joyful praise from all grateful Israelites.

But one question recurs. How are we to account for these most favourable gratifying returns? By "our Identity." Nothing else explains them. To Israel God gave "the power to get wealth." This power He conferred on that race, and on that alone (Deut. viii. 18). The "silver and the gold" are His (Haggai. ii. 8) as He distinctly declares, and the same Book in which the claim is made to the ownership of the wealth tells us to whom He freely gives it, as His good gift for *a special purpose*. The donees are Israel. The object of the gift that "*He* (the Lord) may establish *His* covenant that He sware to our fathers, as it is this day." The fulfilment, then, finds its response in the revenue returns of the worst year for trade, and the most depressed times in the memory of man. The property and income tax rises in its volume. Calculated to yield, at fivepence in the pound, £8,750,000, as before noted, it gave the nation £240,000 more. Other indices of the latent wealth of the nation are equally vocal as to its real plethora, and the reason for the fact is obvious. THIS NATION IS ISRAEL! Being Israel of the Ten Tribes, the Lord hath gifted *us* with "the power to get wealth" even in the most adverse circumstances; and, thank God, the nation does not forget (Divinely impelled), with its wealth, to give a handsome sum year by year to the propagation of the Gospel the wide-world over—"to the Jew first, and also to the Gentiles," thus carrying out God's sworn purpose to our forefather Abraham and his seed for ever.

The dry details of the revenue returns thus yield precious proofs of "our Identity," *rightly viewed*; and we urge our readers to rejoice even in this, that God has given us in the nation's income statistics of 1879, satisfactory evidence, which even the world must admit, that we are Israel.

MAJOR-GENERAL SIR ARTHUR CUNYNGHAME ON CONFEDERATION IN SOUTH AFRICA.

GENERAL SIR A. CUNYNGHAME, in his new work on "My Command in South Africa, 1874—1878," has published some wise sentiments regarding the need of federation in the South African Colonies, which his reviewer in the *Times* of February 19, 1879, thus repeats :—

Sir Arthur Cunynghame sees in federation the proper and the only effectual means of meeting the dangers which threaten the South African colonies ; but he gives a lamentable account of the jealousies and the selfish interests which impede it. The people of Cape Colony are impressed with the consideration that Natal, if federated with them, would involve them in constant danger. Not only does it possess a black population of 300,000 as against 20,000 whites, but it has dangerous neighbours against whom the Cape Colony would be bound to assist in case of war or of rebellion. The people of the Transvaal dreaded loss of individual independence and increased taxation ; the Orange Free State feared that federation would deprive them of the market they found for their products at the diamond fields, and so on. Each looked solely to the immediate advantage of their own part of the country, instead of to the welfare of the whole. They have as yet been unable to see not only that the colonies would be greatly invigorated by federation, but that the native question might be permanently settled by vigorous and unanimous action. General Cunynghame is of opinion that a good system of federation "would enable the colony to maintain a military force which would be far more effective in proportion to its cost than isolated bands of police or militia can possibly be."

In spite of all these difficulties, federation must now be immediately realised as a fact ; for so only will South Africa become one of Israel's company of "nations." God wills it, and, we may depend on it, it will soon be done !

Correspondence.

A PANEGYRIC.

To the Editor of the "Banner of Israel."

DEAR SIR,—I find it impossible to keep still silence after reading the God-given production of Mr. Hickson, at p. 121 of the BANNER for March 19th, this year. Truly Daniel's prophecy is being fulfilled to *our* nation, or rather to our section of it who give *implicit* faith to God's Word.

Mr. Hickson has here produced another DEMONSTRATION of our Identity. Let every reader of the BANNER study it until they understand it. It is a rock against which all the Cliffords and all the Cornalls in the world beat vainly like the swelling empty froth. Yes! Daniel's prophecy *is* fulfilled, and the wise *do* understand.

I commend to Mr. Hickson, and to the readers of his article, the alteration of *one* word, which will be more consistent with his own view, and the *only faithful* translation. If in Jer. iii. 18, he reads "upon" instead of "to," it is thereby established that the power, prosperity, and return of Judah will be founded on Ephraim. Ezek. xxxvii. 19 gives exactly the same sense, for there the literal translation is, "Behold, I take the stick of Joseph which is in Ephraim's hand and the Tribes of Israel his fellows, and I give (to be) with them [compare Gen. iii. 12, "thou gavest (to be) with me"] (or, "I put with them") *upon* it" (*i.e.*, on Ephraim's stick) "the stick of Judah." I contend that "'al" *never* signifies "the same level," but "a higher level." It is perfectly true that in such passages as "the word of the Lord came *to* me," it is translated "to," but only through the genius of the translators of James I. "The word of the Lord came upon me," is better sense and better Hebrew ; it came from a higher level *upon* a lower for instruction. In the passages before us Judah comes or walks upon Ephraim for a *foundation* political and otherwise. Apologising for the occupation of your valued pages,

I am, yours faithfully,
HERBERT MARRIOTT.

Amberley Rectory, Stroud,
April 4, 1879.

To the Editor of the "Banner of Israel."

SIR,—In BANNER of February 19, p. 82, you remark, *re* our national keeping of the Sabbath, that though it is desecrated it is undoubtedly nationally kept. Anyone who doubts it can at once answer the question for himself if he will take the trouble to walk through, say Paris one Sunday, Mayence another, Brussels another, which will give him the important cities of the three most important continental countries, and then the following Sunday walk through London. I fancy he will have it forcibly answered for him.

I am, Sir,
ONE OF ENGLAND'S SABBATH KEEPERS.

Penstone, S. Lancing, Shoreham,
March 1, 1879.

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Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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LOST ISRAEL FOUND IN THE BRITISH NATION. A Lecture will be delivered on the above subject at the METHODIST FREE CHURCH, GRAYS, ESSEX, on Wednesday Evening, April 23, by the REV. J. BILLINGTON. The Chair will be taken at half-past Seven o'clock by Douglas A. Onslow, Esq., J.P. Admission Free. A Collection will be taken at the close in aid of the Metropolitan Anglo-Israel Association.

WIMBLEDON VILLAGE CLUB AND LECTURE HALL. Monday, April 28, a Lecture will be delivered by the REV. C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol. Subject: "Jewish Israel and Gentile Israel, and the British Nation's Connection with the Latter." The chair will be taken at Eight o'clock, by the Rev. J. Billington, Secretary of the Metropolitan Anglo-Israel Association. Admission Free.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 122. Entered at Stationers' Hall.] WEDNESDAY, APRIL 30, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE RELIEF OF COLONEL PEARSON.

WE desire to record, with thankfulness to the God of Israel, that He has granted to our armies in Zululand a substantial victory; also that Col. Pearson and his gallant band were relieved by Lord Chelmsford and his brave army on the 3rd April, 1879. There has been severe fighting; also terrible bloodshed; but no fresh disasters. We have full confidence in the result; and know that He who promised Israel the victory (Isa. liv. 15) "is not a man that He should lie, nor the son of man that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num xxiii. 19).

THE PEOPLE SELECTED TO FILL THE FACE OF THE WORLD WITH GOSPEL FRUIT.

WE know who those are! They are God's people Israel. Not the Two-Tribed scattered race, the Jews, because they have no capacity, or heart, to undertake this task; they love not the Lord Jesus Christ, nor the work He gave His disciples to do in preaching the Gospel "to every creature." It is "the nation," the Gentile *Lo-Ammi* people, who are destined to be the "fruitful ones"—"Ephraim." Now, we ask our opponents why we should be deemed wrong, if, pointing out a people who are actually "filling the face of the world" with Gospel "fruit," and endeavouring to preach the good news of salvation by the precious blood of Jesus, the Son of God, to all the families of the earth, we claim thereby to have found the Lost Tribes of Israel? Wherein is our logic faulty, if we thus assert we have discovered the "lost sheep?" Is any other nation in the world beside the British (with the Americans) even so much as attempting this blessed work? Not one! Is any likely to be so engaged? Not one! Then this test-mark alone ought to suffice, and we are thereby justified in proclaiming that the Anglo-Saxon races are Israel. But we now point to a distinctly British effort, or, at least, a proposal which is made by a British Christian, *to evangelise the whole world!* Let our opponents show us a single man of any other race than the Anglo-Saxon who ever practically attempted this task before, or conceived this thought! They cannot! Our Lord said that "the Gospel of the kingdom should be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). The end is nearly come now; and behold one of that very race, the House of Israel, whom God's Word destined "to blossom and bud, and to fill the face of the world with fruit," dissatisfied with the tardy progress of the Gospel, makes the proposal to which we refer, asking his Christian fellow-countrymen to join him in the enterprise of evangelising the whole face of the known world!

The extract is taken from *The Christian*, and is to the effect following:—

THE EVANGELISATION OF THE WORLD.

Mr. Thos. D. Marshall (192, Oxford-street, W.) has issued a short paper with a view to show that the evangelisation of the whole world would be quite possible in the present generation if the Church of Christ were fully alive to her privileges and powers. He suggests a "Special Evangelisation Mission to the whole heathen world—say a three years' mission."

"Travelling," he says, "being now so greatly facilitated, it would certainly be possible to visit almost every tribe in the earth, and, if the Christians throughout the world were appealed to, a sufficient number of voluntary agents might be found to give, without salary, either one, two, or three years' labour. Some might also be able to pay their own expenses; but as many could not, a fund might be raised to defray travelling expenses, purchase Scriptures for circulation, medicines, etc. Such a mission, preaching Christ only, and interfering with no ecclesiastical questions, would help the work of all our missionary organisations, whose co-operation it would seek, and whose further progress it would pioneer, and might expect the goodwill and countenance of Christians of all denominations, and of the best men of every nation."

The writer says it would be of absolute importance that the messengers who went forth should be those who are able from their own personal experience to bear unequivocal testimony to Christ's saving power. The possession of medical knowledge would also be of great advantage. He entreats prayer that Christians everywhere may place themselves, their talents, and their wealth at the disposal of God, saying, "Lord, what wilt Thou have me to do?"

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This singular proposition, coming at the present crisis, is, we venture to say, pregnant proof of our origin as the proposal of a British Israelite having for its object the fulfilment of Genesis xxviii. 14, also of Isaiah xxvii. 6. It is a wonderful sign that the end of the dispensation is at hand, since the aim of Israel is thus at this time "to preach the Gospel to all nations as a witness" that God is true!

As a statement apposite to our present remarks we quote from the speech of the Rev. Dr. Cooke at the missionary meetings held in Ashton-under-Lyne, in October last, which a friend forwarded to us as "Blind testimony." He said:

Five hundred years ago one-half of the world was undiscovered, but now the whole world had been mapped out by a gracious Providence that they might go and carry the Gospel to its uttermost parts. Then look at the institutions which God had raised up. If they went back 200 years, they scarcely found a missionary society in existence; now they were scattered throughout the world, sending their agents to the most distant places. Seventy-five years ago there was no Bible Society; now that noble institution was sending forth daily not less than 9,450 copies of God's Word in 303 languages. The Tract Society, which had no existence 80 years ago, was now pouring forth religious publications at the rate of 200,000 tracts and volumes daily. (Cheers.) It was less than 140 years ago since John Wesley exclaimed "all the world is my parish"—when he had been excluded from his ministry—and now there were 3,000,000 persons enrolled as Methodists in America alone, 2,000,000 in Great Britain and elsewhere, and in all there were about 20,000,000 of persons now under Methodist influences as the result of that glorious exclamation. (Applause.)

The Rev. H. J. Marshall, however, on the same occasion, gave the most direct and wonderful testimony that the British, as the universal Gospel messengers "filling the face of the world with fruit," are Israel. He said:—

That in the progress of the Gospel, the great centres—the great palpitating heart of Gospel life sending forth the life-blood TO THE ENDS OF THE WORLD—had age after age shifted from place to place. The first great centre from which missionaries set out was Jerusalem. Shortly afterwards they found it moved to Antioch, thence to Asia Minor, and afterwards to North Africa, and, EVER MOVING WESTWARD, it had at length reached our own little island, which had become the focus of Gospel light, streaming it forth TO ALL THE WORLD. God had intended England to be the great Christianising power of the age. Our language was favourable to this end. Think of how many lands there were to which our countrymen might go without having to overcome the difficulties of language—of the marvellous coincidence of a language that bids fair to become cosmopolitan, and of a Bible translated into that language so far back as the 6th century. Think, then, of our magnificent English literature, which had grown with the nation's growth, and of the printing press compared with which statecraft, and priestcraft, and diplomacy were nothing. Our commerce was another power for the spread of the Gospel, as was the spirit of colonisation with which we as a nation were distinguished. It was a noticeable fact that English emigrants always carried England with them in their hearts, and, instead of losing their individuality amongst the nations with which they were surrounded, perpetuated the English race everywhere, and FILLED THE WORLD WITH THE SOUND OF THE ENGLISH TONGUE. Power was given to England for this work by the fact that on her soil had been fought the greatest and grandest battles for civil and religious liberty. Could they think that those facilities had been given by God merely for the spread of what was called Anglo-Saxondom? No; they believed that He intended that they should become the regenerators of the race, and THE BEARERS OF THE GOSPEL TO THE WORLD. (Applause.) The speaker referred to incidents in which the Government had discouraged missionary work in China and elsewhere, and concluded by impressing upon all present that as Christians they had each a part in the glorious work of spreading the Gospel.

Readers! we Israelites all respond to that—do we not?—a hearty Amen! and we rejoice in testimony which, while it admits the British are a Protestant Christian nation, proves also we are Israel, because we are "bearers of the Gospel to the whole world."

THE LITTLE CLOUD LIKE A MAN'S HAND.

Do our readers notice the trouble that is gathering in Burmah, the little cloud out of the sea like a man's hand? (1 Kings xviii. 44).

Some time ago, speaking to a Canon of the Church of England on the subject of our Identity, he told us he was much struck with the bearing of "the Gates" on the question, and instanced Rangoon as palpably "the Gate" of Burmah, destined finally to shut out the kingdom still left to the ruler of that land further and further from the sea and coast, till at last the whole would probably, by the operation of our hold on Rangoon "as the Gate," disappear as an independent country and be merged in the "thin" red line of British territory." We have lately heard, to our surprise, that this Reverend Canon who made the above pertinent observation has now quite gone back in his convictions, and does not regard "the Gates" any more than the other test-marks we British bear to witness that we are God's people Israel. He has, in fact, become indifferent to the question, though more light is blazing from on high upon the whole matter and on our nation! We wonder—but reflecting on the meaning of Ezek. xxxiv. and its description of Israel's shepherds, our wonder ceases! Whatever may be the present state of mind of our rev. friend, we find that Rangoon being "the Gate" of the kingdom of Burmah, is so situated on the only water-way, from the capital (Mandalay) to the Indian Ocean, that it bars the access of the Burmese from their chief city to the ocean, and that in every way it dominates as "a Gate" over the small remnant we have left as the independent domain of the King of Burmah. In the latter territory, so dominated, "a little cloud like a man's hand" has just arisen, which will lead, or we much mistake, to the inevitable remedy, God's plan for the growth of the stone kingdom—namely, *annexation!* The *Times* correspondent telegraphed to that paper from Calcutta, on the 9th March, 1879, the following ominous words, regarding the horrible massacre perpetrated at Mandalay by the king's orders on no less than 40 to 80 of his own royal family!

It is difficult to predict (he says) the upshot of all this, depending as it does on the caprice of a barbarian, mad with jealousy and drink; but it may safely be said that the Indian Government has its hands too full at present to take active steps, unless forced to do so for the protection of its subjects or territory from irresponsible despotism. Upper Burmah has long been a standing menace to the British provinces beyond the Bay of Bengal. Sooner or later a day of reckoning must come and his golden-footed Majesty must submit to become our feudatory *or see his kingdom annexed.* The massacre seems to have been attended with every possible atrocity. The Mandalay correspondent of the *Calcutta Englishman* thus describes it:—

"A council was held by the King and his young advisers, and the conclusion come to was that extermination was the only means whereby he could obtain safety. The immediate execution was, therefore, ordered of every one in prison. Executioners were easily obtained, and with darkness commenced the scene of slaughter. It being, however, found inconvenient to get through the job in one night, a division was made, and some 20 were chosen. These were severely beaten and kicked, the women being shamefully treated. When lifeless, they were hurled into a large well in the garden. Children were torn to pieces before their parents' eyes, and the parents then put to death, their last look being fixed on the quivering and mangled remains of their little ones. The Meckra Prince was made a witness of the most atrocious conduct towards his wife and children, and saw his aged mother beaten senseless to the ground and then dragged to the well and tumbled in. Thongya's family fared the same, as also the two Menghees, the Myodawlaw, his two sons, and the Phawoon. The Princes, instead of being put in along with their families, were killed last and thrown into the river."

The above dreadful occurrences, it will be seen, will compel the British Government to act. A blood-thirsty monster like the new King of Burmah is not a safe neighbour, and accordingly we find already from the same correspondent's telegraphic

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advice that "the King is making extensive military preparations and surrounding himself with advisers known to be hostile to the British Government. "*Quem Deus vult perdere, prius dementat.*" So in this case, we believe, God has permitted this savage and mad Prince to break out into unpardonable crimes with ostentatious threats against the British Lion, only that the latter, *being Israel*, may deprive him of his last remnant of power, and acquire themselves, in the interests of his subjects, a territory he is not worthy to rule. There are, it is well known, a large number of British residents and Europeans in Mandalay. These are at the mercy of this mad and drunken despot. To obviate all danger to our own territories, the Viceroy, we are thankful to say, has already sent a wing of H.M. 54th Foot and some Madras regiments to Rangoon and its out-posts, thus doubling their usual garrisons. Whatever the result may be, we know the Lord is working for His people Israel; and whether this trouble may lead to it, or it may prepare for future ones which shall effect the purpose, of this we are sure, that sooner or later, by the Great Burmese "Gate" Rangoon, the whole remaining territories of the King will become Israel's "possessions," to have and to hold for Christ!

A COMMENTARY ON HOSEA XIV.

By L. G. A. R.

THE sin of Israel is described in Hosea xiii. 6—8, and their chastisement threatened. "They were filled, and their heart was exalted: therefore have they forgotten Me. Therefore, I will be unto them as a lion: as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion, the wild beast (or the beast of the field) shall tear them."

Thus God speaks of being to Israel like a lion, like a leopard, like a bear, and like a wild beast. Daniel also has a vision in his seventh chapter, wherein is enumerated the same catalogue of beasts; but the object of the vision is "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," which kingdom belongs to the saints of the Most High, which people is called Ephraim or Israel in Hosea xiii., also in Daniel ii. 44. This people is spoken of indirectly, perhaps, but nevertheless, as Daniel's own people, the stone which cometh not with observation (verse 34), but which, on smiting the image (maybe at Waterloo), became a great mountain, and filled the whole earth.

Israel having been placed amongst the Gentiles, and made to be wanderers in their midst, were scattered for their good (Hosea i.), for thus saith the Lord (Amos ix. 8), "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will sift the House of Israel among all nations (the lion, the leopard, the bear, and the wild beast), like as corn is sifted in a sieve, yet shall not the least grain (stone in Heb.) fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us."

Here we have the House of Israel cast out of their own land because of their unprofitableness, scattered and sown, as the name of Gomer's first son, "Jezreel," implies (Hosea i. 4). The seed is to lie hid until the Sun of Righteousness should arise: then Israel is addressed in those touching words of Hosea xiv., which it is requested each reader will consider: "Be converted, O Israel, to Jehovah, thy God, for thou hast fallen by thine own iniquity. Take with you words, and be converted to Jehovah. Say unto Him, All (our) iniquity forgive, and receive (us), O gracious One. And we will repay (as) heifers, our lips (*i.e.*, we will bring Thee offerings of penitence and prayer, like sacrifices, to the altar). Asshur shall not save us; on horses we will not ride, and we will not say any more, O our gods, to the work of our hands; because by Thee pitied shall be the orphan." יִרְחָם is from the same verb as the name Lo-Ruhamah, the female infant of Gomer, by which the utter feebleness and helplessness of Israel was portrayed (chap. i. 6): but now the time was come when the change of that name from Lo-Ruhamah to Ruhamah (chap. ii. 3, vi. 1—3) had arrived, so we read here that the orphan race of Israel finds mercy in the Lord. It must not be omitted that the husband of Gomer, and the father of the children, was Hosea—*i.e.*, "Saviour." His name changes not, His purposes have "no shadow of turning." He has addressed this His seed (Isa. liii. 10) with those gracious words contained in Isaiah liv., and bids them remember "Thy Maker is thy Husband, and thy Redeemer the Holy One of Israel." "I will heal their revolting: I will love them gratuitously; for turned aside is My anger from him. I will be like the dew to Israel; he shall blossom like the lily, and shall strike his roots like (those of) Lebanon. Spring up shall his suckers, and like the olive tree shall be his beauty, and his fragrance like (that of) Lebanon." The manner of their growth is likened to the mountain itself in strength; the roots, the being grounded in faith; the branches, the confession of faith, and the producing good works; the olive tree, sanctification; and the fragrance, holy influence on all around. The lily supplies an emblem for beauty, but it is fragile; the lack of the lily is supplemented therefore by the cedar, and the fruitless nature of the king of the forest is counteracted by the olive, the symbol of fertility. Thus each combines with the rest to give expression to the manifold graces derived from Christ their Saviour. "They shall be converted who sit under his shade," alluding to the nations gathered to Israel, or, as our Lord explained the kingdom of heaven, like the mustard seed, which, when grown and become a tree, the fowls of the air come and lodge in the branches thereof—a glorious fulfilment of Psa. ii. 8, also Isa. xxvii. 6. "They shall revive like corn:" this probably furnishes the basis of our Lord's parable respecting Himself (John xii. 24), and is brought out in Ezek. xxxvii. 11—14 as referring to Christ's chosen ones. The Targum paraphrase has it thus: "They shall be gathered together from the midst of their captivity; they shall dwell under the shadow of His Christ; and the dead shall live, and good shall increase on the earth" "and blossom like the vine," for, abiding in Christ, they shall bring forth much fruit, which characteristic it was impossible to attain until their Redeemer had come. Compare Gen. xlviii. 14—16; 1 Chron. v. 1, 2; Ezek. xv.; John xv. 1—5; Micah v. 2, 3, 7, 8, in which passages we notice the birthright blessing of Jacob was given through the cross, or, in other words, the death of Christ should be an accomplished fact ere the blessing should come to Ephraim; that until then, for a wise purpose, Judah prevailed above his brethren; that those Israelites who trusted in their own righteousness were to be like the branch of the fruitless vine, and they who were trusting to their Saviour, and felt their need of Him, should be established; that Judah should be given up for crucifying the Lord of glory until the birthright promises to Ephraim had been fully realised, whereas the latter should be a means of blessing to all the Gentiles. "His memorial (shall be) like the wine of Lebanon." (Saith) Ephraim, "What have I to do any more with idols?" God says, "I have heard and regarded him." Saith Ephraim, "I am like a green cypress. God says, "From Me thy fruit is found." The cypress is supposed to be a tree with a hard grain, producing no edible or useful fruit.

For the repenting of Ephraim let the reader turn to Jer. xxxi. 18—20, and also the first three verses of the same chapter especially, but the whole chapter should be deeply impressed on all our minds. The prophet Hosea ends with these memorable words, and may the wisdom which unlocks the mysteries of the

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kingdom, and the grace which leads the just along the path of light and life, be vouchsafed abundantly to all our readers. "Who is wise, then shall he understand these things? (Who is) understanding, then shall he know them? For righteous are the ways of Jehovah, and the just shall walk in them, but transgressors shall fall in them." The Lord that speaketh "is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. xxxii. 4).

A MODERN "CRAZE."

By the Rev. John Huyshe, M.A., J.P.,
Rector of Clyst-Hydon, Exeter.

Nearly 1900 years since a strange "craze" affected some of the Eastern nations. It appeared to their wild fancies that the seventy weeks of the prophet Daniel being near their close, the Lion of the Tribe of Judah, the bright Morning Star, the Virgin's Son, must be on the eve of His nativity.

Shortly afterwards, when a humble babe was born in a stable at Bethlehem—shepherds, warned by a vision of angels, and wise men guided from the East of Judea by a wonderful star, came to worship Him, who, they believed, fulfilled the words of prophecy. Simeon and Anna, infected by the same "craze," burst into words of praise and thanksgiving when the babe was brought into the temple.

Scribes, Pharisees, and their disciples regarded those people with scorn and hatred who became followers of the lowly Jesus, scoffed at their mad credulity, and ended by crucifying the Nazarene. Strange to say, the very doom they invoked has ever since been theirs. The blood shed on Calvary has, indeed, been visited on them, and all their descendants. The Jews (not the Ten Tribes, who never were Jews) are a standing miracle to this day, so they will remain till the second advent of Him they slew, when, with the now lost, but then found, Ten Tribes of Israel they will be gathered together, one fold under one Shepherd. To-day another "craze" has broken out, and is gradually affecting the minds of many thoughtful students of prophecy; they see that these inspired writings tell of very different destinies for Judah and Israel; though often mentioned in the same sentence, they are wholly distinct; Judah, as descended from the Lord's murderers, are scattered over all the world, and are small in number and without power, yet recognized everywhere by their peculiar countenances; the Israelites to be as the sand of the sea for multitude, ever requiring fresh room for their marvellously increasing population. Though unknown for ages, they are to be especially blessed for their father Abraham's sake by his covenant God. The isles of the sea are to form a portion of their inheritance, whence they are to spread the Gospel tidings over all the world. They alone, of all nations, are to *keep Sabbath*. No other people are to be so kind to their blind brethren—the Jews. So say the believers in the modern "craze;" they cannot be convinced that all the blessings promised to Ephraim (the head of the Lost Tribes) are null and void, or have lain dormant through so many ages. Where can those who, like the Scribes and Pharisees of old, deride and scoff at them, point out any Gentile nation whose history fulfils any portion of these wonderful predictions? Do they believe that God can break His promise, and leave His Word unaccomplished? "Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?" "God is not a man that He should lie, neither the son of man that He should repent."

Let every one read the prophecies prayerfully, and with unbiassed minds, and mark the portions addressed to Judah, and those to Israel. They will find a wonderful light thrown upon the words of the Almighty. Some, who could not comprehend their bearing before they thus carefully studied them, are now struck by the marvellous difference clearly visible between the destinies of the two peoples. What was dark, mysterious, and seemingly contradictory, becomes distinctly perceptible and easy of comprehension. The great error consists in calling all the descendants of Jacob by the name of Jews, which, of right, only belongs to the Two Tribes of Judah and Levi, and the Tribe of Benjamin. The Lost Ten Tribes are Israelites, and never were Jews.

I have been grieved to read in the *Rock* (a paper which I value so highly that I take several copies regularly for distribution) the violent abuse launched therein against this latter "craze." It is, however, only a fulfilment of the words of St. Paul (Rom. xi. 25): "Blindness in part has happened to Israel."

Far from a belief in this Identity "craze" leading us to carelessness and presumption, it must humble us to the dust when we see how undeserving we (like our forefathers) are of God's long-suffering mercies; how, with our manifold blessings and privileges, we continue to be a stiff-necked and rebellious people—even now turning aside to worship idols, and to substitute formal for spiritual service, or casting off all semblance of religion, and openly avowing our disbelief of God's revealed Word.

IDENTITY DIFFICULTIES ANSWERED.

Israel's Return the "Second Time."

(*Continued from page* 168).

PART III.

We have often been met by the objection that Israel having "returned" with Judah from the Babylonian captivity, *that* was the fulfilment of the "return" promised in the Scriptures to Israel and Judah combined, as their "second return." But there is another class of opponents who differ from the above. Our opponents, it seems to us, unite in only one respect—namely, in their bitter opposition to the literal interpretation of God's Word as written, being accepted by the reader as its real meaning. Such opponents tell us that, granting the second return is future, there is no doubt the "first" was under Ezra and Zerubbabel, since there is no record in God's Word that there was any previous "return" of the Twelve Tribes to Canaan, properly so called.

We will reply to the last objection first. We shall show that there was just such a "return" or "going back" of the whole Twelve Tribes to Canaan, which can be compared as the type, with the far more glorious anti-type yet to come.

If the reader will turn to Gen. xv. 13—18, he will see that God made a covenant with Abraham in B.C. 1913, and then and there "gave" the fee simple of the whole Promised Land to him and to his seed *for ever*. In verse 18 the words used are these: "In the same day" (B.C. 1913) "the Lord made a covenant with Abram, saying, Unto thy seed HAVE I given this land from the river of Egypt unto the great river, the river Euphrates," &c. In verse 16 the Lord prophetically told Abram the future history of his "seed." After saying to him that for 400 years they should be strangers in a "land not theirs," where they should "serve and be afflicted," but come out at last "with great substance," He added, "But in the fourth generation THEY SHALL COME HITHER AGAIN." Here, then, is the prophetic announcement of "the first return" of the Twelve Tribes to their inheritance under Joshua. Jacob and his twelve sons went down to Egypt from the land of Canaan (Gen. xlvi. 1—7), served, were afflicted there 400 years, and afterwards "coming out" with "great substance," re-entered (by coming hither again) the Promised Land for the "first" time under Joshua as conquerors.

The second return is to be "like" it, and is compared with the first return in several passages. Jer. xvi. 14, 15, xxiii. 7,

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8; Isa. xi. 16, are such. In the latter verse "the second time return" is declared to be accompanied by several physical portents connected with Egypt and the East, "like as it was to Israel in the day that he came up out of the land of Egypt." The second return must be then *like* the first in character, but incomparably grander. The "seven streams" of the Nile are then to be "dried up so that men may go over dry-shod" (verse 15). "The tongue of the Egyptian Sea," probably the Gulf of Suez with the Suez Canal, "shall be utterly destroyed," and a terrific cyclone will be the accompanying sign. Such events were unknown at the date of the Babylonian return, and have manifestly yet to take place.

The return of Judah alone under Ezra and Zerubbabel was of a vastly different character. It was so unimportant that it is not so much as once named in comparison with the final or second return of the Twelve Tribes in triumph. Their return for the "second time" will be everlasting (Ezek. xxxvii. 22—26). Their "pulling up again" will be *never* (Amos ix. 15). When they return for the second time, it will be in peace with Judah (Hosea i. 11). Judah's return occurred when Israel was in rebellion (2 Chron. x. 19). When they return "again," it will be with one king over Israel and Judah (Hosea i. 11). Judah's return under Ezra was without a king.

When the Tribes "return" finally, it will be with singing unto Zion (Isa. li. 11); with dancing (Jer. xxxi. 13); to enable the Ten Tribes to plant the mountains of Samaria with vineyards (Jer. xxxi. 5); as a prosperous, honourable, joyous nation, the envy of all the Gentiles (Jer. xxxiii. 9). But when Judah returned under Ezra, they mourned, and "wept very sore" (Ezra x. 1); they had no king, were a base nation (Hosea iii.), had no planting of the mountains of Samaria, for their enemies held them, and they were neither prosperous, honourable, nor the envy of the other nations.

Thus our two classes of opponents not only destroy one another, but are opposed by the Word of God. We find as a final consequence that the following are the only solutions of the difficulties raised—namely:—

1. That the Twelve Tribes first returned together to the Promised Land under Joshua, when God brought the people up out of the land of Egypt.

2. That the return of Judah, under Ezra and Zerubbabel, was unaccompanied by the Ten Tribes of Israel, and therefore was not the second time return; and—

3. That the final return of the Twelve, or rather thirteen, Tribes is an event yet to come, one of the most gigantic importance, which will throw all other events into the shade, and cause even the return out of Egypt to be forgotten and to lapse into oblivion as an unimportant trivial matter unworthy of comparison with that which is to come (Jer. xxiii. 7, 8).

Reader, let us join heartily in the prayer that the Lord will be pleased to prepare His people for this their glorious future; that He will baptize them nationally with His most Holy Spirit; and in the words of Jer. xxxi. 7, as well as of our beautiful Liturgy, let us ask Him, saying, "O Lord, save Thy people, and bless Thine inheritance, even the remnant of Israel."

(To be continued.)

A CRUCIAL TEST OF GREAT PYRAMID CHRONOLOGY.

A FRIEND writes to us his regret that Mr. Westfield's article on the above appeared at page 163, No. 120, April 16 last—1. Because the purpose of the grooves of 1878·4 units' length is not by any means clearly understood. 2. As the date of the Pyramid foundation is settled astronomically as being the autumnal Equinox B.C. 2170, all the Pyramid dates should (apparently) commence from that point, and not from our present mode of January 1, especially as it seems very probable that the birth of the Lord accords more closely with the autumnal Equinox than with December 25; under these circumstances it will be seen that we have *already passed* 1878·4. 3. Where are we to look for the interpretation of the groove? It is at any rate *up in the air*, as far as man is concerned, being not a mark on the floor-line, but far above our heads. We publish our friend's remarks in order that expectations raised regarding the date in question—viz., 1878·4—may be modified for the reasons now given, repeated to us by other friends also, as what follows will prove.

A CRUCIAL TEST OF GREAT PYRAMID CHRONOLOGY.

Whatever "important epoch" may be reached on May 22 next, such date is not deducible from the measurements of the Grand Gallery.

The writer of the little article with the above heading, in your issue of 16th instant, has been led into the mistake by not fully recognising the structural features of the Grand Gallery.

I do not gather from page 516 of "Our Inheritance" that Prof. Piazzi Smyth gives the length in question as his own, but that he gives such length as Mr. H. A. Powers' deduction in reference to a communication made to him by that gentleman, and that the whole paragraph is a quotation.

There is no doubt but that if the end walls of the Grand Gallery were free from any overlappings, the length at or about the level of the grooves would be that of the Grand Gallery, less the amount due to the one degree of impending of the South wall at the height of said grooves, and that such length would then be about 1878·48.

But the facts of the case are otherwise. The grooves are found above the level of the third overlapping on the side walls, and as these coincide with these on the end walls, it follows that from the length thus arrived at must be deducted the two overlappings on North wall 5·5 and 4·5, and the three overlappings on South wall 2·9, 3·0 and 3·0 (see "Life and Work," vol. ii., p. 89), total 18·9 inches. Therefore 1878·48 minus 18·9 gives 1859·58 as about the length of the grooves, instead of 1878·48 as claimed.

If, therefore, any "epoch" were designed to be intimated by these grooves, such must have already passed away. Had this error not affected a "great question"—the reliability of the Great Pyramid's teachings—I should not have thought it worth while to have called attention to the same, as all who are conversant with the structural details of the Grand Gallery would at once perceive its fallacy, but as the BANNER OF ISRAEL has a circulation far beyond that of the limited number of such special Pyramidists, and when the deduction arising out of the error is put forward as a "Crucial Test of Great Pyramid Teaching," it behoves any one who is jealous for this witness of the Lord of hosts to endeavour to rectify the matter, before the mischief which such a mistaken "test" is liable to occasion has time to spread further.

SYDNEY HALL.

London, April 17, 1879.

IDENTITY TRUTH FROM THE STONY "ROCK."

BY THOMAS BALES.

(Concluded from page 166.)

PART II.

IN the same number of the *Rock* appeared a remarkable article, the "Decay of Evangelicalism." The author sorrowfully alluded to the continuous attempts to degrade the Bible. He says, and says truly, "there are thousands of men in our day who have been brought up in habits of church-going—and who still continue to attend their church—but who have come to believe with Mr. Jowett, of Balliol, that the Bible is 'like any other book,' and as worthy of belief as Homer, or Virgil, or Tacitus, and no more!" Again, "Such is the present condition of the great mass of the middle and upper classes. They continue in a loose sort of way to attend church, but a belief in the Bible as the Word of God, they have long since abandoned." He traces the evidences of infidelity on every side, the fearful preponderance of Rationalism in the press, and the weakening of a loyal and an honest adherence to the Bible. Now, this is not exaggerated. Practical infidelity is

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rampant. And the reason is not far to seek, and, thank God, the remedy is close at hand. The Bible is relegated to a dusty shelf; the enlightenment of this age rejects with scornful impatience its far-fetched allegories, for such, spiritual commentators have rendered its precious verses. A mass of contradictions, incoherent, and incredible, no wonder it is shelved and scepticism prevails! But read it with Identity truth irradiating its pages; see the doubts remove; see God's power, glory, and love glowing in every line; read the prophecies; how simple and how clear the whole Book is! With what irresistible power it speaks to each and all! The infidel reads it, and he is no longer an infidel. The careless man reads it, and he can no more be careless, for the oracles of God are his. The Christian reads it, and dear before, it is doubly so now. The Bible of scholars, divines, and commentators, is not God's Bible, and never will be, never can be, the people's Bible. We are accustomed to sneers—aye! and untruths—because of our earnest endeavours to make God's Bible the people's Bible, and from the *Rock*, too, that journal which regrets the decadence of the Bible. *The very first consequence of investigating the Identity is the searching of the Scriptures*, and the *results* thereof are a *sense of its truth*, and its *personal application* to ourselves. Here is the antidote to scepticism. The Bible is not generally read, because it is an obscure riddle; it is neglected, because it cannot be taken to ourselves. It applies to one people, one nation—ISRAEL; and it proclaims WE are Israel. Read thus, it cannot decay. Read thus, no one can gainsay its truth, for its apparent contradictions are no contradictions. Read thus, it is rescued from neglect, and made the crowning ornament and chief delight of many a home. The Identity is a wonderful subject viewed any way, but patriotism and temporal blessings are as naught compared with its spiritual blessings. Christianity at this moment is a sham; its falseness is palpable; the people know not Christ. The *Rock* is aware of this, and regrets it. The cure is within reach, but the *Rock* will not use it. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Dying spiritualism, fast hasting to the grave, will not purify corrupt society, nor bring salvation to all. The *Rock* is a champion of the Protestant faith, and we pray for its conversion. It will then be able to labour for Christ effectively, and instead of waiting for the decline of the Bible and the faith, it will joyously tell of a Bible universally read, and a faith universally held.

THE END OF THE DAY OF GRACE, AND WHAT IS TO FOLLOW.

THE Great Pyramid seems to point distinctly to the year 1881·6 as the termination of the period of time represented by the Grand Gallery length, which we are accustomed to regard as the "acceptable year of the Lord" (Isa. lxi. 2). How will the expiration of this time affect the work of Israel in the foreign mission-field of the world?

Mr. C. Horner has shown us that the period which was inaugurated by the three years' rise of the grand step at the 1813th Pyramid inch of the Gallery's length symbolises the *commencement* of the period "replete with missionary activity." That period, extending along the level distance of sixty-one Pyramid inches, comes to an abrupt termination at the Southern *impending* wall of the Grand Gallery. It seems, therefore, to betoken that, at that epoch—viz., in A.D. 1881·6—there will be a marked and very sudden cessation of foreign missionary work abroad, hitherto undertaken by the Lord's witnessing people Israel—the British—and that, with the commencement of the new era (the seventh millennium of the world's history), changes will take place in the Gospel dispensation of grace towards the foreign heathen world, and British effort in furtherance thereof, which will be sudden, startling, and, to our present ideas, terrible.

Let us look into the matter a little. Are there any symptoms abroad at the present time showing us that the Lord is closing certain hitherto open doors of missionary operation by removing the means by which the British Churches can occupy them? We think there are. We find this a time of general declension in the incomes of our various foreign missionary bodies. The Church Missionary Society records this year an unprecedented decline in its revenues, amounting to between twenty and thirty thousand pounds sterling! The Bible Society, the Tract Society, the Society for the Promotion of Christianity among the Jews, are all mysteriously falling back in respect to funds. The power to give, among Christian men and women, is apparently reduced with the prevailing depression, and Christian missionary enterprise languishes for the want of the needful supplies. We have noticed, too, what cannot have escaped attention, that, for some months past, there is a growing luke-warmness in reference to the subject of missions to the heathen; meetings are not so well attended as they used to be, publications are not so valued as they were, upon this subject. Collections are falling off seriously in amount, and the great societies in London must, perforce, close some of their foreign operations, curtail their general usefulness, and that just as new openings *seemed* to be calling them to further advances.

What is the meaning of it all? Does God's Word give us any hint? and is "Our Identity" able to throw any light on this new perplexity? We think they do and can! In the first place, what is to happen in 1881·6? We think that then our God will address to us British Israelites the words we see recorded in Isa. xxvi. 20, 21: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold! the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth, also, shall disclose her blood, and shall no more cover her slain." Then we believe Israel's foreign missionary operations will cease and determine for the "little moment," what time she is "shut in," like Noah, by God Himself into her ark of safety, the British Empire, during the fifty-two inch-years of fiery-deluge-indignation about then to be poured out upon the Gentile inhabitants of "the earth." Then Israel's really *foreign* missions to the heathen (not those to her own heathen subjects) will, we believe, cease, and her "witnessing" functions for the LORD at "the ends of the earth" will terminate. Her work of sowing the Gospel seed allotted to her during these 1882 years of the "acceptable year of the Lord" will have passed away, and her time of rest in her hidden chambers, "for a little moment," will have intervened.

But will the missions she has planted, and which God has so greatly blessed hitherto, die out in consequence? Nay! how can that be? Does not God's Word declare that *after* the Identity is proclaimed, and Israel with Judah have returned to their land together, "many people"—not *all*—"and strong nations shall COME to seek the Lord of hosts in Jerusalem, and to pray before the LORD" (Zech. viii. 22).

Christian knowledge must, therefore, by that time, have largely permeated those "many people" and those "strong nations!" But how? *By means of the native Churches planted originally by British agents, and carried on and extended by the native agencies after Israel's efforts had ceased, by God's over-ruling providence!* We see the process begun already! Sierra Leone is already independent of the Church Missionary Society, and carried on by native agents and native money. Lagos, on the West coast of Africa, is already in part self-supporting, and the native Church has become a missionary Church to the native heathen beyond them!

Eleven thousand heathen in Tinnevelly have quite recently asked for Christian instruction, and three hundred of these have already, of their own accord, commenced a work as

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catechists, to teach their still heathen countrymen the truth of Christ's Gospel they have only just themselves learned to prize! In the Punjab a native council has been formed to carry on an aggressive work, by native agents alone, and with native means only, quite independently of the missionaries from England, to take the Gospel to their heathen neighbours, and even into the districts bordering on foreign Afghanistan! The native Churches thus are becoming distinctly missionary to their *adjacent* fellow-countrymen, Asiatic and African!

The result will be—who can doubt it?—what it was in Madagascar when persecution and war drove the European missionaries out of the island for twenty-five long years; the providence of God will use the native Churches and native agents as the appointed effective propaganda; and, as among the Malagashes, the outcome will be, at the destined time, that "many people and strong nations" will be found converted to Christ, self-instructed in the way of the Lord; ready and anxious "to seek the Lord of hosts in Jerusalem, and to pray before the LORD."

May the LORD hasten that day! and may we not despair, or be sorrowful, when we hear that British missions are declining and doors now open are closing, from whatever causes; for these are the signs that the LORD is at hand; the time of Israel's hiding is come; and, the restoration of Israel with Judah being effected, that missionary work we all love so well will be consummated in a way we cannot picture now!

At present all our efforts end, we know, in the gathering only of a few here, and of a few there, "as a witness" to testify that the Gospel of Christ is *true*. But then! "Many people and strong nations," among whom we once sowed the seeds, will have expanded into "strong" native Churches, and, by the Spirit's blessing on the Word self-preached, will draw whole "nations" into the Gospel net, and bring "many people," repentant and believing, as our fellow-subjects of the Redeemer of Israel, to join us, their Israelite protectors and rulers, to the throne of the Lord, to pray to Him at Jerusalem!

We urge these thoughts on our readers as what strongly commend themselves to us, in reference to passing events and the prospects before us. May they lead us all to study, to reflection, and to prayer; for the LORD is verily at hand! Therefore, Israel, praise YE the Lord!

MR. CHILDERS, M.P., AS A BLIND PROMOTER.

MR. CHILDERS speaking at Pontefract, on Wednesday, Nov. 27, 1878, regarding the disastrous policy of Lord Beaconsfield, which was, he said, ruining the country, destroying the freedom of Parliament, upsetting the nation, &c., &c., was obliged to make the following rather inconsistent admission, which, for BANNER purposes, is all we care to quote:—

"There is, gentlemen (he said), a right Imperialism which remembers that we are already in territory, in population, and in wealth, the greatest Empire in the world, or that the world has ever seen; which seeks to consolidate that Empire through the agency of free institutions, and would, step by step, extend liberty and self-government to every part of the Queen's dominions (Cheers). Of that policy the type is to be found in the history of Lord Chatham."

ISRAEL—"THE HEAD, AND NOT THE TAIL, ABOVE ONLY, AND NOT BENEATH," EVEN IN RESPECT TO PHOTOGRAPHY.

WE had always understood that the photographic art was pre-eminently the gift of our "Great" Brother Manasseh, in America: and that British efforts in this line were eclipsed even by the Austrian artists. The following notice, however, seems to imply that, supposing the Americans and Austrians put in a claim to honours at the Paris Exhibition, the palm was, after all, awarded to Israel, in fulfilment of God's promise to our forefathers, that the nation should be the "Head only, and not the tail, above only, and not beneath," provided only they were not disobedient, in failing "to hearken to the commandments of the Lord."

FRENCH HONOURS TO ENGLISH ART.

(From the *Tunbridge Wells Courier*, September 13th, 1878.

"One of the much coveted gold medals of the French Universal Exhibition is to come to Tunbridge Wells. This is an honour to the town as well as to the fortunate recipient. This great prize has been awarded to Mr. H. P. Robinson, the well-known photographer of the Great Hall Studio. This is, we believe, the only medal of the kind awarded to photographers. The gold medals, we hear, have been very sparingly distributed, and only for exceptional merit. The other awards of gold medals to English artists are to Mr. G. F. Watts, R.A., and Mr. Alma-Tedema, A.R.A. Mr. Robinson has taken his honours in good company."

Correspondence.

FRESH EVIDENCE OF SPIRITUAL GOOD DONE TO A MAN BY ACCEPTANCE OF THE IDENTITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have this day had the following words addressed to me by a friend to whom I had introduced the Anglo-Israel question, and by giving him "The Anglo-Israel Post Bag" had induced him to study the matter still further for himself.

"The Anglo-Israel theory is true, and it renders many things plain to me which I never understood before, and has brought home the truth of the Bible to me in a manner I never experienced before. You know that I was much inclined to laugh at the Bible and treat it with indifference" (which is perfectly true), "but I can do so no longer; let me keep that book, I must circulate it further."

And yet, sir, the *Rock* says that we encourage infidelity. It is not very long ago that my own eyes were opened to the glorious truth; since then, I am glad to say that I have been the means of opening the eyes of half-a-dozen of my friends to such an extent as to thoroughly accept the theory, and, in many other cases, have changed their views in the matter, so that instead of ridiculing it, they are now more than half inclined to believe in its truth, and I believe will accept it entirely ere long.

If this letter can be any encouragement to others to follow the same course, you are quite at liberty to make any use you please of it.

Yours very respectfully,
C. R.

7, Newcowen-road, Finchley, London,
April 3, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—Although I have many times pronounced the Hebrew word "beni," it never struck me until to-day that there was anything remarkable to be drawn from it. This is the train of my thought. "Beni" means "my son," and it forms part of the name Benjamin. Benjamin is a Hebrew name introduced into our language, and the shortened form of this name, in English, is "Benny," pronounced just like the Hebrew "beni," "my son." Well, it is remarkable, and that is all.

But here is the chief resulting thought flashing into my mind. Why is it a habit among English people to make all the shortened forms of names end in "y," or "i," such as "Johnny," "Willy," "Carry," "Rosy?" When we are *not very* familiar with persons, we say "John," "William," "Caroline," or "Rosa," but as soon as we get more familiar, especially with those younger than ourselves, we shorten the names, and put on this little strange ending "y," or "ie." Now, what is the difference between the two? One is simply the name, and the other ending in "y" seems to me to mean "my John," or "my Rosa," used affectionately in the same way as the Hebrew ending of "beni," "my son,"—"i" being the inseparable pronoun "my."

This seems to be an *inherent custom*, for we use it in speaking to animals also, "doggie," "pussy." Has this habit clung to the English throughout all their wanderings, from the time of their captivity, or do other nations use this same ending with the same meaning?

Yours, etc.,
GAMALIEL.

Rolleston, March 22.

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Owing to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers was issued the first week in January, and one on each succeeding first week in the month during the year.

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(Motto of Her Majesty's Most Exalted Order of the Star of India.)

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 123. Entered at Stationers' Hall.] WEDNESDAY, MAY 7, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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SOME RECENT BATTLES OF ISRAEL.

THE RELIEF OF EKOWE.

WE trust from many an Israelite's home there has lately risen the voice of praise to the Lord for grateful relief from the cruel suspense we have so long suffered regarding the future of the Zulu War, and the possible, because horrible, fate of Pearson and his brave band beleaguered in Ekowe since January 22nd, 1879. That was a day of evil omen when Insandhlana brought dismay and horror to so many British hearts! The 22nd April, 1879, was, on the other hand, a date much to be remembered in these islands! For it told us the good news of the relief of Ekowe; of the defeat and rout of the Zulu forces, not only at Ginglelova, where the relief column put its assailants to flight, but also (200 miles North-west of it) at Kambula Kop as well, when Colonel Wood's column—attacked by 20,000 picked men of Cetywayo's Kraal and of the Swazi Chief, Umbelini—utterly defeated them with frightful loss. We have seen with regret that no public journalist, recording these triumphs of our arms, has had the gratitude to return thanks to Almighty God for His help to us in our time of need! The praise is given to our men, to our generals, to our arms of precision, but never, we fear, to the God who, being Israel's covenant Jehovah, has now, as He said He would when Solomon's prayer was heard, maintained His people Israel's cause *as the matter required* (1 Kings viii. 59). Be it ours, as an Israelite journalist, to acknowledge the good hand of our God in these glorious results, which so rejoice us now, and to thank Him in the name of our whole body with heartfelt gratitude for inspiring our soldiery with courage, for the gifts of the arms of precision they used so well, for the success that has attended all the recent operations, and for the restoration of our prestige, as well as for the safety of our imprisoned soldiers in Ekowe, and of the gallant bands that fought at Ginglelova and Kambula Kop to effect their release. Cetywayo, the Zulu King, despising God's people as those of old did, when they called them "Thou worm Jacob," said, "Those rats would never get out of that trap!" But "the rats" marched out in triumph safe and sound for all that, what time Cetywayo, himself defeated and dismayed, sorely stricken by Colonel Wood's column at Kambula Kop, was chased like a stricken deer for seven miles, his braves cut down, when utterly exhausted, by Colonel Buller's horsemen in the pursuit; arms, ammunition, and assegais all thrown away in their *pell mell* flight! The tables were indeed handsomely turned then, and here we see God's returning mercy to His people Israel, when after the "punishment-in-measure" dealt out to them at Insandhlana, "He maintained their cause as the matter required," not only at Ekowe, but at Ginglelova and at Kambula Kop besides. Israel! Praise ye the Lord for these most undeserved mercies!

We now proceed to give a sketch of the operations which led to the release of Colonel Pearson and his 1,300 brave garrison shut up for twelve long weeks in the heart of the Zulu country, like rats, as Cetywayo said, "in a trap." The column to relieve him left the Tugela River by the coast road on the 28th March and reached Ginglelova, 15 miles from their destination, only on the 1st April, 1879. The enemy were present in formidable numbers all around, and were said to be from 15,000 to 35,000 in number! That was a busy evening and a painful night after that day's march! The troops were at once put into laager, and entrenchments made to serve as rifle pits. The night proved one of heavy rain; but the men were not molested by the enemy till the early dawn, though Colonel Pearson had given timely warning on the previous day of the enemy's presence in vast numbers as being on the march to the attack. At 6 a.m. on the 2nd April, the now safe British forces were assaulted; but they were fully prepared! The first attack, directed on the entrenchments, where the 60th Rifles were stationed, was boldly made. One who saw the daring of the enemy, was struck with the gallantry of the race, who going to certain destruction, pressed on with devotion, to come to close quarters with their foes! In vain! A rain of lead poured incessantly on the advancing Zulus; the Gatling guns discharged their continuous hail of death; the Martini-Henry

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—that "new sharp thrashing instrument having mouths," which God hath given to His people Israel (Isa. xli. 15)—let nothing live which approached within twenty yards of the shelter trench. As a matter of fact, the Zulus never came nearer the laagered camp or the trenches than twenty or thirty yards. They withered, stricken under that fearful fire; halted, and retreated; but only to return again, and again, and again, with matchless devotion. Their task was hopeless. Failing on the one side, where the 60th Rifles were their opponents, they tried the other face of the laager; but this time they had the 91st Highlanders and 57th Foot to meet them. Ten minutes sufficed to bring their attack on these noble regiments to utter discomfiture. And then came the moment of vengeance. After terrific losses, the Zulus, hesitating, betook themselves to flight, followed on the instant by Barrow's mounted Infantry and Barton's and Nettleton's regiment of the Natal Contingent. The carnage among the Zulus from the Martini-Henry rifles and Gatling guns was terrible. Four hundred and seventy-one corpses were found dead round the trenches. The sabres of the mounted infantry in the pursuit did greater execution still; and it is calculated that the Zulus lost 1,200 in dead alone near and on the field; in wounded, as many again. Colonel Pearson witnessed the fight, (which was over in ninety minutes by 7.30 a.m.), and flashed his congratulations by the heliograph. The result of this victory (God bestowed) was the relief of Ekowe on the 3rd April, and the evacuation of the place (found to be unhealthy) next day. Col. Pearson and his gallant forces were in safety at the Tugela on the 8th April, saved by the good hand of our God on the admirable arrangements made by Lord Chelmsford for his relief.

The great and splendid victory achieved by Col. Wood at Kambula Kop, when, on the 29th March, 1879, he was attacked by Umbelini and Cetywayo with 20,000 men, was an operation which had a powerful effect on the relief of Ekowe. It drew off from the attack on the relieving column 10,000 men or more. The enemy were emboldened by a success they had achieved against the native levies and colonial horse of Colonel Roberts' columns on the previous day. On the 29th March, therefore, at 1.30 p.m., they attacked the laagered and entrenched camp of the British. Bravely they came on, and bravely they continued the assault for four hours. So fierce were their onsets that, their vast numbers telling, they actually got into the cattle laager, and into the camp itself. British prowess, however, prevailed by God's blessing, and the end was that, the final assault having failed at 5.30 p.m., the enemy retreated in despair. But the retreat was turned into headlong rout (as at Ginglelova) when the mounted troops, issuing from the laager, pursued them and cut them up for seven miles. The road was strewed with arms; 300 Martini-Henry's and other firearms were picked up in the pursuit. Five hundred Zulu corpses were buried close to the camp. Three thousand is the estimate of the Zulu and Swazi total losses in that one fight. These two battles were not victories so much as conquests, and they possibly may end the war. We may hope they will. What are the lessons, then, these events teach us? Are they not that "He who keepeth Israel neither slumbereth nor sleepeth?"—that "there is none other that fighteth for us, but only God"—the God of Israel? When all seemed perplexity and suspense in Zululand, He, in His mercy, suddenly changed the whole aspect of affairs, and restored to us the sense of safety and that prestige whereon our very existence as a nation in South Africa, India, Burmah, and elsewhere, must, at least for the present, rest. These battles were in all respects typical battles of Israel. The enemies were many; we were few. They came against us in multitudes; we waited for their assault, trusting in the Lord, and crying to Him as a nation for His help. He therefore gave us the victory, and sent the foes who approached us one way, fleeing seven ways (Deut. xxviii. 7), a beaten and a discomfited, humbled enemy (Isa. liv. 15). Reader! Praise ye the Lord for all His mercies; and especially for those we nationally have just experienced at Ekowe, at Ginglelova, and at Kambula Kop!

THE DEBATE ON THE IDENTITY.

Our readers will have learned by advertisements that a three nights' discussion of the question, "Are Englishmen Israelites?" was fixed for April 21st, 22nd, and 23rd, in Exeter Hall, to be conducted by Mr. Edward Hine, author of the "Forty-seven Identifications," and Mr. Robert Roberts, author of "Coming Events in the East;" the former to affirm, the latter to deny. A wide-spread interest was taken in the subject, and some little solicitude was felt, both parties being desirous to prevent any appearance of failure. The utmost assurance and confidence was felt by both the speakers; but as the debate originated entirely with the negative party, with whom there was an evident under-current of purpose beyond that of the Identity of Lost Israel, it was feared that point might turn out to be a rock of offence.

The discussion has been held, and the rules laid down for its proper management by the negative party were accepted tacitly by Mr. Hine, although he has himself been little more than a passive agent, from a conviction that his duty lay more in attending to his periodical literature and lectures; yet, when challenged to the combat, he has now twice met the "Goliath of the Gentiles" in open discussion in the metropolis, and if Mr. Hine is not convinced, many of his friends are, that these discussions have no good design, and will have no good end. It is now plainly manifest that the negative party has been seeking to ventilate some peculiar religious notions, held by a very select and very small section of the community; hence, the popularity of Mr. Hine's name, coupled with the equally popular subject of the Identity question, have together been used as a means to try and ventilate opinions which may be best described by a term used by Mr. Roberts himself—namely, "theological quackery."

Lord William Lennox, much of whose life has been spent in the army, kindly consented to preside during each evening. Two and a half hours were to be occupied each day, first by a speech from Mr. Hine of half an hour, and Mr. Roberts to follow in the next half-hour. This was followed by each asking questions of the other for fifteen minutes; the next half-hour to be divided equally in questioning or speaking, leaving to each ten minutes for reply at the end.

Mr. Hine, in his several speeches during the three evenings, presented to the audience, which numbered about 1,500 each day, a careful statement of the circumstances which led to, and which followed, the going into captivity of the Ten Tribes of Israel. He pointed out, at considerable length, and very lucidly, the distinctions made in the prophetical and apostolical writings—between the Jews as the Two-Tribed people—namely, Judah and Levi—and the Ten-Tribed people, consisting of the other Tribes separated from the Jews after the death of Solomon. He gave many forms of Scriptural evidence that God, by the prophets, used different language in speaking of the Jews and the Israelites, and also that the promises and prophecies recorded very distinctly point out the difference between the Jews and Israelites. He made it plain that the exiled Israelites had never returned to their own land; and then, at considerable length, he explained the condition, locality, occupation, and other circumstances which should distinguish Lost Israel when they should be found. All these conditions, he stated, were the inheritance of the people of Great Britain and their dependencies. Our colonies, the gates we hold to protect ourselves against our enemies, the fact of having five thousand Hebrew words in our language, our great increase of population, and other remarkable facts were adduced as evidence that we were Lost Israel dwelling in the Isles of the

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West, according to prophecy. These are some of the leading Identifications, but not all, presented to the audience, and explained by Mr. Hine in support of his affirmation that the people of Great Britain really are Lost Israel found. The numerous passages of Scripture to support these statements Mr. Hine had all at hand in a remarkable marked copy of the Bible, in which every verse was coloured so as to indicate to the reader the portions relating respectively to Jews, Israelites, and Gentiles throughout the book. These passages Mr. Hine has given so repeatedly in his lectures in all parts of the country, that he had not time to go over the same ground again merely to gratify his antagonist. It was a wonder to most persons the freedom and accuracy with which passages of Scripture were quoted and referred to by both speakers.

Mr. Roberts, in his speeches, complained that Mr. Hine indulged in a perpetual stream of assertions, and gave him no facts or arguments which he could critically examine. He said that Mr. Hine had published a work called the "Forty-seven Identifications" that Englishmen were Lost Israel, based on 300 passages of Scripture; but he denied that there was even one passage in the Bible in support of such a theory. Mr. Roberts will have to convince more than a hundred thousand Englishmen, followers of Mr. Hine, as capable of judging as Mr. Roberts, before they believe what he then asserted. He went back to the times of Noah to show, as he said, that we had our origin from a son of Noah, different from him who was the father of the Israelites. At great length he read passages from the works of Josephus, and in a petulant manner he asked, "Do you know who Josephus was?" and he told them they were not aware of the value of the authority they were laughing at. Those extracts were to prove that in the mind of Josephus, Jews and Israelites were all one, that they were identical and interchangeable terms used indiscriminately to apply to both. With much vehemence he maintained that point, and tried to persuade his audience to believe as he did, implying thereby that the Jews scattered all the world over included also the Ten Tribes of Israel, as well as the Two Tribes of Judah and Levi. Much of the time thus occupied was felt by many in the audience to be no better than beating the air.

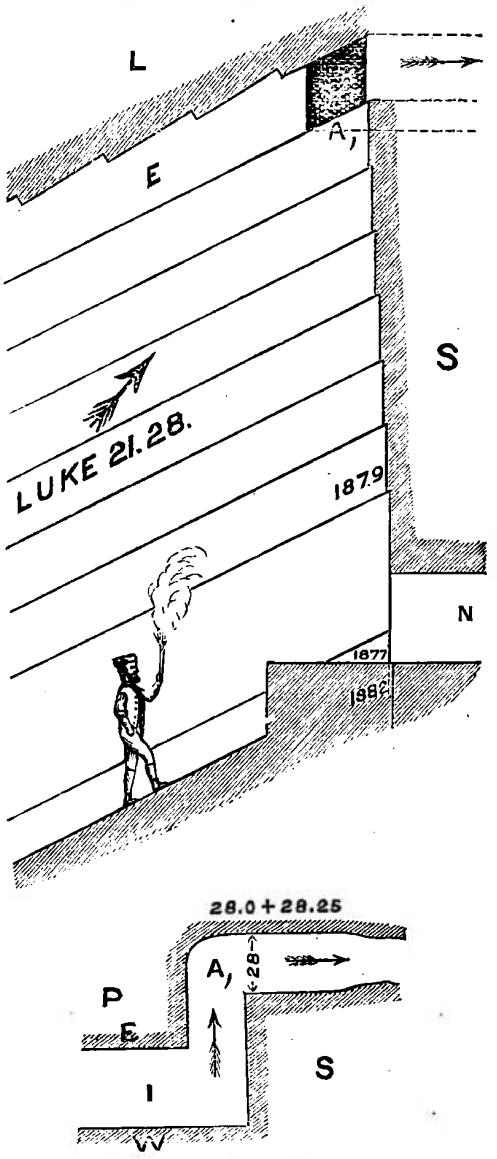
The period devoted to questioning was a crucial one in several senses. Mr. Hine preferred to speak rather than use the Bible in the rough and pompous manner in which it was used by his antagonist. Some of the questions asked were so manifestly absurd and unanswerable that it was a time of punishment, rather than of pleasure, to the audience. Who, for example, could answer the questions, "When are the latter days?" "Why are not the promises fulfilled?" This was another kind of question asked:—"Do you consider England to be a Christian nation?" By this question he evidently meant that because they did not observe "the seventh day" as the Sabbath, as do the Jews, they could not be a Christian nation. There was also a harsh severity in the manner in which the questions were asked, which was in extreme contrast to that of Mr. Hine, and which induced the latter to remark several times, "Keep your temper, Mr. Roberts." The questioning portion of the discussion we could not but think a very profitless proceeding, and something worse.

Opinions were very much divided as to the results of the debate, and as no vote was taken, there was really nothing to show as a satisfactory result of three evenings' discussion. Mr. Roberts had his ambition gratified, Mr. Hine made good all his opportunities in explaining some of the leading Identities: and a large number of books were sold setting forth the particular opinions of both the disputants. Some intelligent persons bought books on the Identity to study the question. The proceedings terminated with votes of thanks to the noble chairman and the two speakers.

THE GREAT PYRAMID AND THE NEAR REVELATION OF OUR LORD.

A Sequel Containing Further Discoveries and some Incidental Confirmations.

By Charles Horner.



REFERENCES.

L Elevation of Portion of Grand Gallery's East Wall, South end. P Plan of Gallery near Roof, showing Passage to Lower Chamber of Construction over King's Chamber. E East Wall. W West Wall. I Interior of Grand Gallery. S South Wall. N Entrance Passage to Millennial Chamber.

PART I.—THE FURTHER DISCOVERIES.

In a late number of the Banner I endeavoured to trace the matchless harmony prevailing between two specifically unique portions of God's mighty monumental witness in the land of Egypt; and how that parallelism, too, obtained with past historic fact and future Divine predictions touching the first and second revelations of our Lord Jesus Christ. It also appeared manifest, on prayerfully comparing those predictions with variant present day "signs," that the greater part of them were in rapid course of fulfilment, leading us to the conclusion that the revelation of our Lord from heaven was a supernatural event to be anticipated in the course of a short time, judging

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from the very few years of this epoch which remain. Soon after the publication of that communication I received a letter from a much-esteemed correspondent, and because he has both visited and since made a notable discovery in the Great Pyramid, I do not hesitate presenting his valuable testimony on this most solemn theme for all mankind with which he has been pleased to favour me: "The view you propose is *very striking*, and seems to me to be inevitably true; the very *positions* of these passages adds the greatest force to it—viz., the revelation of Christ from the grave—*i.e.*, below, and His revelation from *above*, and both these passages are inaccessible to man *unassisted* in some way."

Now, although I regard the evidence already adduced as most powerfully demonstrating the interpretation there submitted, yet I am devoutly anxious not for a moment to withhold any jot or tittle of gathered knowledge bearing upon this stupendous event, but that such acquired items should be published as speedily as possible.

There is no greater internal evidence of the Great Pyramid being a Divinely-constructed monument than that afforded by the marvellous systems of *check* which prevail, I may say, throughout this mighty structure. It matters not whether the interpretation concern cosmical, chronological, or religious symbology, but, sooner or later, there emanates from some quarter a demonstration establishing the truth of a previous deduction. A most remarkable example is now before the world in the case of Mr. James Simpson's grand and mathematically-determined length of the grand gallery. If there were some small uncertainty hitherto, in its totality amounting to merely a few months, that element has for ever vanished; for he conclusively proves the *floor's length* to be neither more nor less than 1881·6 Pyramid inches, which, translated chronologically, will end about the first or second week in August, 1882, though the *day* and the *hour* is not to be revealed to man. But now this happy result is achieved, further teaching may yet be discerned underlying this arrived-at fact of a very significant character.

Since in the microscopic examination of natural objects an increment of magnifying power enlarges the area of discovery, disclosing fresh beauties demanding our unfeigned admiration, so a devout and more attentive scrutiny of the measures pertaining to the WITNESS OF THE LORD OF HOSTS, reveals new marvels for wonderment. Now it is evident to even a casual student of the Scriptures that throughout the Old and New Testaments there exists a designed association of facts and ideas with *number*. Such have been noticed long since by many eminent writers, though more notably in Dr. Milo Mahan's admirable little work published in 1864. It will suffice for my present purpose to introduce a few of his most prominent and simple numbers, attaching thereto such significations only as are warranted by Scripture.

We have, then, in *one*, the emblem of unity—*one* God. In *two*, that of the incarnation—the second Divine Person. In *three*, the symbol of the Holy Trinity. In *four*, we note the order of the cosmos—"the *four* quarters of the earth," "the *four* winds of heaven." *Five* denotes that of sacred order, manifested especially when the Israelites departed from Egypt (Exod. xiii. 18), margin, "five in a rank;" the number likewise recurring throughout the temple and tabernacle mensuration. In *six* we have the symbol of *secular* perfection, as in the 6 acts of creation. *Seven* is emblematic of the Spirit and rest, the "seven spirits before the throne," and the Sabbath-day. *Eight* designates resurrection, new life, renewal. In the *eighth* year Israel was commanded to sow; the *eighth* was the great day of the feast of tabernacles, a type of the incarnation; the day of the Lord's resurrection; the *eighth*, or resurrection dynasty (Rev. xvii. 11); and we meet with it in a concentrated form in the Greek for "Jesus," Ἰησοῦς = 10 + 8 + 200 + 70 + 400 + 200 = **888**. *Nine* he regards as the emblem of the Father, paternity, fulness or completeness, and judgment. The Israelites were to eat the fruits until the *ninth* year; it was about the *ninth* hour when Jesus cried, "IT IS FINISHED;" the *ninth* year of King Zedekiah, when "Nebuchadnezzar came up with all his army to besiege Jerusalem," and it was on the "*ninth* day of the fourth month in the eleventh year that *the city was broken up*." Moreover, in the final address to the Churches, our Lord adopts the title "Amen," in the Greek, Ἀμήν = 1 + 40 + 8 + 50 = **99**, a concentrated form of *nine*. And in the last *full* year of the present dispensation, A.D. 1881, we have 19 times 99 as the most significant factors. Lastly, "in the number **31**," says Dr. Mahan, "we have in the word אל = EL, a common Hebrew abbreviation of the name of God = **30** + **1**, viz., *three*, the sacred triad, multiplied by 10, the sign of infinity, with *one* the type of *unity*. Hence we have **9** and **7** *plus* **7** and **8**. as the full arithmetical expression of the doctrine of the Triuity; for **9** being the symbol of the FATHER, **8** of the SON, with **7** of the SPIRIT, proceeding from both the FATHER and the SON."

In giving these conclusions, published by the learned author, I must ask you to remember that he knew nothing whatever touching the sacred and scientific character of the Great Pyramid now indissolubly bound up with the Identity movement, and being accepted with such wonderful rapidity throughout the length and breadth of Great Britain, the Colonies, and America. Indeed, as you may be aware, that monument was not even measured until 1865, and then some time elapsed before the said mensuration facts were published to the world. So that the design of applying his numbers to the interpretation of the then future Great Pyramid measures, would be about the last idea that could have ever entered the good man's mind. Nevertheless, I believe his work was of God, and not until last year did Mr. Hartwell A. Powers begin to show how the key had been prepared to enable him, with wisdom from above, to unlock some of the exquisite secrets of this precious monument of Our inheritance.

Let us proceed with this beautiful subject and gather up the teachings of the Scriptures, and reverently apply them to the vocal elucidation of the Lord's monumental witness. Consider, then, more especially, the import of the numbers **7** and **8** derived from a closer study of the Scriptures.

Begin with the book of Genesis, where we have an exceedingly prominent **7** in Enoch, the **7**th from Adam (Jude 14); and an **8** in Noah, the **8**th person (2 Peter ii. 5). Observe here what light flashes out from the New Testament upon the Old by the method of comparing Scripture with Scripture, which is, indeed, the *safest* canon of interpretation to follow. Enoch was an *example* of high spirituality, because he "walked with God." Therefore he is essentially a type of the Lord Christ, who was filled with the Spirit, and whom no man could convince of sin. In the case of Noah the resemblance to Christ is, perhaps, even more striking, for the following analogies are at once obvious. "Noah," it is written, "found grace in the eyes of the Lord;" for the Lord said unto him, "Thee have I seen righteous in this generation." So of Christ the Father said, "This is My beloved Son in whom I am well pleased: hear ye Him." Noah was a "preacher of righteousness," and Christ came to preach "the acceptable year of the Lord." Noah built an ark, and was instrumental in saving those appointed unto life. Christ offered Himself up, that whosoever believeth on Him shall have ETERNAL LIFE.

But now in that beatific vision of John, in chap. i. 13, and following verses, he describes the glorious person of our Redeemer, adding the words afterwards addressed to him, which are exceedingly noteworthy, "Write the things which thou HAST SEEN." Obeying His command, the beloved disciple has specifically delineated the features presented by his Lord and Master. Examine the portrait well, and you will perceive **8** particular characteristics. After giving a general description in verse 13, the apostle descends to a minuter observation of His glorious presence:—

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1. His HEAD and
2. His HAIRS } were white like wool, as white as snow.
3. His EYES were as a flame of fire.
4. His FEET like unto fine brass, as if they burned in a furnace.
5. His VOICE as the sound of many waters.
6. In His RIGHT HAND seven stars.
7. Out of His MOUTH went a sharp two-edged sword.
8. His COUNTENANCE was as the sun shineth in his strength.

Awe-striking in His Majesty John saw these 8 prominent details in his risen Lord, which, after beholding, he "fell at His feet as dead." But, He said, "Fear not; I am the First and the Last. I am He that liveth and was dead; and behold I am alive for evermore." Now, the 7th feature is most remarkable, for out of His mouth proceedeth the SWORD of the SPIRIT, which is the Word of God. But the 7 of the Spirit is again markedly accentuated in chap. iii. 1, as a separate 7, where we read, "These things saith He that *hath* the 7 spirits of God," and thus does the 7 of the Spirit proceed from the everlasting Son. Consequently these facts add the greatest force to Dr. Mahan's deductions touching the numerical symbolism of the sacred EL.

Wherefore I reverently assign $8 \times 7 = 56$ as our Lord's peculiar NUMBER in His attributes of the RESURRECTION and the LIFE, strengthened by the 56 emblems enumerated in Rev. i.—v.

Now the SIGN AND WITNESS to the Lord is an ALTAR as well as a pillar (Isa. xix. 19). The word מַצֵּבָת = *Matstsêbah*, denotes a "pile of stones," or "monumental pillar," and the Great Pyramid is such a building of piled up rectangular stone blocks. But when the time had arrived for this "temple of God" to be measured (Rev. xi. 1), the ALTAR is expressly ordered to be measured also. An ALTAR is universally designated a place of sacrifice, and the ALTAR was *inside* the first temple of Jerusalem. Now, since the "*well*" is symbolic of the Lord's death and resurrection, we have at once a *typical* ALTAR *inside* the Great Pyramid, the dimensions of which were carefully taken by the chosen measurer in 1865. In this manner are the predictions contained in God's Holy Word accurately fulfilled.

Come now with an understanding heart, and once more accompany me to the well's mouth, and there reverently *read* the measures recorded by Jehovah our Righteousness. First, examine the aperture A at page 39, and notice the 28 + 28 inches. In the 2 I ask you to see the emblem of the second person of the glorious Trinity, which multiplied by the 10 of infinity = 20, with plus 8, the Lord's *resurrection* number. But the number 28 by itself, I find, is the power of the word *ghattāh-yāh*, חַטָּאָה is = 8 + 9 + 10 + 1 = 28, which in English, means A "SIN-OFFERING" (Ezra vi. 17). On the day of atonement the goat which fell by "lot" to the Lord (Lev. xvi. 8), had the words "*for Jehovah*," ליהוה inscribed on it by the high priest (Smith's Dict. Bible). Now the power of this word is exactly 56, the length and breadth of well's aperture, therefore the Lord's *number* is again shown.

Moreover the aperture is "four-square," therefore $28 \times 4 =$ 112, which is the power of the Hebrew words "LORD God," this sublime name first occurring in Gen. ii. 5. Further, when measuring the aperture, the actual *sign* of the Cross was necessarily made *there* in 1865; and again at the aperture A,, by Dr. Grant in 1878, thus pointing to the CRUCIFIED ONE.

The masonry furnishing a roof to the peculiar little horizontal passage (H) and the deep shaft page 39, is exactly 57 in. long; and it seemed to me that that dimension was a specific feature, and whatever vocal testimony it might afford would only reinforce the idea of expiation already conveyed with such awful and striking solemnity. Giving this matter my earnest, prayerful attention, I at last thought this particular measure might correspond with the word ALTAR in Hebrew; and it does remarkably enough, for *miz-bēh'ăgh* מִזְבֵּחַ = 40 + 7 + 2 + 8 = 57, the *very* measure itself!

Thus this discovery gloriously crowns all previous conclusions —viz., that the well and shaft *are* typical of the Lord's death and revelation, since may be *read* there in these words: "AN ALTAR." The "LORD GOD" "A SIN-OFFERING." Hence the ALTAR has been truly measured, and now vocally declares its signification, at one stroke confirming, with unequalled vividness, the Scriptures given to man by his God! And *how* has all this come to pass? "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6).

"For every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

(*To be continued.*)

THE VICAR OF ST. BARNABAS, HULL, AND THE IDENTITY.

THE question of England's Identity with Israel is exciting increased attention in this town (Hull) and vicinity. The Committee of the Israel's Identity Association invited the Rev. J. C. S. Kroenig, whose pamphlet has recently been re-printed in the columns of the BANNER, to attend the monthly meeting on March 5th, when the subject for special consideration was "The Distinction between the Houses of Israel and Judah." After two hours and a half had been spent with unflagging interest, it was found necessary to adjourn until March 12th, when there was an equally long and interesting discussion. Time was too short to take up most of the points of Mr. Kroenig's many statements, and although this naturally tended to produce an impression on the minds of some that his arguments and assertions were unanswerable, it was thought best to afford him every opportunity of explaining his views, and then on future occasions, as opportunity offers, pass them under review.

The following are some of the results of the discussion:—

1. Mr. Kroenig admits that there were two kingdoms—viz., Israel and Judah—and that the captivity of the former did not return with that of the Jews from Babylon.

2. He asserts, that nevertheless, these two Houses are no longer distinct—all distinction between them having been lost from the advent of Christ.

3. He believes that the Jews, as now known, are the only lineal representatives of the children of the promise.

4. And that they will be restored to their own land by the instrumentality of England.

5. He says the blessings promised to Israel—meaning by *Israel* the whole nation (see Deut. xxviii.)—cannot be enjoyed by them until after that return.

6. And that some of the blessings promised to Israel have been *temporarily transferred* to England.

Pressed closely to produce Scripture warrant for this doctrine of transfer, and confronted with the admitted fact that his text from Matthew xxi. 43 has a spiritual application only, and that even God cannot do that which is inconsistent with His own declared, unchangeable purposes, by transferring to some other nation literal promises of greatness made to Israel alone, he said his pamphlet contained nothing about the transfer of temporalities, but that, of course, the temporalities followed the spiritualities, and he quoted Romans xi. 17, "Thou being a wild olive tree wert grafted in," &c., &c., as the transfer warrant! Then he asked whether the English could be said to answer to the prophecy that the children of Israel should abide many days without a Prince, and he made the assertion that the Jews are even now as the sand of the sea. Asked to explain from what date the English race began, how they could be called terrible from their beginning hitherto (Isa. xviii. 7) unless they

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were Israelites, and referred to the parallel passage in Zephaniah iii. 10, he explained that our version of the latter passage is a mistranslation and should read "From the other side of the river of Ethiopia a praying people shall bring a willing offering of the wounded daughter."

A statement having been made about the disciples being all drawn from the Tribe of Benjamin, Mr. Kroenig replied as follows: Matthew's proper name was Levi, which was a name never given to any man out of the Tribe of Levi: according to his name he was a Levite, but he had adopted a dishonourable calling, and was therefore known by the name of Matthew, signifying "Dead unto God." The references to the prophets, with which his Gospel abounds, shew that the writer was a man possessed of such knowledge of the Scriptures as only came within the reach of a Levite. As to Mark, we find from Acts xii. 12 that *his* name was John, which is also a name peculiar to the Tribe of Levi. Luke was a Gentile, a physician, for from Colossians iv. 11—14, you will find that he was not of the circumcision. Thus you see that at least three of the disciples were not of the Tribe of Benjamin.

W. H. BOWLER,
Hon. Sec. Hull I. I. Association.

NOTE BY THE EDITOR ON THE ABOVE.

In reference to the Rev. J. C. S. Kroenig's *dictum* as to the true meaning of Zephaniah iii. 10, we beg to give the rendering from the original, which is certified by the Rev. C. W. Hickson (a fair Hebraist) to be as literal as possible, and in the very order of the Hebrew words. It is as follows: "From the region beyond, with respect to the streams of Cush, My incense-burners, the daughter of My dispersed ones shall bring (or offer) Mine offering" (*i.e.*, bloodless offering, gift or present). Mr. Hickson adds, this is the literal, word for word, translation, as the best Hebrew lexicons will testify (Gesenius, Boston, 1847). "The first three words are the same as the last three in Isaiah xviii. 1, "My incense-burners" of course means "My praying ones," "My suppliants." A critical examination of the passage satisfies Mr. Hickson, as it does Professor Kleinert (Berlin), that the Lord's "worshippers" must be connected with "the daughter of My dispersed ones" as the bringers of the Lord's "offering"—the Jews.

The Rev. Mr. Hickson maintains that the Hebrew accents "will not allow the separation of "My suppliants" from the daughter of My dispersed." "Either both," he says, "are subject, or both are object." The general opinion of critics is that Isaiah xviii. 7, lxvi. 20, and Zephaniah iii. 10, mean the same thing. "Isaiah xviii. 7 (considers our friend) cannot be made to mean anything else than that one Hebrew people brings another Hebrew people to the Lord; Zephaniah iii. 10 will admit of the same meaning when it is translated in the most simple and natural manner, as it is in our English version. Isaiah lxvi. 20 is a parallel passage, and means, I think, the same thing."

In regard to the vicar of Hull's opinion of the nationality of St. Matthew and St. John, it is certain Levi is a name occurring twice in our Lord's genealogy (Luke iii. 24—29), and therefore belongs as much to Judah as to Levi. The name of the father of a Tribe is not always confined to that Tribe as any student of the names recorded in the Bible will soon discover. As to John (the short for *Jokhanan*), 1 Chron. xii. 4 shows it was a Benjamite name. 1 Chron. xii. 12, a Gadite name. 1 Chron. iii. 15, a Judahite name; 1 Chron. iii. 24, the same; and Nehemiah vi. 18, an Ammonite name. We think we have said enough to expose the Rev. Mr. Kroenig's arguments against British Identity with the Lost Tribes; and while we thank him for his excellent sermon, we declare, and our readers will agree with us, that his arguments to show the Identity is not supported by the Word of God, are valueless, and without the least cogency, as against our views.

"WHO ARE THESE THAT FLY AS A CLOUD, AND AS THE DOVES TO THEIR WINDOWS?" (ISAIAH LX. 8).

THERE seems to be little attraction at present, beyond the *prestige* of ancient times, in the land of Palestine. Whilst the heel of the Turk is planted there, and rests upon this soil, the speculator, and even "the Hebrew financier," neglects it, or gives it a berth wide enough in his course to steer clear of its poverty-laden people, and the monetary overtures of its alien masters; yet it is a land beloved of the Lord, "whose eye is always upon it." It is a land—and has been for nearly nineteen centuries—of romantic aspiration to the Christian, and of heart-stricken desire to the Jew; it is a land of promise that can never fail; a land upon which the Sun of Righteousness will ere long assuredly arise, bursting forth with boundless brightness from the clouds now overarching the Gentile nations. Those clouds are gathering, cumulating over the Euphratean antitype—the Turk—and alarming the Gentile world with instinctive dread as it beholds the drying up of the antitypical river. The inevitable is quickly approaching. The man that was sick is dying. His Egyptian as well as his European limbs are paralysed, and his Asiatic body is fainting, moribund, almost in *extremis*. The last breath of the Turkish Empire may soon be drawn, and then comes the "beginning of the end," with a deluge of destruction on the Papal countries—the cataclysm before Israel's grand consummation of universal Empire. A fearful cataclysm it will be. It will be Europe fainting beneath the tremendous issues of travailing prophecy, even now casting its shadows in lengthening projections from an evening sun. It will be a time to try all men, perhaps to strain to its utmost tension the faith of the Lord's own people. True, they will enter their chambers, and hide them for a little season, yet "Jacob's trouble" will come, but Jacob's God will deliver him.

The "signs of the times" are truly vivid. History's page is quickly turning over its black-letter lines, so that he who runs may not fail to read aright. The distresses of the nations are forcing the face of dismay, however unwelcome be the guest, into the Cabinets of Europe. For us, in our Hebrew British home, Cabinet Councils, of almost daily occurrence, are as many similar, although silent, admonitions as their units number. Anxiety is the pressing burthen when formality sits in the council chamber. The fate of peoples, for weal or for woe, is under discussion. Trade pressure and popular surgings, and "the evil eye" of rival politicians, harass the ruler at home. The attitude of unrighteous and untruthful communities, in the restlessness of culminating iniquity, painfully oppress him abroad, and the defence of an unequalled Empire, seated on the bosom of every sea, form a burthen well nigh ponderous enough to crush the spirit of the bravest mortal that ever breathed. Yet, thanks be to our good and merciful God, up to the present, our veteran and plucky pilot, resting on *His* support, has weathered the fury of the all-point-storm, adversely blowing though it be from a politically boxed compass.

This train of troublous thought has been awakened by the perusal of the following editorial, cut from the *Evening Standard*, April 12, 1879, *verbatim*, as follows:—

It is instructive to notice the way in which the Jews scattered throughout the world are beginning to turn their eyes towards their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are buying it up. The *Jewish Chronicle* reckons that there are some eighteen thousand Jews in Jerusalem alone. It is said that these are not a desirable population to maintain there, but the mere fact that some sixty thousand pounds is every year sent to them from their brethren in other countries shows how far the idea of returning to their own country has made way among the "chosen people." With regard to economical suggestions that the subscriptions should be used for the purpose of sending the pauper Jews back to the countries from

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which they have gathered themselves, the *Jewish Chronicle* says that one "might as well attempt to stop the course of the Atlantic. The tide is irresistible." The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learnt a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin and European in education—would not be by any means a bad arrangement. It might not be impolitic on the part of European Powers to assist in placing so influential a people in so important a position, so soon as the inevitable decay of the Turkish Power renders a change of Government necessary. All the difficulties and jealousies incident to any project of "joint occupation" would be avoided; for the Jew is, at once, of no nation and of all. No people could better solve what, before many years, must become the "Syrian difficulty."

Verily there seems to be, if not a shaking among the dry bones of Israel, at least to be "the sound of a going in the tops of the trees." "Westward ho!" was the advancing cry of British Israel some four or five and twenty centuries ago; "Eastward bound!" (although the term will not be relatively so to all comers until the House of Judah shall walk to the House of Israel, &c.) is now like the still small voice of a going commencing in its yet unthrilling accents in the outmost leaves of the tribal tree. Eastward! Eastward! the sun is nearing the orient at the darkest hour—the one before day.

The doves are flocking to their windows—*teste* the *Evening Standard*. "The *Jews* scattered throughout the whole world are beginning to turn their eyes towards their own land," and "although Palestine is not a place to please a capitalist," such "keen financiers as the *Jews* are buying it up." The *Jewish Chronicle* reckons that there are some 18,000 *Jews* in Jerusalem alone. They are said to be an undesirable community to maintain there because of their poverty, which necessitates a contribution of some £60,000 annually from their brethren in other lands. But, adds the *Jewish Chronicle*, when suggestion is made to utilise the £60,000 by re-sifting those home-sick Hebrews amongst the nations from whence they returned:—"One might as well attempt to stop the course of the Atlantic. The tide is irresistible."

Certainly "the tide is irresistible." If the movement, however weakly in present numbers, is the promptings of a Divine providence, "who can let it?" In such a case it must flow on as the outward edge of the full tide to set in, when in majesty and might the Hebrew and the Jew unite, and both shall shout "Eastward ho!" as they proceed to possess their God-given birthright from "the river of Egypt" to the farthest bounds of fair Syria's land—the Euphrates. The foot of the foul foe that has trodden down the land of their fathers will no more be oppressive there; no longer on the necks of its people; no longer a barrier to prosperity. The typical Euphrates shall dry up that Israel may pass dry-shod over its empty bed. The holy places their fathers knew will recognise the rightful seed, and the long-loved land will yield her increase in a hundredfold, when the early and the latter rain and heaven's gentle dews distil once more in blessing upon the sealed soil so long laid waste by an unprogressive people.

There is a side to this question of Hebrew re-habilitation which seems to perplex and trouble "the sick man's" friends and foes. It is perplexing only because of the dread generated by the covert looking for the advent of the swooping eagles who scent the prey from afar. It is the political side of the question: "Who shall inherit the already disrupting Turkish Empire?" True, it is an Empire of limbs and their extremities, capable of division and of parcelling amongst the claimants; but who is to preside at the division, and award the prey? The eagles, at least some, are hydra-headed and keenly vigilant. Some already claim with strong hand in gauntlet, some with hand in glove, and some bide their time to learn whether the gauntlet or glove policy will serve their purpose best. Each, however, sits with wakeful eye, pondering upon possession, and wondering much, it may be, who is to grasp the *grand Gate*, so stately seated on the Bosphorus, the coveted water-way of the Eastern world! Who, indeed! Great Britain may reply, Who? Let Europe and Asia answer.

In view of events so fast unfolding, the *Evening Standard* suggests the idea of a solution for the Asiatic part of the question, and thinks that it might be well if "the possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learnt a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin and European in education—would not be by any means a bad arrangement." Be this as it may, whether it would have the effect of pouring oil on the troubled waters of international politics or no, such an arrangement cannot muster concurrent circumstances for its consummation "until strikes the hour." Until then, and possibly afterwards for some years, the anguish of the perplexed nationalities must continue to increase; anxieties must be endured, and, worse still, if we read aright, the state of the Gentile peoples, in unison with Gog and Magog, will be to them almost intolerable. It will be, however, for those whose knowledge of Israel's destiny teaches them to look to the great Giver of prophecy for its unrolling and fulfilling, to be wise markers of events as they appear, and compare the outcome of the extraordinary history of these times with the unerring Word of God, and satisfy themselves that this history is but the precise fulfilment of the prophetic utterances.

WILLIAM BURNETT-COATES.

Home Office, C.D., April 17, 1879.

JUDAH'S TESTIMONY TO OUR IDENTITY.

WE have received the following from our friend at Portsea, Mr. L. Biden, and consider what he states as an encouraging indication that "Judah" is not at all averse to finding Israel in Britain—even where, as in one instance, the Jew is not fully persuaded that the British are the Lost Tribes. He writes as follows:—

"Some little time ago I called upon two Jews, and asked them (not concealing my own knowledge) their opinion as to the fact of the British being Israelites. The first, who is a Christianised Jew, said, 'Unquestionably the British are the Israelites, of which the Bible is full of proofs from one end to the other.' The second said, 'We do not know where or who are the Israelites, and do not consider that the British are. We believe they are quite lost at present, though the finding of them will not be much longer delayed. We shall be only very glad, all of us, if your idea is correct.'"

We consider both these opinions are most valuable at the present time, because many among us now openly declare that the Jews do not consider the Israelites are lost at all, and believe they themselves represent the whole Twelve Tribes. The two Jews whose opinions are reported deny these assertions and affirm that the lost ones are already found as the first declares; and that they are still "lost," but are likely soon to be discovered as the other thinks. This agrees accurately with the views published by the editor of the *Jewish Chronicle*, of Oct. 20, 1876, when he said, regarding the discovery of the Lost Tribes, "Let the believers in this discovery (the Identity) persuade a large section of our Christian countrymen that they are of our kith and kin. We can assure them we shall not spurn the relationship. . . . . Under the protection of our Israelitish kinsmen, the Anglo-Saxons, we should consider ourselves safe."

NOTICE.—We have received a valuable paper from John T. Gott, Esq., entitled "The Chosen People," which we propose to publish shortly. It will extend to about seven parts.

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OUR OPPONENT, MR. J. C. McCLELLAN, AND OUR CHAMPION, SURGEON-GENERAL J. M. GRANT, M.D., H.M. SERVICE, ALDERSHOT.

WE give the annexed correspondence to our readers as it has been handed over to us. It speaks for itself. For ourselves, we find we are indeed in a very serious position! If we reply to opponents like Mr. McClellan, we "load all those who thus differ from us with abuse." If we fail to reply to them, "our pledged word is broken!" Mr. McClellan is a gentleman we cannot satisfy! We had better, therefore, we think, leave him alone? We do not remember when, where, or how, we "pledged our word to reply" to his second "pamphlet if published?" Not in the pages of the BANNER, we think? Certainly not in the *Glory Leader*, when we took leave of this antagonist on March 15, 1876? If, in some private letter we made the engagement, then we consider that promise was cancelled by the discourteous tone of Mr. McClellan's second pamphlet. It is downright literary discourtesy if a writer, refusing to recognise his opponent's *nom de plume*, drags him by name into print without his leave. Mr. McClellan offered us that discourtesy repeatedly in his second pamphlet, and we refused further to engage in literary combat with him. Besides, the arguments of the second pamphlet had, and have been repeatedly answered not only by ourselves in BANNER, but by hosts of other writers. We cannot *for ever* weary our readers by proving "the Scriptural distinction between Israel and Judah;" "our hold of the Gates;" "that the Scriptures have a literal as well as a spiritual signification in various parts of the Old as well as of the New Testaments;" that "Israel was really lost;" "scattered and dispersed;" that "our views are *not* subversive of the Christian faith," and that "we do *not* strive to Judaize the Church of Christ!" Mr. McClellan must be content to want our detailed notice of his second pamphlet! We shall not notice it. But one thing he may depend upon—namely, that we "have not now heard the last of the Anglo-Israel theory," as he boastfully stated to be his conviction on the last (23) page of his latest pamphlet! Our arguments will bear the "fullest examination" of really deep thinkers. We fail to see that descent from a "distinguished cavalry officer," or fraternal relationship to an officer of "H.M.'s Dragoon Guards," is any certificate or security that our would-be opponent is either a "deep thinker" or one qualified to oppose with success God's truth as contained in the teachings of our Identity.

11, Sandringham Terrace, York,
March 22, 1879.

SIR,—Seeing your name announced as one of the vice-presidents of the "Anglo-Israel Association," I take the liberty of sending you a copy of a pamphlet recently published in refutation of some of the arguments advanced by your chairman, Mr E. W. Bird. This gentleman pledged his word to reply to this work as soon as it appeared, but up to the present he has never once alluded to it! My former pamphlet is published by Messrs. Hodder and Stoughton, from whom it may still be had. I may, perhaps, mention that I am the son of an old and distinguished cavalry officer. I have also a brother in the army—3rd Dragoon Guards. I have studied the whole subject of "Anglo-Israelism" very carefully for now three years past, and the more I study it the more am I convinced of its unscriptural character. Allow me to draw your attention to a series of articles now appearing in the "Evangelical Magazine," by the Rev. E. R. Conder, M.A. The article in the March number thus concludes:—"From these facts we draw the following inferences: 1. That large numbers of Israelites of the Ten Tribes (*and the whole Tribe of Simeon*) were never carried away into captivity by the Assyrians, but remained in their own land. 2. That considerable numbers returned to Canaan after the proclamation of Cyrus. 3. That the name *Jew* after that time came to be applied to all Israel; and that the distinction drawn between *Israel* and *the Jews*, which is the main foundation of the imaginary Identity of the Lost Tribes with the English race, is simply a historical blunder."

It would be well if your chairman would endeavour to refute these statements, instead of loading all who differ from him with abuse.

Yours faithfully,
J. C. McCLELLAN.

To Surgeon-General Dr. J. M. Grant, M.D., &c., Aldershot.

Douglas, Isle of Man,
April 2, 1879.

DEAR SIR,—Your letter has been forwarded to me, and I will no doubt find your pamphlet when I return to Aldershot.

If by "unscriptural" you mean that the idea of our Israelitish origin is opposed to the Scripture narrative of events past and future, I differ from you because to those who accept it as a canon of interpretation that every expression in the Bible is to be rendered literally unless such a rendering be obviously opposed to common sense, there is much to show that the Houses of Israel and Judah have not been re-united since their disruption in the reign of King Rehoboam, and that they are to remain disunited until the second advent of our Lord; and this being so, it follows that if the Bible be true, the distinction between the two Houses, for which we contend as still existing, cannot be a historical blunder.

If by "unscriptural" you mean that the theory is opposed to the Divine teaching of the Bible, and that it leads those who entertain it to trust only to their belonging to God's chosen people Israel for their salvation, I meet you with a positive and decided NO, because this error is clearly indicated, and guarded against in all the writings on the subject with which I am acquainted; but supposing the error to exist, the fact of its existence amongst a few cannot be urged against our belief more reasonably than the fact that some men argue that because there is no merit in good works, therefore good works are unnecessary, can be urged against the doctrine of the atonement.

To my mind the rapid spread of the opinion affords a strong proof that it rests on a sound foundation. You may say that the same argument would apply equally to all religious vagaries, and that if Johanna Southcote were to re-appear, she would find followers; but I think the two cases are not parallel, because these outbursts of fanaticism have never been subjected to the calm judgment, and deliberate, and learned investigation of their authors, or to the equally searching and learned criticism of their opponents.

I will send this correspondence to our chairman, who will be able to meet your objections more fully than I can. If he has not noticed your pamphlet, it is probably because your arguments have already been answered by himself or others.

The subject is not one about which Christians should quarrel, and I confess that I have not observed in the pages of the BANNER OF ISRAEL any of the abuse of which you complain.

Yours very truly,
J. M. GRANT.

FLAVIUS JOSEPHUS, THE JEWISH HISTORIAN, GIVES BLIND HISTORICAL TESTIMONY TO BRITISH IDENTITY WITH ISRAEL.

Do our readers recollect a leading article from the pen of him who writes these lines, published on April 16, 1879, in BANNER, No. 120?

It was written after listening to an admirable speech at the last public meeting of the Bristol and Clifton Israel's Identification Association, delivered by Mr. Edwin W. Cox, whose words that article pretty accurately represented. His views so fully and perfectly reflected those of the writer that, full of his subject, he sat down and presented the readers of the BANNER with a precis of the speech. He is now gratified by a communication from Mr. Cox, stating that the article in question is a feat of "intellectual photography exactly reproducing the spoken thoughts." Our object, however, is not to give a laudatory notice either of the speech or of the article, but simply to ask the reader to note that the following sentiments, which will be found in the first column of the leader, were, in fact, the views of a strong believer in our Identity, and being accurately the reflex of those of the editor of this journal, were by him published as his own. The words were these:—"The Imperialism which we conceive Lord Beaconsfield's Government and the

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nation prefer to the selfish parochial policy thus sketched out, recognises that ours is an imperial race, formed by Providence to rule, fitted by a superior constitution, by better laws, by higher institutions, by civil and religious liberty, by a Protestant faith, and by a hatred of oppression, to take the lead in whatever part of the earth their destiny may conduct them. That rôle necessitates the interference for the good of mankind of this imperial race in every part and portion of the earth, where the superior commanding qualifications the British possess, call for their lawful interposition for the benefit of the inferior races who surround them, and this, so regarded, is true cosmopolitanism."

When we penned these lines, we had not the least idea that Flavius Josephus, the great military Jewish historian of A.D. 77, had written anything regarding the very race we were describing which could be considered as even a distant parallel to our words. Two correspondents at about the same time, however, more observant than we were, lately directed our attention to Josephus' "Antiquities of the Jews," book iv., chap. vi., sec. 4, and asked us to mark, the first, how exactly the Jewish historian described the British folk of to-day; and the second, how wonderfully our words in the leading article we have just quoted were a reflex of *Josephus'* description of Balaam's prophecy, to be found in that passage! We turned at once to the place, and, as our readers will be when they open the page of Josephus indicated, were perfectly astounded both at the blind testimony to our Identity which met us there from Josephus' History, and at the strange fact that, ignorant of Josephus's words, *we* had ourselves penned the lines we have now repeated (while Mr. Cox had *spoken* them) in exact conconformity with the historian's abstract of the prophet's words.

For the benefit of those who have no copy of Josephus, we quote the passage as it occurs in sec. iv., p. 91, Whiston's translation (edition Halifax, 1851):—"Happy is this people, *on whom God bestows the possession of innumerable good things*, and grants them His own providence to be their assistant and their guide, so that there is not any nation among mankind *but you will be esteemed superior to them in virtue and in the earnest prosecution of the best rules of life and of such as are pure from wickedness;* and will leave those rules to your excellent children; and this out of the regard that God bears to you; and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which He hath sent you, and it shall ever be under the command of your children, and *both all the earth as well as the sea shall be filled with your glory*, and you shall be sufficiently *numerous to supply the world in general, and every region of it in particular, with inhabitants* out of your stock. However, O blessed army! wonder that you are become so many from one father; and truly the land of Canaan can now hold you, as being yet comparatively few; but *know ye that the whole world is proposed to be your place of habitation for ever*. The multitude of your posterity also shall live as *well in the islands as on the continent*, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, and to assault you in battle, for they *will not return with victory*, nor will their return be agreeable to their children and wives. To so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others."

The instructed reader will see that the historian's passage is full of blind testimony to our Identity, and his words almost an exact parallel to what we lately wrote. He stated as the substance of Balaam's words:—

1. That Israel should be the chiefest of all the nations, which is what we wrote of this, the leading nation of the world. It is God's testimony to the status of the Ten Tribes in the latter day (Amos vi. 1; Jer. xxxi. 7).

2. That they should occupy the islands as well as the continent of the earth, the whole world being the place of Israel's habitation for ever. This we also said was the destiny of our nation, as the true imperialism and the real cosmopolitanism combined—that God's Word clearly gives this universal domination to the Ten Tribes of Israel, the possessor of the "islands" and "the Gates" (Dan. vii. 22; Isa. xli. 1, xlii. 4; and Gen. xxii. 17).

3. That Israel should be ever victorious in war—a rôle we pointed out was necessarily ours, as a superior race with commanding qualifications. But God gave to Israel of the Ten Tribes only, the promise that they should never be a race conquered by the alien (Isa. liv. 15—17).

Our task is done. We have shown that Flavius Josephus is also a blind witness; and how wonderfully he has testified in the above to our national Identity with Israel, our readers will be able to judge when they have carefully studied what we have quoted for their information.

REGARDING THE DATES INDICATING THE NEAR APPROACH OF THE COMING OF THE LORD AND OF ISRAEL'S RESTORATION.

FELLOW-COUNTRYMEN! There is a very general belief among men that we have reached what are called "the latter days"—"the time of the end" (Dan. xii. 4). At this period great changes are expected to occur on the "earth," and the Lord we believe will come "in the air" to receive to Himself some of those He has selected to be with Him while the judgments are taking place on the Gentile world (1 Thess. iv. 17, v. 1—5; Isa. xlii. 13).

We calculate the approach of the time by the DATES given us by God Himself, both in His Holy Word, and also in the Great Pyramid, "His sign, witness, altar, and pillar, in the midst of the land of Egypt, and at the border thereof" (Isa. xix. 19, 20). Let me mention some of these dates; and in doing so ask you to note they all point to about the years A.D. 1880 to 1882 as the period of some stupendous occurrences. The following commends itself to some minds, though others are doubtful as to the application of the passage. In Daniel ix. 24 (a prophecy seemingly quite distinct from that in verse 25, *et seq.*) the angel told the prophet that seventy weeks were determined upon His people the Jews, "to make an end of sins." Seventy weeks are 490 days, and a "day" in prophetic language is a solar year (Ezek. iv. 6). The destruction of Jerusalem by Titus being (we suppose) indicated by the above, we must deduct seventy from 490 years, to arrive at the date of Christ's birth. This gives us 420 years as the period to run from the time the angel spoke, to the date of the Lord's nativity. In Daniel viii. 14, we have another message to this prophet in the same year, telling him that *after* 2300 years the sanctuary (Jerusalem) would be cleansed (or "justified") and no longer (as it is now by the Turks) "trodden under foot." Deducting 420 from 2300, there comes out the destined year A.D. 1880, after which "the cleansing" of Zion will occur. Whether the above be the correct application or not, the Great Pyramid agrees perfectly with the result.

The length of the grand gallery, symbolising the duration of the Christian dispensation, is exactly 1881·6 Pyramid inches. Reckoning inches for years we have the end of this dispensation (*but not of the world*) indicated as destined to occur about July or August, 1882. The IMPENDING South wall of the grand gallery shows the suddenness of the Lord's coming, "even as a thief in the night" (Rev. xvi. 15; 1 Thess. v. 2—4). My friends! are you ready to welcome Him?

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Adopting other modes of reckoning, the result is the same. The rise of Mahommedanism was A.D. 622. Adding the forty-two months of Rev. xi. 2, which are the 1260 day years of Rev. xii. 6, or "the time, times, and half a time" (3½ years) of Daniel xii. 7, we are brought again to A.D. 1882 as the probable termination of the Mahommedan imposture. Again, the Romish heresy took its rise in A.D. 610. Adding the 1260 years, or three and a half times of Daniel vii. 25, to that date as the limit of the true Israelite Church's period of suffering from Rome's trouble, we arrive at A.D. 1870, when the Pope's temporal power was overthrown—only twelve years before the sudden collapse of those Gentile polities (predicted in the Great Pyramid) over which Rome has ruled so long. The return of Israel with Judah to her land we believe will take place about the time of the Lord's return to gather up some of His saints in "the air." Hosea vi. 1, 2, gives us the materials for calculating this date. The Ten Tribes were "dead" and "buried" B.C. 678 (2 Kings xvii. 23; Isa. vii. 8). *After* two Millennial days—each of 1000 years (2 Peter iii. 8), Israel was "revived" in "the Isles of the West." This brings us to A.D. 1322, about the era of Edward the First, "the English Justinian," by whom our British laws were founded, the fabric on which the British Empire rests to-day. That epoch, too, was the era of John Wycliffe, "the Morning Star of the English Reformation." In "the third day" of a 1000 years, the very time wherein our own lot is cast, A.D. 1879 to 1882, "the dead is alive again," the "lost" is "found" (Luke xv. 24—32); the British nation is "risen up," asserting its Israelite origin, and "we" British Israelites "shall live in His sight" (Hosea vi. 2).

Again, in Psalm cii. 13, 14, we have an indication that "the set time to favour Zion" will have "come" when the Lord's "servants" (Israel—Isaiah lxiii. 17) "take pleasure in her stones." Our nation just now has concluded the survey of the Holy Land, and is anxiously examining every stone and every mark in Jerusalem and its vicinity in literal fulfilment of a promise which shows that the time to favour Zion and to restore us to our land has "come."

In Ezek. xxxvi. 8, a "sign" is given us that when the mountains of Israel shall shoot forth their branches and yield their fruit to the Lord's people Israel, that people "are at hand to come!" The accounts of the condition of agriculture in Palestine show that the time specified is approaching, and the return of the people therefore is at the doors! Further, over Israel there were destined to pass, as punishment, "Seven times" (Lev. xxvi. 18, 21, 24, 28). Now, Daniel iv. 23, 25, 28—37; Rev. xii. 6, 14, shows us that a "time" in prophetic language is equal to a year of 360 days or years. "A time, times and half a time," therefore, is 360 + 720 + 180 = 1260 years and twice that period, or 7 "times"=2520 years—that is, over 2½ Millenniums. This period thus agrees with Hosea vi. 1, 2, and indicates that Israel's revival and restoration to their land may be looked for any time between the present year and A.D. 1881·6. That epoch, as I have shown already, is what God's Word, and the Great Pyramid as well, tell us will probably usher in "The coming of our blessed Lord," and the return also of "the Tribes" to their land.

Other calculations derived from the measurements of the Great Pyramid point also to A.D. 1881·6 as the close of the 6000 years of the world's history, and the beginning of the 7000th or Millennial reign of our Lord upon earth—ONLY 3½ YEARS HENCE! Again, I ask, are you prepared for His thus speedy coming? Are you living as Christian Israelites should at this time, in eager expectation of the King's return? Repent, I beseech you, if you are not, and turn to the Lord. He will receive and accept you! Let me ask you to dwell on the marvellous favour shown to us British—BEING ISRAEL—in that we are thus enabled to calculate the date of the Lord's return. The apostle Paul, in 1 Thess. v. 1—6, tells us this was to be the fact. As to the Great Pyramid, no other nation (of the Gentiles) possesses the "inch" unit of measure, commensurable with "the Pyramid inch." Lacking that key, no Gentile race is permitted to comprehend the mysteries confided only to US, regarding either the time of the Lord's revelation from heaven, or the mighty changes now approaching! Be warned in time—you who love not the thought of the Lord's appearing! you who have not made your peace with God! Seek, without delay, the Lord Jesus, in repentance, for He will in no wise cast out any who come to Him.

PHILO-ISRAEL.

Bristol, March, 1879.

SIR EDWARD CREASY'S BLIND EVIDENCE IN "THE FIFTEEN DECISIVE BATTLES OF THE WORLD."

BY D. S. SKINNER.

SOME time since, while considering the fifth kingdom of the Prophet Daniel, it occurred to me that, in the "Fifteen Decisive Battles of the World," Professor Creasy gave valuable testimony regarding this fifth empire in connection with Great Britain. The battle first particularly attracting my attention being the victory of Arminius over the Roman legions. The quotations I give are from the 13th edition of the work.

At page 178 he speaks of "those brave warriors, who long were the unconquered antagonists, and finally became the conquerors, of imperial Rome."

At page 179 he says: "The narrative of one of these great crises . . . that of A.D. 9 . . . has for us this special attraction, that it forms part of our national history."

Speculating on the supposition that Arminius might have been unsuccessful, he says: "This island would never have borne the name of England," and "We, this great English nation, whose race and language are now over-running the earth, from one end of it to the other, would have been utterly cut off from existence." *

I might quote the whole of the commencement of this chapter as essential to the subject, so interesting is it; but space will not permit of more than a few short extracts:—

"Arminius is far more truly one of our national heroes than Caractacus."

"It is a great fallacy to suppose that the foreign policy of Augustus was pacific. He certainly recommended such a course to his successors, either from timidity, or from jealousy of their fame outshining his own; but he himself, until Arminius broke his spirit, had followed a very different course."

I think the expression, "Arminius broke his spirit," a very remarkable and suggestive one.

On page 198 he says: "An Englishman is entitled to claim a closer degree of relationship with Arminius than can be claimed by any German of modern Germany."

The victory of Arminius, then, having been fought and gained by one of our ancestors, the fact is presented to us that, of those fifteen battles, we may claim to have been engaged in seven. It seems to me an important and interesting circumstance in the world's history that one empire is found engaged in fighting nearly half of its decisive battles. It would naturally appear as if that empire had an especial part to play in the world; more than any of the other empires whose battles are recorded.

The seven battles were as follows: Arminius, Hastings, Orleans, Armada, Blenheim, Saratoga, Waterloo. One was a defeat, two were confined to ourselves, four were victories.

The first battle recorded is that of Arminius.

The defeat was Joan of Arc's victory over the English at Orleans, A.D. 1429. The condition of the House of Israel was to be that they should dwell alone, and not mix themselves

* Arnold's Lectures on Modern History.

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with other nations (Num. xxiii. 9); but, in the reign of Henry V., the English, instead of withdrawing to their own land after victories on the Continent, sought to take possession of a large portion of France; the result being a decisive defeat at the battle of Orleans. Our grasp on the country became weaker and weaker, till it finally relaxed altogether with the loss of Calais.

At the battle of Hastings it was brother against brother, and the two were re-united.

At Saratoga it was also brother against brother, and a nation was separated from us: the prophecy of Jacob concerning the sons of Joseph being fulfilled.

The Armada, Blenheim, Waterloo, were blows, crushing blows, on the feet of the image of Nebuchadnezzar's dream.

While first considering this subject, I had not seen the able pamphlet of Mr. J. G. Shaw, "Britain (or Israel) the Fifth and Last, and the Unconquerable Empire," and had taken rather a different view, or interpretation, of the stone than he has. I offer my view with considerable diffidence, feeling that his array of blows on the feet of the image is most convincing.

I had thought that the stone cut out without hands meant a small nation, formed and separated by God Himself; for in Deuteronomy vii. 6, 7, we read: "God hath chosen thee to be a chosen people unto Himself, above all people that are upon the face of the earth. 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."

God having chosen Israel long before the days of Nebuchadnezzar, it follows that Israel, as a nation, was in existence during the days of all the four empires; a nation that, in the days of Arminius, was without knowledge of itself, lost to its own Identity, cut out without hands, without any effort of its own; "whose race and language"—in the words of Arnold—"are now over-running the earth, from one end of it to the other;" and which, in fulfilment of the prophecy, has now grown into a mountain, and fills the whole earth.

The record of these battles appears to me most instructive.

We see, first, the Roman Emperor Augustus, when the empire was at the summit of its pride, with his spirit broken by a small band of warriors, and a blow given from which the empire never recovered.

We see in France that England was trying to do what Israel was expressly intended not to do, and the result was a defeat at Orleans.

Alison, in his life of Marlborough, quoted by Creasy in his account of the battle of Blenheim, has stated the effects which would have taken place if France had been successful in the war: "The colonial empire of England would have withered away and perished, as that of Spain has done in the grasp of the Inquisition. The Anglo-Saxon race would have been arrested in its mission to overspread the earth and subdue it." We can rejoice now with our brethren in America at the victory of Saratoga.

The consideration of the victory of Arminius in connection with our Identity with the Lost Tribes of Israel leads to the interesting incident that, while the Roman legions under Titus were destroying Jerusalem, and scattering the House of Judah, the House of Israel had already struck the first blow which was to bring that power to the dust.

I cannot better conclude than in the words of Bishop Berkeley:—

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day,
Time's noblest offspring is its last."

March 31, 1879.

WHY ENGLISHMEN SHOULD SPECIALLY ASSIST IN THE CONVERSION OF THE JEW.

To the Editor of the "Jewish Intelligence."

Everyone is aware that Christianity is itself nothing but a development of Judaism, that the Jews were the people to whom were committed the oracles of God, that it is mainly to them we are indebted for the jealous care they entertained of the sacredness of Holy Writ even to the jots and tittles, that the Author and Finisher of our faith was Himself a Jew, and taught us that we should preach the Gospel to every creature beginning at Jerusalem, that the blessings appertaining to the reception of the truth are to the Jew first, that we are commanded to "pray for the peace of Jerusalem, they shall prosper that love thee," that God's "whole heart and His whole soul" is intent upon planting them again in their own land, and that he has told us, "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." These and many other considerations should lead every true Christian to do what he can for the advancement of that people in whom God Himself is so deeply concerned.

My special object now is to address a very large and increasing body of our race all over the world through the medium of your journals as a fellow-believer with them regarding our close connection with this down-trodden, yet Heaven-blest race.

As a believer in the Israelitish origin of the whole of the Anglo-Saxon races, I would specially plead with all Englishmen, and ask if they would not like to see their country, in union with the Promised Land, saved for ever from war and famine, sorrow and sighing, and every other calamity which now tends to make our few short years here on earth a burden? Would they not wish to see the Lord Jesus Christ Himself at their head as King, and they themselves "All righteous," to be called the "Priests of the Lord," the "Ministers of our God," universally acknowledged as "a seed which the Lord hath blessed?"

We believe we are on the threshold of the most important epoch in the world's history; that the next few years will probably usher in the most glorious salvation to "All Israel," establishing them again "the second time" in their land, whence they shall never again be rooted out, when the Lord shall reign before His ancients gloriously; but there is something first to be done, and we ourselves are the happy instruments about to be employed by God to do it!

Ho! to the land of shadowing wings beyond the rivers of Cush, "*My suppliants, the daughter of My dispersed*," that sendeth ambassadors by the sea even in vessels drinking in and throwing out waters (*steamships*), GO, YE SWIFT MESSENGERS, to a nation scattered and peeled, "*bring Mine offering*." 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* (Isaiah xviii. 1, 2, 7, with Zeph. iii. 10).

This "present" must be of a holy people, or surely they could not constitute such a savoury offering; but "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" for "faith cometh by hearing, and hearing by the Word of God." Our blessed Lord told the Jews, "Ye shall not henceforth see Me, till ye shall say, Blessed is He that cometh in the name of the Lord." From Hosea i. 11, and Jer. iii. 18, we find the children of Israel are two families, and that these two must be joined together in the land of the North, and will be made one nation and be no more two nations, neither be divided into two kingdoms any more at all (Ezek. xxxvii. 22, also following verses).

We are all agreed as to who the Jews are, and both believers in their Identity with the Ten-Tribed kingdom, and Christians alike, should work for the same end—viz., to establish a feeling of brotherly sympathy and Christian love between the Jews and themselves, that these Jews may be led to feel that we entertain towards them a heart full of earnestness and zeal to win their souls in such manner that they may in the day of the calamity about to come on the earth willingly fly to British protection for refuge from the impending storm.

As to ourselves, let us each feel secure and know that we are on the Rock, and sincerely desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, each one doing his duty towards the hastening of the completion of the number of God's elect, and hasting the coming of our dear Master.

We must not forget that Micah v. 3 tells us God gave Judah up because "they smote the Judge of Israel with a rod upon the

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cheek," but this is only "until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." This travailing one is alluded to in Micah iv.: "the assembling of her that halteth, and the gathering of her that was driven out to be made a strong nation and have the dominion over which the Lord shall reign for ever" (see also Isaiah liv.).

"Hear, Lord, the voice of Judah and bring him again unto his people; let his hands be sufficient for him, and be Thou an help to him for his enemies" (Deut. xxxiii. 7).

"Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come; for Thy servants take pleasure in her stones and favour the dust thereof" (witness Palestine exploration). "So the heathen shall fear the name of the Lord, and all kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in glory."

L. G. R.

NOTE.—The above, forwarded to the secretary of the Society for Promoting Christianity among the Jews, for insertion in the *Jewish Intelligence*, was declined on the grounds stated below, and appears, therefore, in the BANNER. We are glad to say that the Bristol and Clifton Israel's Identification Association contributes as a society to the funds of the London Society in Lincoln's Inn Fields, and thus records its protest against those who on whatever grounds refuse to admit Judah's rights and plea for Gospel grace at the present time.—ED.

To Commander Roberts, R.N.

MY DEAR SIR,—We are obliged for your letter, and thankful for the proposed contributions towards our Society. It is a satisfaction to find that whilst holding the views you do as to "Israel's Identification," your sympathies are yet strong towards the Jewish nation in its more limited sense. I am sorry to say we have had some painful letters in strong contrast.

We thank you for your MS. article entitled, "Why Englishmen Should Specially Assist in the Conversion of the Jew," but as our space in the *Jewish Intelligence* is limited, it is not proposed to open its pages for discussing what is commonly understood by the "Anglo-Israelitish Theory." It is felt that your article, though not directly on the subject, would yet incidentally introduce it, and if taken up by some of our old friends, which would probably be the case, we should find ourselves launched in the controversy, to the publication of which we feel it necessary to abstain.

Under these circumstances we return your MS. with thanks for sending the same.

I am,
Very truly yours,
FREDERICK SMITH.

London Society for Promoting Christianity amongst the Jews,
16, Lincoln's Inn Fields, London, W.C.,
Feb. 5, 1879.

THE REV. C. W. HICKSON'S PASTORAL ADDRESSES TO HIS FLOCK.

WE have the pleasure to draw attention to the following additional communication made by the rev. vicar of St. Bartholomew's, Bristol, to his people. We have already published others from the same pen. We must not be held to endorse all our reverend friend says below, because, as our readers know, in the present state of our knowledge we cannot all be expected to see alike on all points. We heartily recommend the Rev. C. W. Hickson's plan of reaching his parishioners to other incumbents. His, as we have previously stated, is to utilise the pages of a periodical called *Living Waters*, and by "localising" it, enable matters relating to the Identity to be printed on its two first pages. The address is as follows:—

TO THE CONGREGATION AND PARISHIONERS OF ST. BARTHOLOMEW'S.

DEAR FRIENDS,—Continuing my remarks on the Identity of the British nation with the House of Israel, I wish now to produce arguments for the present existence *somewhere* of that House as a people, not forming any part of those we call the Jews.

1. There is no proof of any return of the House of Israel to Palestine with the House of Judah. Read Ezra and Nehemiah.

2. There is no statement anywhere in the Bible of any formal union having taken place between the House of Judah and Israel, at any period after the deportation of the latter to Assyria. Such a union, had it ever taken place, must have been as distinctly called attention to somewhere, as it is distinctly predicted in several prophecies. Please to read carefully Hosea i., ii.; Jer. iii. 18; Isa. xi. 12, 13 (note that Ephraim means the House of Israel, of which it was the leading Tribe); and especially Ezek. xxxvii. 15—22.

3. THESE PROPHECIES HAVE NEVER BEEN FULFILLED. It follows, therefore, that these two Houses are *both* still in existence. Now, the Jews are one of two—viz., the House of Judah. Therefore, the other, the House of Israel, cannot form any part of that well-known and easily recognisable people.

4. The world is populated by Jews and Gentiles only. It follows, therefore, from the last remark that the House of Israel, until the time comes for its Identification as such, must form part of the *Gentile* people of the earth. And this is what Hosea viii. 8, ix. 17; and Amos ix. 9 would lead us to expect.

5. God clearly announced His purpose to dissolve all union between Judah and Israel. Read Zech. xi. 14. Now, as this was written about 200 years after the House of Israel were carried away to Assyria, it cannot refer to any proper union between the *whole* House of Israel, as a whole, and the House of Judah. It must therefore refer to that *partial* union between the Two Houses which existed within the House of Judah itself, which, from its first establishment, contained representatives of all the Ten Tribes (2 Chron. xi. 13, 14, 16, 17, xv. 9, xxxiv. 9). After the captivity of Judah in Babylon, many of these in various countries kept up their religious brotherhood with Judah, and shared with the latter the common name of "Jews." Hence, the Jews are spoken of in the New Testament as "Twelve Tribes." But this Twelve-Tribed dispersed body was still the House of Judah, as distinct from the main bulk of the House of Israel, which was swallowed up among the Gentiles, but is yet destined to re-appear somewhere.

My present point, however, is that even this union, such as it was, between Judah and Israel, God said He would dissolve (Zech. xi. 14); and verse 13 suggests that the dissolution was to take place in some connection with our Lord's betrayal,

I believe it is a fact that the Jews now-a-days acknowledge that none of them can be proved to be of other Tribes than those of Judah and Levi. In whatever way the result has been brought about we cannot doubt but that God's Word has long since been fulfilled, and that therefore no "brotherhood between Judah and Israel" now exists; in other words, that the Jews are simply the House of Judah, and are quite distinct from the House of Israel, which must be therefore somewhere among the Gentiles awaiting its Identification.

Your friend and pastor,
C. W. HICKSON.

In corroboration of the views of our friend expressed above, in regard to the fact that the brotherhood between Israel and Judah must now be in a state of dissolution, and that therefore the two Houses before their final union must be found to be existing separately, we beg to point out a passage bearing on the subject in Ezek. xxxvii. 16, 19. The reader should carefully compare the two verses. In the prophet's own day the two sticks were constituted thus:—

1. Judah's stick including the children of Israel (Benjamin) *his* companions (Judah *first* then—mark!).

2. The one for Joseph, the stick of Ephraim, and for "all the House of Israel his companions" (outcast Israel *last* then).

But in the time of the final joinder how was it to be? Let verse 19 tell us. *Now* the sticks will be no longer held in Ezekiel's, but in JEHOVAH'S, hand, and they will be recognised then as—

1. The stick of Joseph (FIRST NOW, *last* before!)—that stick which is "in the hand of Ephraim, and the Tribes of Israel his FELLOWS" (showing the Ten Tribes are all then in union, and *not* in separation, as our Teutonic brethren maintain); and—

2. The stick of Judah, ALONE now, and with no companions. The latter, as the Rev. H. Marriott shows us, is to be placed then *upon* the *chief* stick of Israel (page 131, BANNER No. 117).

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THE RATE OF INCREASE OF POPULATION IN FRANCE, GERMANY, AND GREAT BRITAIN.

We draw attention to the following quotations, the first from the *Alfreton Journal* of March 2, 1879, the second from the *Pictorial World*. These extracts give us some curious information on a subject relating to that we referred to at page 154, No. 119, of April 5 last. It shows us the rate at which Germany is producing men, and the money cost of the process; while on the other hand France is bent on amassing treasure and capital, the penalty being a deplorable birth-rate, as compared with its formidable rival. The comparison between France and the United Kingdom in the birth rate, as shown below, is seen at a glance by the following :—

	France.	United Kingdom.
Excess of births per annum. .	142,000	304,000
Population	42,727,260	31,857,338

The figures speak for themselves. When we refer to our previous paper (page 154), and reflect that the natality of the United Kingdom, as compared to that of Germany, is as 126 to 114, it will be seen that Great Britain is at the head of the civilised nations in the matter of population, and thus responds to God's blessing on Israel (Gen. xxviii. 14).

We have heard the objection raised to our Identity on the grounds that the redundancy of population is not monopolised by Israel (or Great Britain), but that the Chinese and the Germans both, as nations possess it in a remarkable degree. We answer, "It is not so!" These nations have not the increase of the kind God promised Israel, and which we British alone possess. Gen. xxviii. 14 and xxxv. 11 will illustrate what we mean. Israel was promised, and the British possess, what neither the Chinese nor the Germans have, or ever have had—namely, a redundancy of population, which has caused its multitudes to "break forth"—1, to the West ; 2, to the East ; 3, to the North ; 4, to the South ; 5, thereby to form a nation and a company of nations ; and 6, at the same time to become a "blessing to ALL the families of the earth." The points are the universality of the blessing Israel and British multitudes were to, and actually did, bestow, and the geographical direction in which their colonies should "break forth" from the parent land, *after* the Christian era (in thy seed, "which is Christ"). None of the nations answer to these six signs but the British—*ergo*, the British must be Israel. Do our readers or opponents see any flaw in our logic ? If so, we shall be glad to have it pointed out to us. Our quotations are as follows :—

On Natality in France and Germany.

In a recent interesting paper on this subject, M. Bertillon comments on the fact that all the effort of the French agricultural population, the thrifty *bourgeoisie*, is applied to forming and amassing capital. Germany, on the other hand, seems to have more aptitude for producing men, a race of warriors "apt to seize with strong hand capital already formed." The German Empire counts at present more than 40 million inhabitants, and has a general natality of 40 per annum per 1,000, giving annually 1,600,000 live births. But if she were limited to the French small natality of 26 instead of 40, she would count only 1,040,000 live births annually. Thus, compared with France, Germany rears an annual excess of 560,000 children over what French natality would give, and this excess produces annually, according to the tables of mortality, about 343,500 adults of 20 years of age. But, on the other hand, if we take as base what a man costs to bring up, it appears from various calculations that we must estimate at not less than 4,000f. the value of an adult of 20 years of age. Then 4,000f. × 343,500 = 1,376,000,000f. This is the annual sum which the excess of German natality over the French costs. A like calculation made for France shows that she would have to expend annually 1,240,000,000f. to bring up the 500,000 infants that are wanting to equal the German natality, which would become 310,000 young people of 20 years of age. Thus France capitalises a milliard and a quarter to the detriment of its posterity, and Germany pays more than a milliard and a third for its own multiplication.

Marriages and Births in France.

The excess of births over deaths in France is steadily increasing year by year, although the increase in population is not nearly so rapid as in other European countries. In 1875 the excess of births over deaths was 105,900 ; in 1876, 132,600 ; and in 1877, 142,600. So far the returns are satisfactory, but yet the number of marriages in France is decreasing. In 1872 the marriages numbered 352,700 ; in 1876 they had decreased to 291,900 ; and in 1877 to 279,000. To account for this diminution various causes are brought forward, amongst them being the extension of military service, the industrial distress, and the phylloxera. In the matter of increase of population France is far behind our somewhat overcrowded country. Thus France, with a population half as large again as that of England, returns an excess of 142,000 births, and England an excess of 304,000 births. The United Kingdom, with a population numbering 10,000,000 less than that of France, gives an excess of births amounting to 387,000, or not very much less than three times as great as that of France.

THE "NORTHERN ECHO" ON THE FIJIS, AND REGARDING CYPRUS.

Our friend and blind witness, the *Northern Echo*, has again been supplying us with matter which we find to be glorious blind testimony to our Identity with Israel. In one of his issues of last year, the editor, making a comparison between our two acquisitions, Cyprus and the Fijis, could not speak in too severe terms of the former addition to the Empire, or too highly of the latter. Cyprus is an acquisition of Lord Beaconsfield's ; it is therefore bad. Fiji came to us of itself, without Lord Beaconsfield's interference ; the annexation is therefore right and proper. "Cyprus was seized with the exultation with which a freebooter wrests a purse from the pocket of his victim," just to cover Lord Beaconsfield's "surrender at Berlin," (!) and therefore the transaction is likely, if not checked, "infallibly to overwhelm in common ruin the English constitution and the civilizing sovereignty of the English race." Such is the character of the *Northern Echo's* comments ! With these we have no concern, save to wonder if men using such language can really be in earnest, and whether they are not aware that by the violence of their expressions, as well as by the absurdity of their views, they are bringing ridicule on their party as well as on their own capacity as journalists to guide the public opinion of their countrymen ! The success of the annexation of the Fijis is now patent to all men, and the *Northern Echo's* editor, and such as he, are in raptures at the glorious addition to the British Empire ! But we recollect the time when this annexation was denounced by some among us as the act of brigands, and as the result of that "earth-hunger" of the insatiable British which never knows satiety. Cyprus will, we are sure, ere long be found to be as glorious a possession (being God-given to Israel) as ever the Fijis will prove ; and the curious fact is, that the same number of the journal in which is published the *Northern Echo's* "flout" at Lord Beaconsfield, in reference to the alleged failure of his position as to Cyprus, contains W. Hepworth Dixon's paneygric regarding that very same island, his admiration at the act which has made it ours, and his evidently roseate anticipations as to its destinies in the near future as one of Great Britain's colonies ! We propose to give the reader the blind testimony thus afforded us by the *Northern Echo*, and force him *malgré lui* to show to us that the Fijis have proved a most successful colony, and, from the words of W. Hepworth Dixon, that the Power which has made Cyprus her own, is the chief of nations, that seed of Abraham, who being "known among the Gentiles and their offspring among the people, all that see them acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9).

First, let us hear the editor of the *Northern Echo* in regard to the Fijis, and what he says is worth noting and remembering.

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The annexation of Fiji (he declares) has been justified by its results. The revenue has risen from £16,000 to £60,000. Peace and prosperity reign throughout the islands, which two years ago were scenes of lawless outrage and brutal violence. In spite of an insurrection of the hill tribes and a terrible outbreak of smallpox, the colony has made rapid progress. The land question has been peacefully and expeditiously settled. The modified slavery which disgraced the island has been abolished, and a *modus vivendi* has been established between the whites and the native population. It may fairly be expected that Fiji will pay its way and become in the future the centre of our Polynesian Empire. Sir ARTHUR GORDON, the Governor, who is now in this country on leave of absence, is a colonial administrator of the right stamp, and to him undoubtedly belongs much of the success which has attended the annexation of the Archipelago.

Nothing can be more satisfactory than the above. God has blessed Israel's acquisition of the desolate heritage, the Fijis, and the result is such a decided success as even the jaundiced eye of the prejudiced *Northern Echo* cannot but see and acknowledge. The Fijis in fact, as the editor sees, are destined to become the centre, or as we should say, "the Gate," of our Polynesian Empire." We always have given the *rôle* of that position to New Zealand, but are quite content that the *Northern Echo* should recognise as the "centre" our last new infant colony, and feel that in it God has given our nation (being Israel) a "Gate" which shall cause us to dominate over the whole of Polynesia.

We turn now to Mr. Hepworth Dixon's panegyric—almost a monograph—of Cyprus, and of the mistress of the sea who holds it. We regret we cannot re-produce his whole paper, but we have done our best to make the "choicest nugget" our own. He asks :—

Has Cyprus ceased to be the changeless East? The American Consulate has disappeared, the English consular power has seen ahead. Our consul, fortunately, was the representative of Queen Victoria, and something more ; he was the manager of a bank. In other days his management of the bank was in the nature of a sinecure. No bullion filled the coffers of that bank. As I remember but too well, you had to pay for gold at Larnaca, not as though it bore the effigy of Victoria or of Abdul Medjid, but as if it were a choice production of Italian art. Now merrier times have come ; the English in and out of Larnaca will soon be legion. They will all want bills, exchanges, coins of gold and silver, and I know not what besides. The consular duties may decline ; the manager's duties will augment. Victoria will not send a consul to herself ; but the Ottoman Bank, with offices in London and Stamboul, will need an agent on the spot, *which henceforth is to be the living link between the East and West.* A year ago, Cyprus belonged to Aphrodite ; now she belongs to Queen Victoria. A year ago, every one who came to Cyprus (with the exception of some Russian monks and French political agents) landed at Limasol or Larnaca, with thoughts directed to the Empress of the sky. Henceforth, another set of travellers will land, with minds intent on lower and more practical things. Preston White will come to build jetties, like his cheap and serviceable works in India. Then will follow steam ploughs, and water engines, and the tires for wagon wheels. These things are wanted first, with all the skill and capital for turning them to perfect use. But in the roadstead, one observes that people are not waiting for the English engineer and English capitalist to come. Yon swarthy immigrants from Alexandria have never heard of fame. They have read of Fatima, Amine, and the heroines of the Arabian Nights. They are a Moslem people, and they have no goddesses in their mythologies. But they know the name of Queen Victoria. They have heard of her as Empress of the Earth. They have a notion that the sea belongs to her. Where have they touched the waters and not found themselves in presence of her power? At Aden she is empress, at Perim she is empress, from Ismaila to Port Said the great canal is crossed by her flag, at Alexandria her vessels and the vessels of her people crowd the harbour. Men who stay at home give hardly any thought to the impression made by the old red cross of St. George on Oriental nations—everywhere a sign of power, of freedom, of commercial life. The Chinese Minister, eating at my table in Regent's Park, shortly after his arrival in London, told me that a Russian agent in Pekin had shown him a map of the world, in which England, in comparison with Russia, seemed no bigger than a leaf compared against a tree ; but on his journey from Canton to Southampton he had learned to understand that what the Muscovite showed him was the land-empire, not the sea-empire, and that the lesson of his map was altogether wrong. In fact, from Canton to London, he had never been out of the Queen's dominions, never beyond the sight of her flag, the cover of her guns. At Hong Kong, English ships and English troops ; at Singapore, English ships and troops ; at Penang, English ships and troops ; at Point de Galle, English ships and troops ; at Aden, English ships and troops ; at Port Said, English ships : at Malta and Gibraltar, English ships and troops ; and at Southampton, English ships and troops. In all his journey of 10,000 miles he had never once seen the Russian flag. The tree was nowhere ; and the leaf seemed to cover all the earth. By this ubiquity of the flag men's minds are thoroughly impressed. Ours is an Empire on which the flag never droops.

These swarthy immigrants from Egypt, Syria, and the Grecian islets know the Queen's name, and recognise her flag. They feel that where that flag is flung, from either mast or rampart, men will be treated justly, and that commerce will be secure. They come to labour and to live. Compared against their former homes—no matter whether those homes were in the Delta of Egypt, the plains of Shefalah and Esdraelon, the peaks of Candia, or the foreshores of Asia Minor—*Cyprus is a healthy, wholesome place.* The thought of health is not with them the first thing and the last. Men to whom rest and shade and quinine powders are not always handy, have to think a little of their health ; but they are mainly bent on finding food, and trying for the work that gives them food. Can work be sought, and is the labour sunk in the earth secure? These are the questions asked in every corner of the Orient, and the answers are that work may be sought, and that the fruits of labour are secure under the English flag. Hence they are swarming in these boats.

To them the ironclads are rocks of safety. Lord John Hay is a mighty satrap, and his flagship, the *Minotaur*, instead of representing a devouring monster, is a beneficent ruler of the deep. Sir Garnet Wolseley is a peaceful and enlightened Pasha, such as Haroun-al-Raschid might have chosen for his Minister. Under these lieutenants of the mighty Empress, the peasant knows that he is safe ; nay, more ; under that mighty Empress he is *free.* In other days, under the consular flag, the English were secure ; but under the Imperial flag, all persons are secure. To lie beneath that flag is to be free. To understand what feeling free and safe mean to an Oriental, a man must have known a Syrian fellah and a Muscovite serf. The news is flying far and fast, that on the coast of Asia Minor, only thirty hours' sail from Egypt, and in actual sight of Syria and Adana, there is a refuge for men of all condition and all opinion, in which the air and soil are absolutely free.

Our readers are too well instructed now to be told how many Identifications of our race with Israel Mr. Hepworth Dixon enumerates in the above ! He says :

1. That the Queen of England is Empress of the Earth, and that the Eastern nations who flock to her new possession in Cyprus have a notion that the sea also belongs to her. But these are descriptions of *Israel,* as reference to Isa. lx. 3, 4 ; Romans iv. 13 ; Psalm xxv. 13 ; Gen. xxii. 17 ; Psalm lxxxix. 25, will show.

2. That from Hong Kong to Southampton, *viâ,* the Suez Canal, the traveller sees nought but English ships and English troops occupying all "the Gates,"—an empire everywhere on which the Britisb flag never droops! Here, however, he described Israel's Gates and Israel's world-wide dominion (see Gen. xxii. 17 ; Dan. vii. 22—27).

3. That being the "righteous" nation, "free" and "able to protect" all her subjects, the British are attracting all Asiatics to her flag—a character which every Bible student knows is Israel's (Isa. lx. 21, xxvi. 2, liv. 13, 14). "Lift up thine eyes round about (at Cyprus) and see, all they gather themselves together, they come to THEE" (Isa. lx. 4).

4. That under the British in Cyprus, the surrounding nations are learning that *there* at least they can be free—a certain proof that the British are Israel ; for God describes the latter as the only liberators of the slave, and they must perforce to do that be free themselves (Isa. lviii. 6). We thank Mr. Hepworth Dixon for his blind testimony, and the proof he has given us that we are God's people, even Israel.

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REPORT OF PROGRESS IN SHEFFIELD.

THE Sheffield Anglo-Israel Association held their first annual meeting on March 17, in the Cutlers' Hall, when Mr. Charles Wardlow, the president, remarked that he was pleased at the progress which the Association had made, and he was sure the members were not at all shaken in their belief, but were confirmed the more they read and studied the subject.

The Secretary's report stated that the Association was formed on March 25, 1878. Their receipts covered their expenditure, which was about £74 for the year. There had been forty-four meetings in connection with the Association, and they had enrolled a fair number of members, besides inducing a great many more to read up and study this great and important question.

Mr. Charles Wardlow was re-elected president, and the Rev. Robert Douglas, M.A., Messrs. H. W. Lofthouse, Thomas Chapman, W. H. Mason and C. F. Longden, as vice-presidents, with a committee of thirteen gentlemen.

A tea and soiree was also held on March 24 in the Banqueting-room, Cutlers' Hall, when Mr. Thomas Chapman read an interesting paper on our "National Past and Present," and Mr. W. H. Mason on our "National Future."

The entertainment was interspersed with selections of music and hymns specially composed for the occasion, and a very enjoyable evening was spent.

Its members look forward with confidence to a grand future, as they are convinced the majority of the Sheffield Christian public are becoming aroused to think there is more in the subject than they at present understand or comprehend, and which theory our opponents (both clergy and laity) can neither shake, nor refute, by sound argument, "Our basis being the sure Word of God."

THOMAS S. PEASEGOOD, Hon. Sec.

SHEFFIELD ANGLO-ISRAEL ASSOCIATION.—Last evening the first annual meeting of the Sheffield Anglo-Israel Association was held in the Cutlers' Hall. There was a moderate attendance. Mr. Charles Wardlow (the president) occupied the chair, and in opening the proceedings, said that looking upon the present condition of the Anglo-Israel question the members of that association had every reason to congratulate themselves at the measure of success they had attained. He was quite as deeply interested and as great a believer in the subject as ever he had been, and he had given more consideration and thought to it during the year than at any previous time. It was true he could not give much time to the subject, but what he had done had satisfied him more and more of the truth of their theory. In some respects there had been difficulties to contend with, and he did not find his friends so enthusiastic as he could wish, because the theory was a new one. He, however, had gone so far in some cases as to get the opinions of those who were against the question, and it had invariably resulted in his being the more satisfied with his views. He was also of opinion that those ministers who had the most to say against the subject were the most ignorant of it, and they had freely admitted that it was so. Some said it was very fascinating, and they should be very glad if it turned out true; but still they had not read upon the subject, and had only a very cursory idea of what it really was. He was pleased at the progress which the association had made, and that they still found themselves an organisation, and he was sure that the members were not at all shaken in their belief. (Applause).—Mr. G. W. Staniland, the secretary, read the report, which stated that the association was formed on March 25, 1878. The general account was—Receipts for the year, £29 9s. 10d., made up as follows:—Donations, £8 4s. 10d.; subscriptions, £9 5s. 6d.; sale of cards, £1 11s. 6d.; cards to the Bristol Association, £4 5s. 4d.; Huddersfield Association, £1 15s.; single cards posted to various places and collections, &c., £3 17s. 3d. In addition to that they had received from the various lectures during the year the sum of about £45, making a total of about £74, although the latter amount did not come in the general account. The expenditure was £30 17s. 2d., leaving a balance due to the treasurer of £1 7s. 4d. There had been forty-four meetings in connection with the association during the year.—Mr. Swingler moved and Mr. Barrow seconded the adoption of the report, and it was carried. The election of officers for the ensuing year was then proceeded with. Mr. C. Wardlow was re-elected president; Rev. R. Douglas, M.A., Messrs. H. W. Lofthouse, Thomas Chapman, W. H. Mason, and C. F. Longden, were re-elected vice-presidents, and a committee of thirteen gentlemen.

Review.

Manasseh and the United States. An Essay by the Rev. Joseph Wild, D.D., of Brooklyn, New York. Price twopence. Robert Banks, Racquet-court, Fleet-street; and W. H. Guest, 20, Warwick-lane, Paternoster-row, London.

WE have received a copy of the above from our spirited publisher in London, as well as the American original, kindly forwarded to us by our Brooklyn friends, through the secretary of the "Lost Israel's Identification Association" of that city. Dr Wild's little work, under notice, was the basis of an address he delivered to the Society at Brooklyn some time ago, and it has been printed "by request." It is a very interesting lucid statement of the arguments as they commend themselves to an American divine, to prove that the American people are "of Israel;" of that portion of Israel represented by the Tribe of Manasseh. He goes over the ground very carefully, and divides his argument into the following heads:—

1. That America was by the Divine arrangement allotted to the Puritans and Pilgrim Fathers of the English race.
2. That that race, including the Americans, derived their origin from Jacob and Joseph, and thus through Ephraim and Manasseh.
3. That Jacob made a will in favour of his two grandsons.
4. That in virtue of that will Manasseh was to become in due time "A people," and a "Great people."
5. That at the set period Manasseh becoming "restless" as a part of the British nation, betook themselves to the American continent, and there became independent of the mother country.
6. That of sixty colonies the British Empire has only lost one—the thirteen United States.
7. That the Great Seal of the United States betrays their Hebrew Manassite origin, the reference to the Great Pyramid thereon being very remarkable; and—
8. That Manasseh was brought up at the foot of the Great Pyramid, and the great step of that building symbolises the final concord between the States and the mother country when peace was declared in 1814-15, a peace destined to last for ever.

We have intimated enough to urge our readers to obtain and read this last contribution to Identity literature; and as the cost will be only twopence, we are sure they will not grudge it.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Since I wrote to you a few days since on the subject of Richard Butler's prophecies, I have been reading the letter of Mr. H. Stevens, Appendix No. 5 to Professor P. Smyth's work, "Our Inheritance in the Great Pyramid," and find that he has exactly the same views that I share with regard to another passage existing at the oblique stones about the 2,170 inch measurement. His theory is that a passage should "diverge from the entrance at or about the date of the Abrahamic covenant." Now Richard Butler distinctly mentions 2,171 as the date of the *birth of Abraham.*

Mr. W. Rowbottom, Appendix No. 6, also gives his views as to the fiducial line representing the birth of Abraham; also the 1,542 measurement as the *birth of Moses*—not the Exodus. This again very nearly agrees with Richard Butler's probable date, though not specially given.

I am firmly of opinion that another passage does exist, and hope that someone may shortly take the matter in hand, and solve the point.

Yours truly,
W. L. MORCOM.

Manchester, March 21, 1879.

To the Editor of the "Banner of Israel."

SIR,—For the benefit of such of your readers as may have perused my pamphlet on the "Coming Collision between England and Russia," will you allow me to direct attention to the *erratum* on page 43, which seriously affects the sense of the passage in which it occurs?

"The Jews, the descendants of the *Ten* Tribes," should be read "of the *Two* Tribes"—meaning of course Judah and Benjamin.

Yours truly,
THE AUTHOR.

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

PUBLIC ANNOUNCEMENTS.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE ANNUAL MEETING

Will be held in

EXETER HALL (LOWER ROOM),

ON MONDAY EVENING, MAY 19TH, 1879.

The following Gentlemen are expected to attend and take part in the Meeting:—

ADMIRAL DUNN,

COLONEL BENTINCK,

PHILO-ISRAEL (E. W. BIRD, Esq.),

REV. C. W. HICKSON, M.A., Vicar of S. Bartholomew's, Bristol.

REV. A. J. J. CACHEMAILLE, M.A., Vicar of St. Mary's, Oldham,

W. H. PETERS, Esq., J.P.

D. A. ONSLOW, Esq., J.P.

CHARLES STUBBS, Esq., B.A.

CHARLES HORNER, Esq.

The Chair will be taken at 7 o'clock.

The Members will meet in the Committee Room at Exeter Hall at 6 o'clock previous to the Public Meeting. To this Meeting Members only will be admitted by Ticket.

TICKETS for Reserved Seats to the Public Meeting can be obtained gratis upon application to the Secretary at the Office, 20, Warwick-lane, Paternoster-row, London, E.C.

JAMES BILLINGTON, *Hon. Sec.*

ON TUESDAY Evening next, May 13, 1879, a LECTURE will be delivered in the VICTORIA TEMPERANCE HALL, BUXTON ROAD, HUDDERSFIELD, by the Rev. C. W. HICKSON, M.A., Vicar of St. Bartholomew's, Bristol. Subject: "The Great Pyramid of Ghizeh, a Link in the Chain of Evidence of Our Hebrew Origin." Chair to be taken at 7.30. Admission: Reserved Seats, 1s., Second Seats, 6d., Back Seats and Gallery, 3d. Friends from neighbouring Towns, please help.

SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

THE REV. C. W. HICKSON, Vicar of St. Bartholomew's, Bristol, will (D.V.) LECTURE in the ALBERT HALL, SHEFFIELD, on May 12, 1879. Subject: "The Great Pyramid." Chair to be taken at 8 o'clock by Rev. H. Douglas. Admission, 1s. and 6d.

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 124. Entered at Stationers' Hall.] WEDNESDAY, MAY 14, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S PROTESTANTISM AND PROSPERITY.

IN Nos. 45, 46, and 47 of *Life from the Dead*, vol. iv., of 1877, we published, by favour of its editor Mr. Hine, three articles on "The Invasions of England, Past and Future," combatting the views entertained by the *Rock* on Captain Hozier's work therein reviewed. Those views were that the immunity of these islands from foreign invasion depended wholly and solely upon our nation's Protestantism, but not otherwise. We maintained our ground, on the contrary, that our Identity with Israel was the sole reason why foreign Gentile nations could not, and would not ever invade us with success, and we relied for that view on God's promises to David, and through him to the House of Israel, as conveyed in 2 Sam. vii. 10, and also in Ezek. xi. 16; Zech. x. 6, &c.

We did not for a moment deny, or wish to deny, that our prosperity as a nation depends constantly on our Protestant light, brilliantly shining for the Lord. We are inclined to insist upon that always very strongly, because the testimony of our history as a nation is express, that while Protestantism has prevailed among us nationally, we have enjoyed God's blessing and His smile; but *per contra* when there have been uncertainty or hesitation in our "witnessing" against the harlot wiles of Rome, whether viewed as Popery or its counterfeit advanced-Ritualism, there have been dealt out to us national correction and national punishment *in measure* to recall us, as God's people, to a recollection of our high destiny.

We have two papers now lying before us written on these lines, and we much wish our space allowed our enriching our columns with the valuable matter contained in both. One is termed "The Papal Hierarchy," by the Rev. J. A. Wylie, LL.D., published in the *Scottish Patriot*, on February 8, 1879, the subject being, "England Rises and Falls with Protestantism;" the other, "Protestantism and Prosperity," by the Rev. Hely H. Smith, of Matlock, a paper issued by the "Protestant Alliance." We are heartily at one with the writers of both these papers in the main, and our views as believers in our Identity require of us that adhesion. For wherein is our "witness," as Israel, for our Lord God and His Christ, a valid and true "witnessing" except so far as we bear ourselves as opponents of His enemies,—faithful to those truths which, as a nation, we learnt and professed when He "reformed" us in the glorious time of the national "regeneration" in the 16th century? Then it was the British nation turned openly before the nations to her God, and since then she has been a "witnessing," and therefore a greatly prospering people. Herein there is a grand historical Identity binding our nation to Protestantism, as God's people Israel, because that is the true faith of the Israelite, as set forth in the British Bible. As a consequence, it has given this nation, at all times when it was professed, abounding prosperity both at home and abroad. But change the scene, and observe the effect of even a temporary declension back to Popery, such as history has often presented to our view in these realms, and the instant result has been disaster, affliction, trouble, and God's heavy hand on the people in loving—not angry—punishment, and in correction *in measure*, to bring His wayward children back to the right path. For let us observe, our sins, and often backslidings, have never, since the Reformation, obscured the protesting light which this nation sheds, *permanently*. Sooner or later, God has flogged us back into the paths of righteousness, and to Protestant conformity to His will again. Other nations, like Germany, Spain, France, and Italy, to whom the light once came, have quenched it by neglect, or blood, or persecution, and have been left in the outer darkness—that is, Papal or infidel misery. But the British-Israelite race, repeated as their declensions have been, have always returned to the light, and been allowed again and again to enjoy God's blessing as the "Protestants," or "witnessing" ones for Him. This, we repeat and enforce on our readers, is solely because of "Our Identity;" and because, *being Israel*, God would have His chosen ones act as "His witnesses" (Isa. xliii. 10—12, xliv. 8).

We ask our readers now to turn with us to Dr. Wylie's statements regarding the relation between Protestantism and the prosperity of our nation, viewed historically during Elizabeth's and her successors' reigns. After describing the state of our land when "bloody Mary" was on the throne, and when "England, like a felled ox, sunk down at once in paralysis and torpor," he goes on to say—

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In a few years this portentous night passed. Elizabeth mounted the throne, and the Protestant faith returned once more to the altars and the hearths of England. A noon of prosperity and splendour now burst upon the country. The genius of the nation, long folded up in the chilly air of superstition, opened out into a breadth and richness of faculty, a robustness of reasoning power, and a splendour of imagination which surpassed the most brilliant intellectual eras of the world's history. To the heart and soul of the English people did Protestantism penetrate. Its power was attested by happy, because virtuous homes, and by numerous spectacles of patriotism and public worth. The successor of Elizabeth, James I., losing faith in the power of Protestantism, or rather becoming afraid of it, pursued a shifty, truckling, and semi-Popish course. In due time his unprincipled policy bore fruit in the decaying strength and vanishing prestige of England. His son, Charles I., carried to a yet greater length the example his father had set him, of retreat from the Reformation and advance towards Rome, and in the same proportion did the misfortunes of his house and the calamities of his kingdom increase. The nation was broken in two; war fell out between the Court and the Parliament; and the tragic sequel enacted on the scaffold at Whitehall, it needs not that we should relate. The times that followed were unsettled and stormy; nevertheless, under Cromwell, Protestantism became once more the guiding-star of England. With wonderful recuperative power, the country mounted up to almost what it had been under Elizabeth. From our little isle orders went forth which foreign nations heard and obeyed. The name of England again recovered its former prestige, and its flag was triumphant on the ocean. The reigns of the last two Stuarts, Charles II. and James II., were of all others since the Reformation, that of Mary excepted, the most Popish, and they were also the most calamitous; the country which under Elizabeth had defied the Armada, under James II. had its ships burned in its own harbours. Home suffering and foreign contempt culminated at last in the expulsion of the Stuarts from the throne, and in their flight from a land which they had brought to the brink of ruin.

If the country uprose, it was under the old flag. Across the sea came William of Orange, with the motto blazoned on his banner, "For the Protestant religion and liberties of England." With William III., Protestantism ascended the throne of England, to become the throne of Europe; and in due time, in a sense, *the throne of the world*. To this height of dominion, step by step, has Protestantism, in the course of five centuries, conducted Great Britain.

As in travelling in a foreign country we can distinguish between the Popish and the Protestant provinces by the signs of sloth and barbarism that disfigure the one, and the tokens of order and industry that enliven the other, so is it in surveying the annals of our nation. Simply by taking note of the state of England we can tell when the servile principles of Popery predominated, and when the ennobling truths of Protestantism bore sway. Does commerce enrich, letters illuminate, arts refine, and power ennoble Great Britain? is its flag feared on the ocean, and its voice listened to in the council-chamber of nations? its Protestantism is in the ascendant. Does calamity cloud it? how sure the conclusion that England has anew fallen under the spell of her evil genius, and is bowing the knee to her great enemy.

The principles of the Divine government do not change, and the union between England and Protestantism, seen to be indissoluble in the past, will, we may be sure, be as indissoluble in the future. A *foreordination, which man cannot revoke, has linked* together, in her case, Protestant declension and national decadence. If England would remain at the *head of the world, and lead on the nations*, and herself along with them, to a loftier pedestal of freedom and prosperity, she knows what star to follow! If it is the downward road that pleases her best, there are no lack of counsellors to show her the way, and urge her to take it; but let her be assured that if she listen to their advice, and forsake the "old paths," she will not have gone far before being startled by the crash of some terrible disaster.

We ask our readers' careful study of the above. It has a word of solemn warning even for the House of Israel! For though we know that we cannot permanently be cut off from our glorious calling, as the foremost "protesting" nation of the world, we may, nevertheless, by pandering to Popery, and by coquetting with its base imitation, the utter semi-Popery of the Ritualism to be found even in our Church of England of to-day, be subjected to chastisements, not trifling, nor few, nor light, which our loving Father in Christ may send us to bring us back to the work we have to do as God's "witnesses" *par excellence*, and therefore the chief Protestants of the world—His people Israel. There is a world of meaning, and of terrible responsibility to our God as well, in those tremendous words, applied to us to-day,—"Ye are My witnesses, saith Jehovah, that I am God!" (Isa. xliii. 12).

THE RESTORATION OF THE JEWS.

We want to know whether our clergy of the Church of England ever really study God's prophetic Word? or do they utterly ignore it? We find such wonderful ignorance on the subject generally, and regarding the restoration of the Jews in particular, that we are filled with dismay and consternation when every fresh instance comes before us of the phenomenon. We are now referring particularly to the utterances of the Rev. A. A. Rees, who, in a communication to the *Sunderland Daily Echo*, under date the 18th July, 1878, hazarded the opinion that the Jews, under Great Britain's escort, will now, from the stepping-stone of Cyprus, "flock to the Holy Land, populate its cities, especially Jerusalem, and restore them and the surrounding country to unexampled commercial and agricultural prosperity. Having become rich and influential" (he adds), "what is more likely than that they should seek and obtain their national independence? What a powerful ally they would become to England" (he goes on to say) "in stemming the tide of Russian invasion and annexation." In all this the Rev. Mr. Rees assumes erroneously that the Jews are now "a distinct nation among many nations," and that the prophecies encourage the notion (which is the truth) that the "ships of Tarshish and of Chittim mentioned in Isaiah lx. 9; Numbers xxiv. 24; and Daniel xi. 30, refer to Great Britain's ships," and her strong arm as the protecting convoy to the returning Jews.

We ask again, Does the Rev. Mr. Rees ever look into his Bible? Being a clerk, learned in God's Word written, he must know what is recorded on the subject of the restoration. Has he never read Jer. iii. 18, or Hosea i. 11, from which he might surely have gathered that the House of Judah (the Jews) "shall walk to the House of Israel"—that the two thus newly-joined Houses will then proceed to the election of a head—that they shall thereafter "come *together* out of the land of the North to the land that Jehovah hath given to their fathers for an inheritance?" Has he failed thus to recognise the fact that the Jews cannot be restored alone: but that, as Isaiah xviii. and Zeph. iii. 10 both teach him, the House of Judah will be taken as "a present" to the Lord by a people of the same race, who are "terrible from their beginning and hitherto"—who are the "Lord's suppliants" (therefore Christians), "the daughter of His dispersed," therefore (not being of the House of Judah) they must be "Ephraim," whose dwelling is, we know, "*beyond* the rivers of Ethiopia"—a Western, and yet an Eastern Power—who accompany the return of Judah, and yet are the great and chief ingredient of that restoration, "for great shall be the day of Jezreel," and Jezreel is Israel, not Judah, as Mr. Rees ought to know?

Then again, we would ask, Is he not aware that when the restoration of the Jews takes place, their assigned habitation, as Ezekiel xlviii. 7 would teach Mr. Rees, will not be the Land of Promise generally and Jerusalem in particular, as he erroneously supposes, but only one-thirteenth of the whole territory as "a portion for Judah." That share, a little care and calculation would have shown Mr. Rees, is not the capital Jerusalem at all, but a tract of land at least ten Pyramid miles North of it, the whole area of the Lord's portion, sanctuary, and holy oblation intervening between Judah's Southern boundary and the Holy City of the Great King, which is Ten-Tribed Israel's possession thenceforth, and not Judah's at all. Mr. Rees' letter, we are glad to find, was answered at once in the local press, by three friends of the Identity—Messrs. Jno. T. Gott,

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J. Greig, and an anonymous writer "*Harengus*." Mr. Gott's is the most elaborate and finished answer; but we propose to reproduce for the reader's perusal that of Mr. Greig, as the most pointed and brief reply—one which traverses all the ground, and gives Mr. Rees a triumphant answer, to which we have looked in vain for a rejoinder. Mr. Greig wrote as follows:—

TO THE EDITOR.

SIR,—Will you kindly afford me an opportunity to say a few words on this subject, to which Mr. Rees has so opportunely drawn our attention? I believe with him that the Jews are about to be restored to their ancient home. Also that the ships of Tarshish and Chittim mentioned refer to "the naval force of these Western isles;" but that the Jews are now a nation, or are ever to become an independent and mighty race, I deny. My English Bible teaches me something different. Israel is now a great, independent, and mighty nation, the "chief of the nations" (Jer. xxxi. 7), and if Mr. Rees will read the context, he will find it refers to Israel, not the Jews—to the people left of the sword who found grace in the wilderness, who have been the objects of God's special love, who are yet to plant vines on the mountains of Samaria (the capital city of the Ten Tribes, not of the Jews). I cannot see that the condition of the Jews agrees with this description. They are under the curse—a proverb, a taunt, a by-word, and a reproach among the nations; servants in their enemies' land; a down-trodden, scattered people, without a king, without a country, without an image, &c. (Hosea iii. 4). Neither will they go back themselves to inherit the land; there is a prior claim to theirs in the land. Israel, of the Ten Tribes—the House of Ephraim—is the heir, the first-born. Scripture tells me so: "I am a Father to Israel, and Ephraim is My first-born," says Jehovah. Judah (the Jews), therefore, come in only in a secondary sense, dependent entirely upon the heir Ephraim. See Jer. iii. 18: "The House of Judah shall walk with (margin, 'to') the House of Israel, and they shall come together out of the land of the North to the land which I gave to their fathers," &c. Also see Ezekiel xxxvii. 15—26: "Take thee one stick and write upon it, For Judah, &c.; then take another stick and write upon it, For Joseph, the stick of Ephraim, &c. &c., and join them into one stick, and they shall be one in thine hand, &c. I will make them one nation in the land of Israel, no more two," &c. Mr. Rees evidently looks on us as a purely Gentile nation, and therefore to incur Gentile rejection and judgment. If so, then Mr. Rees, with all other of our ministers, must make the humbling confession (Jer. xvi. 19): "The Gentiles shall come unto thee from the end of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Is Mr. Rees prepared to confess that he has been teaching lies, vanity, and things wherein is no profit, all his life? I hope not. Then let Mr. Rees consider and see if he has not made a mistake. I should be really glad to see Mr. Rees accept the fact of our national Identity with Israel, which is so plainly taught in Scripture. He would increase his power for good in Sunderland tenfold by reaching the hearts of the people, and confounding infidelity and scepticism. May God grant it in His own time.

I am, yours truly,

JOHN GREIG,
President of the Anglo-Israel Association in Sunderland.

The lesson which has been taught to the Rev. A. A. Rees by his three Sunderland mentors ought to suffice. We find his views are contradicted, as their's are supported, by the Word of the living God. We trust this divine, and those who now think with him respecting the future of Judah's restoration to their land, will "pause and inquire." We are sure that if they do, they will see as we see—that Judah's return cannot be independent of Israel's—that Israel will be the chief, grand factor, feature, and figure of that return—that Israel is identified with the British, whom Mr. Rees really, but from his argument foolishly, allows, are the appointed agents to bring about that restoration: and that, such being the case, the British Israelites, with the Jews their brethren, will ere long be restored in triumph to their inheritance in glorious union, for "the LORD will go before them, and the God of Israel will be their rereward;" for "the redeemed of the Lord will return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isa. li. 11, lii. 11). Brethren, let us praise the Lord that we are Israel, and that ours is to be so glorious a future. Hallelujah!

A WORD OF WARNING AGAIN.

WE have received two or three protests from our friends regarding the use by Mr. Thos. Bales of an alleged unguarded expression in his paper, published in the BANNER, at page 166, No. 121, on "Identity Truth from the Stony *Rock*." It occurs in the second paragraph, first column, and is contained in the words, "Ere long the Identity will be regarded as a saving faith. Conviction will be brought home to the *Rock*, and from it will gush living waters."

When we received the article in question, we hesitated to publish the words "saving faith," lest it should be imagined by the perverse that Mr. Bales meant, and we sanctioned, the monstrous idea that the Identity *per se* could save the soul. *That*, our readers know, is a doctrine we abhor. The *Rock* and his correspondent allege we hold it. We deny the charge with horror. Nothing but the blood of Jesus Christ, the Son of God, can save the guilty soul of man before his offended Maker; whether Jew, Israelite, or Gentile, there is no difference.

An Israelite (in our sense) may, *separated from Christ*, be a spiritually lost Israelite, a son of Belial, as was Judas Iscariot, as were Ahab, Jehu, Demas, or any other wicked unrepenting Israelite of the Ten Tribes, whose record God's Word tells us was that of an "enemy" of Jehovah. A man, we hold, and always teach, *may* intellectually be perfectly persuaded in his own mind, and be able to prove to others, Scripturally and scientifically, that the British are Hebrews of the House of Joseph or Israel, and yet be himself cut off from "the seed of Abraham," be unconverted, "an alien from the true commonwealth of Israel," a child of the devil, and finally a lost soul. What, then, did Mr. Bales mean? What was our intention in letting the words stand, that "ere long the Identity will be regarded as a *saving* faith?" We think page 167 of the BANNER, No. 121, the very next page, in fact, to the one where Mr. Bales's article occurs, will give the clue. He meant what we mean—namely, that the Identity will be shortly regarded as a subject *which accompanies and introduces salvation*. By belief in it men will be compelled to call upon their God and plead AS ISRAEL the promises contained in Jer. xxxi. 7. They will ask the Lord for that salvation which "His" praying "people," "the remnant of Israel," so sorely need when they say, "O Lord, SAVE Thy people, the remnant of Israel." They will inquire of the Lord, AS ISRAEL, for the spiritual blessings promised in Jer. xxxi. 33, which are promised *only* to the House of Israel, and which, when they acknowledge their origin, they *must* receive, as God is true, to their great and universal blessing. On the acknowledgment of the Identity, and the arrival of the time when it is admitted as a fact by this nation and by the world at large, Judah will succeed to her blessings and thus fulfil Hosea. i. 11; and Jer. iii. 18.

Then only will "strong people" and "many nations" of the Gentiles also receive salvation in their masses, and thus prove what Mr. Bales means and says—namely, that the Identity will in its operation prove a "saving faith," leading to salvation in countless numbers of the sons and daughters of men, through the blood of the Redeemer of Israel, through the Saviour of the souls of sinners. We think we need not enlarge on this matter. The views of the BANNER, and its staff of writers, are surely by this time clear and distinct—*i.e.*, that in the matter of the personal salvation of British Israelites, of Jews, and Gentile nations too, there is no difference whatsoever, and all must be cleansed by the precious blood of Christ, or perish everlastingly, because there is in fact no other remedy. But the Identity declared, and pleaded, has the promise from the

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God of truth that it *shall* produce a condition of things (things accompanying salvation—Heb. vi. 9) which shall end in the conversion of every man, woman, and child of the British Anglo-Saxon races, as the immediate result (Heb. viii. 10—12); the conversion finally in Palestine of every son and daughter of Judah (Ezek. xxxvi. 25—38), and the conversion and salvation also of "many *nations* and *strong* people" among purely Gentile races, such in kind and so many in number, as we have never seen before.

Well may Mr. Bales declare, and we repeat, that the Identity so viewed will be a "saving," or "*salvation bringing*," faith; but always through the blood and precious purchase of our great Redeemer.

IDENTITY DIFFICULTIES ANSWERED.

Was Benjamin a Tribe of "The House of Israel?"

(*Continued from page* 177).

PART IV.

We think it would be advantageous to go over again the ground long since ably traversed by Mr. Hine in reference to the position of Benjamin in the Tribes. The clerical mind is, for the most part, firmly persuaded "that Benjamin was from the very beginning united to Judah, and was never reckoned as belonging to Israel of the Ten Tribes." It is also asserted generally, by several of our opponents, clerical as well as lay, that the Tribe specially mentioned in 1 Kings xi. 13, 31, 32, and 36, was not the Tribe of Benjamin at all, but the Tribe of Judah, which Tribe then included (they say) Benjamin, the latter being "merged" in the "thousands of Judah." Such is the view also of Matthew Henry, the commentator. Lately, further, in controversy with a lay opponent, the latter made the following statement, which may express the opinions of vast numbers who have not particularly looked into this question. "The fact is," he wrote, "when the term Judah was applied in the Scriptures to the 'kingdom,' it always included Benjamin, and this cannot be denied. I defy my opponent to prove that Benjamin ever was of Israel—*that is, of the Ten-Tribed House.* The Tribe was, of course, *of the children of Israel*, as the Tribe of Judah was also equally so named." We propose now to look into this puzzling matter, and try, if possible, to make it clear to the ordinary reader.

The first question which requires to be settled is, What Tribes belonged to the House of "Israel," and what to "Judah," *before* the great rupture took place after Solomon's death in B.C. 975? It is, of course, conceded that there were two Houses, "The House of Israel," and "the House" or Tribe of "Judah." The distinction of the "Houses," indeed, is clear from 2 Sam. ii. 10, 11, xii. 8; Zech. viii. 13, where "the House of Israel" and "the House of Judah" are named separately, and clearly distinguished. It will also be conceded that "the House of Joseph," or "Ephraim," and "the House of Isaac" or "Israel," are generally, in Bible language, synonymous (Amos v. 4, 6, 15, 25; vii. 16; Obed. 18; Hosea *passim*).

Such being the case, we refer to 2 Sam. ii. 9 as evidence that when Saul died, Benjamin, as a Tribe, was grouped not with the "House of Judah," over which David ruled seven and a-half years, but with Jezreel, Ephraim, Gilead, the Ashurites, and ALL Israel;" in fact, *with the then Ten Tribes, but not with Judah.* Again, when Saul was alive, it is stated in 1 Sam. ix. 21, that he claimed a pedigree from Benjamin, saying it was "the smallest of the Tribes of *Israel.*" That this had no connection with *Judah* is certain, because only in the next chapter but one—that is, in 1 Sam. xi. 8—"Israel" and "Judah" are expressly distinguished and contrasted, the census of Israel being recorded as ten times that of Judah, or as 300,000 was to 30,000. St. Paul also, in A.D. 60 (Rom. xi. 1—5), claimed the same honourable descent from Benjamin as did Saul the king, and declared at the same time that that Tribe was *of Israel*, the House to which "Elias," the prophet of Israel, belonged; that family of the race, to which further the 7,000 faithful ones appertained who had "not bowed the knee to the image of Baal" (see 1 Kings xix. 18). But we have a further and direct evidence that Benjamin, *before* the rebellion, which took place in Rehoboam's time, was of "the House of Joseph," or of the Ten Tribes, and not of "the House of Judah," the Two. In 2 Sam. xix. 16, we find "Shimei, son of Gera, a BENJAMITE, which was of Bahurim," went "down with the men of Judah to meet King David," and begged pardon of the king for having previously "cursed" him (2 Sam. xvi. 5, 6). What did Shimei say? 2 Sam. xix. 20 tells us: "Thy servant," he cried, "doth know I have sinned. Therefore, behold, I am come the FIRST this day of all the HOUSE of Joseph, to go down and meet my lord the king." Thus, on Shimei's testimony, confirmed by other parts of God's Word, we must conclude (we are shut up, indeed, to the conclusion) that Benjamin, before the disruption, was not of Judah at all, but was distinctly of "the House of Joseph," or "Ephraim," which was "the House of Isaac," or "Israel," of "the Ten Tribes."

But we can look at the matter in another light, and review the facts of the case which led up to the joinder of Benjamin to Judah, after the rebellion occurred in B.C. 975. To do this properly it will be needful to enumerate the Tribes composing the "kingdom," or "House of Israel"—"the *Ten* (plus one) Tribes" (Gen. xlviii. 22; 2 Sam. xix. 43; 1 Kings xi. 35).

These were—1, Reuben; 2, Simeon; 3, Dan; 4, Naphtali; 5, Gad; 6, Asher; 7, Issachar; 8, Zebulun; 9, Joseph, or Ephraim, *with Manasseh*; and 10, Benjamin.—Total eleven. We do not include Judah, for that Tribe, all allow, belonged to the other House; and Levi is also omitted from this list of the Ten or eleven Tribes, for a similar reason.

We are asked sometimes why we generally omit Manasseh from this catalogue? The fact is, Manasseh was really an eleventh Tribe, and belonged to the Ten, or "House of Joseph" (Gen. xlviii. 22; Joshua xvii. 17, 18). But as it is never enumerated in God's Word unless either Joseph be omitted (as in Ezek. xlviii.), or unless Dan is passed over (as in Rev. vii.), and as this Tribe was destined (see Gen. xlviii. 19) to become a "separate" and "great people," distinct from the other "Ten Tribes," we are right in generally omitting Manasseh from the original list of Tribes of which Joseph formed one-twelfth.

Referring again to the above list of the eleven Tribes of Israel, we ask our readers carefully to peruse 1 Kings xi. 11, 13, 32, 35, 36. From verses 11—13, it is clearly shown that while the kingdom (being Ten plus one Tribes, verse 35) is to be rent out of the hand of Solomon's son, a portion of that kingdom—*i.e., of the eleven Tribes*—was to be left to Rehoboam. The portion so left was to be ONE TRIBE (*i.e.*, eleven minus one). Verse 32 is more explicit still. It states that this one Tribe is to be one "out of all the Tribes of Israel." There having been, as we have remarked, eleven Tribes of "the kingdom," and ONE being deducted from them, the remainder was to be "Ten Tribes," or "the kingdom" (verse 35). Now, let the reader judge which Tribe must be the one indicated in 1 Kings xi. 11—36, to fulfil the exigency of the narrative we have given us in 1 Kings xii. 21—24. The *Israelite* Tribe of "Joseph's House" selected was, of course, Benjamin. *That* Tribe being henceforth attached to "the kingdom of Judah," they were constantly called, and called themselves, "Jews," or "men of Judah." This obtained all through New Testament times, till during Titus's siege of Jerusalem they fled from the doomed city, as Jer. vi. 1 predicted and directed them to do, and thus caused the "Brotherhood between Judah and Israel" to be then and

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there broken *finally* (Zech. xii. 14). Benjamin was evidently joined to Judah temporarily, from B.C. 975 till A.D. 70, in order that the Lord Jesus Christ might have a "light," lamp, or candle always before Him, to reflect the Gospel light throughout the then known "earth," and that David's seed might always reign, or rule, over the Ten-Tribed House of Israel (wholly, or in part), as the Lord solemnly promised David should be the case (2 Sam. vii. 12; 1 Kings viii. 20; Jer. xxxiii. 17).

Escaped from the destruction of Jerusalem, the Tribe of Benjamin, in some way history does not disclose, made their way (we believe) across Europe to the Baltic, whence issuing, 1,000 years after the escape from Jerusalem, they entered England as the Normans, "fell upon the spoil" like the "ravening wolf" (Gen. xlix. 27), and are present to-day as a distinct people, whose origin, however, ethnographical writers tell us, was precisely the same as that of their brethren, the Anglo-Saxons, the Frisians, and the Danes—therefore, we conclude *Israelitish*.

(To be continued).

A FORM OF PRAYER FOR OUR ARMIES GONE FORTH IN ZULULAND AND AFGHANISTAN,

TO FIGHT THE ENEMIES OF ISRAEL.

In August, 1857, when the Indian Mutinies were at their height, the Bishop of London issued a circular to the clergy of his diocese pointing out the need of public and private prayer for "our distant fellow-countrymen in that their hour of extreme peril." He circulated with his letter a form of prayer suitable to that occasion, and recommended his clergy to use it throughout his diocese before the litany and the prayer for all conditions of men. Surely in these times, too, Israel ought to be as one man at God's throne of grace, imploring Him to give us timely help in this our day of need? Why have not our Archbishops and bishops done now for the brave soldiers and sailors fighting for their Queen and country in Zululand and Afghanistan what the good Bishop of London, in 1857, recommended then? We feel it ought to be done, and rather than that the occasion should go by without some effort to draw His people in supplication to the God of Israel to help them in this time of suspense, perplexity, and correction (in measure), we venture to copy below a portion of the form of prayer issued in 1857, omitting only such sentences as were specially applicable then to the circumstances of the Mutinies, and are not suited to the present distress. We trust all our friends will make use of the following, at least in part during family worship, and if it be possible that our clerical friends will also adopt, with consent of the bishops, this or some other form of words asking blessing from on high on our suffering fellow-countrymen now exposed to deadly peril in Zululand and elsewhere.

A PRAYER FOR OUR COUNTRYMEN AND SOLDIERY IN SOUTH AFRICA AND AFGHANISTAN, WHICH MAY BE USED IN PRIVATE OR FAMILY WORSHIP.

LET US PRAY.

O Lord of all power, who stillest the tumults of the people and the raging of the heathen, and in whose hands are the issues of life and death for all men, we beseech Thee at this time to look down with Fatherly compassion upon our countrymen in South Africa and in Afghanistan, now exposed to great and unforeseen dangers. Thou knowest, Lord, our secret as well as our open sins. Thou knowest how far by our neglect of privileges and of the duties we owe to those over whom Thou hast given us to exercise influence we have provoked Thy judgments. Have mercy, we beseech Thee, for Thy Son Jesus Christ's sake, upon us, and upon our distant armies, and visit us not according to our sins. Still the anxieties of us all, teaching us to wait on Thee in faith. O Lord, we beseech Thee to strengthen those whom Thou hast armed to defend our territories and our interests in South Africa and North-west India. Guide our rulers in these perilous days, enduing them with wisdom and with energy, and make those who have to execute their orders vigorous and brave in the discharge of their duties. Maintain, if it seem good to Thee, and restore the power and influence of our country over all the less civilised Tribes of the earth which Thou hast committed to our sway, and give us each, henceforward, both rulers and people, a deeper sense of our Christian responsibilities, as raised to a high and commanding place among the nations. We ask all for Thy dear Son Jesus Christ's sake, our Lord. Amen.

Our Father, &c. O Lord, arise, help us, and deliver us for Thy name's sake. O Lord, hear us. O Christ, hear us. God the Father, God the Son, and God the Holy Ghost, have mercy on us, and upon our distant fellow-countrymen, and save them and us, THE REMNANT OF ISRAEL, now and for evermore. Amen.

THE REV. B. WREY SAVILE, M.A., RECTOR OF SHILLINGFORD, EXETER, REFUTES THE REV. J. B. CLIFFORD'S THEORY OF THE HAMITIC ORIGIN OF THE SAXONS.

The Rev. J. B. Clifford, after declining the offer of the Rev. H. Marriott, Curate of Amberley, in Gloucestershire, to discuss "the Israelitish question in a friendly debate," evidently on the principle that discretion was the better part of valour, has at length fired his bolt, which was, doubtless, intended to demolish the Anglo-Israelites; and if our opponents have no better advocate, there is little fear of any injury having been done to their cause by his recent pamphlet, entitled the *Anglo-Saxons and the Israelites*. It is, however, a lamentable spectacle to see a professed Evangelical clergyman exposing himself in the way Mr. Clifford has done. We do not refer merely to the ignorance of the subject on which he writes (which is very great), or to the errors which abound throughout the work in question, but to the spirit which he displays. What can be a stronger proof of a tottering cause which he seeks to bolster up by writing of opponents in such terms as these: "I can only say this, that I never met, in all the records of infidelity or Popery, with more hideous blasphemy. If you are an Anglo-Israelite, and are not horrified, you must be in a most awful condition?" (p. 36). "The great apostle of the Anglo-Israelites vomits forth his venom against God's ancient chosen race" (the Jewish people), p. 40, &c., &c. Bearing in mind our Master's example, who, "when He was reviled, reviled not again," on this head we need say nothing more than quote the well-known anecdote current in Westminster-hall of a lawyer receiving his brief with the significant words added: "No case; abuse the defendant."

We do not propose, on the present occasion, to do more than show that Mr. Clifford has not even reached the elementary stage in the investigation of the Anglo-Israel question, whether viewed from the standpoint of prophecy or ethnology. If there be one point more clear than another in the whole range of Scripture prophecy, it is that which the patriarch Noah delivered respecting the descendants of his three sons, and is the one which we should the most readily adduce to convince the infidel of the error of his ways. It may be thus briefly expressed as foretelling the prosperity of Shem, the utter debasement of Ham, and the supremacy of Japheth. There is reason to believe that all the four monarchies, which were predicted by Daniel as bearing rule during "the times of the Gentiles," belonged to races sprung from Japheth, and it is no

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slight testimony to the truth of the "sure word of prophecy," that the words which the Roman historian, Livy, puts into the mouth of the great Carthagenian hero, Hannibal, at his final overthrow by the Romans—"*Agnosco fortunam Carthaginis*"—were fulfilled to their bitter end.

Relying on the late Stanley Faber, for whom we entertain a sincere respect as a learned and excellent Protestant, but who wrote at a time when ethnography was little studied, and when the archœology of Egypt and Assyria was entirely unknown, Mr. Clifford hastily adopts Faber's unlucky speculation, that "the Goths and Saxons of Europe, like the Pelasgic founders of the Greek and Roman States, were in reality not the children of Japheth, as many have erroneously supposed, but the posterity of Cush, the son of *Ham!*" (p. 16). Putting aside the Anglo-Israel question, we feel confident that had Faber lived to the present day, with our increased knowledge of the subject of race, he would never have committed himself to such an unscientific statement as this. It is only to be paralleled by a statement put forth by the Rev. R. Cornall, Mr. Clifford's colleague, both in hostility to the Anglo-Israel question, and in reviling those who accept it, that the Saxons have probably sprung from Shishak, King of Egypt, and, therefore, a descendant of Ham! a theory so repugnant to common sense that it may be safely left to refute itself, inasmuch as it resembles another wild theory put forth by Mr. John Hampden, and maintained with similar violence of language, that the Copernician system contradicts Revelation, and that the earth is as flat as a pancake!

We have only time to call attention to this astounding error of Mr. Clifford, that we Saxons are descendants of Ham! We write the term, "we Saxons," advisedly, because an erratic speculator, one Dr. T. Nicholas, had the temerity to tell the British Association, seven years ago, that "we were *not* Anglo-Saxons at all"—a saying which appears to justify the remark of the late Hugh Miller, that "Never yet was there a fancy so wild and extravagant, but there have been men bold enough to dignify it with the name of philosophy, and ingenious enough to find reasons for the propriety of the name."

Mr. Clifford, however, admits that we are Anglo-Saxons if he will not admit that we possess any Israelitish blood, and, therefore, we have only to point out to him the impossibility of accepting his theory that the Saxons are descended from Ham.

First, let us consider what the Saxons say themselves on the subject. It is just a thousand years ago that the greatest of our Anglo-Saxon monarchs, King Alfred, was laying the foundation of the greatest monarchy, in the true sense of the term, which the world has ever seen. Our Alfred, or "England's Darling," as he is sometimes called, has earned the epithet of "great" in more senses than one. He was great as a warrior, a statesman, of cultured intellect, and, better than all, a man of personal piety. In his time, the famous Saxon Chronicle was completed, copies of which, in their original form, still exist in the University Libraries and the British Museum. It is impossible to say how early the pedigree of the Saxon race was entered in writing, but the words of the late Sir Francis Palgrave, in his *History of Normandy*, are peculiarly pertinent to this subject. He observes that "*Genealogies entrusted to memory and known by heart*, are written in a living record, compared to which the herald's roll is chaff and straw. Flattery cannot interpolate a link in such pedigrees; ignorance cannot corrupt the manuscript; hostility cannot destroy the testimony, except by the total extirpation of the witnesses."

Such is the character of the pedigree of our Saxon King Alfred, as set forth in the Saxon Chronicle. It is traced up link by link, though many generations are omitted just as some are in the Evangelist's record of Christ's genealogy to the patriarch Shem the son of Noah. We thus have the best and clearest proof we can have on the subject, that the Saxons were *not* descended from Ham as Mr. Clifford asserts, but were clearly a Semitic race.

Mr. Clifford, in addition to asserting that the Saxons are descended from Ham and not from Shem, declares that "the unanimous testimony (of all the historians whom he had consulted) amounts to this, that the Sycæ (? Sacæ) or Saxons were a most ancient race of the Scythians, existing 2,000 years before the Christian era, *long before the birth of Abraham*, and ages before the Israelites had an existence" (p. 26). As Abraham's birth took place, according to Clinton, the prince of modern chronologers, before B.C. 2130, and the Saxons came into existence, according to Mr. Clifford, "long before" that event took place; assuming the epithet "long" to represent at least three or four centuries, we are driven to the conclusion that the Saxons came into existence about the time that Noah and his family were shut up in the ark; or perhaps Mr. Clifford's "long" may mean a still longer period, and thus the Saxons may be pronounced, as a learned scientist of Torquay, unrestrained by Biblical teaching, once assured us was the case with the Esquimaux, that they were an ante-diluvian race, as they came into existence *before the Noachian Flood!*

Now what does sober history say on this point? Herodotus, writing of Darius' invasion of Scythia, B.C. 520, says that the Scythians call themselves "the youngest of all nations, as from the time of their first leader to the invasion of their country by Darius, is a period of *a thousand years neither more or less.*" Now it is rather a singular coincidence that in the year 1520 B.C., Joshua was ruling the children of Israel, who had then just obtained possession of the land of Canaan, according to the Hebrew chronology. Strabo relates how "the *Sacæ* got possession of the most fertile part of Armenia, and that, though a wandering colony of nomades, they were an eminently righteous people." Diodorus mentions also that "the Sacæ sprang from a very despicable origin, settled near the Araxes on the borders of Media, but that eventually they had obtained a vast and glorious Empire."

To the above testimony we may add that of Sir Henry Rawlinson, probably the first Semitic scholar of the day, and this testimony, as given in his brother's very valuable edition of Herodotus, is as follows:—

"The term Scyth or Sacan is probably not a real ethnic name, but merely a title given to all Nomades, like the Ilyat of modern Persia. From the mere term Scyth, therefore, we cannot conclude anything as to the ethnic character of a people. In the Babylonian transcripts of the Achœmenian inscriptions, the term which replaces the *Saka* of the Persian and Scythic columns is *Gimiri*—a term which elsewhere always means 'the Tribes.' . . . . The ethnic name of *Gimiri* first occurs in the Cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Arian name *Saka*. The nation spoken of contained at this time two divisions, the Eastern branch, named *Humurga*, and the *Tigrakhuda* or 'Archers,' who were conterminous with the Assyrians. The Babylonian title of *Gimiri*, as applied to the *Sacæ*, is not a vernacular, but a foreign title . . . . The *Sacæ* or Scythians, who were termed *Gimiri* by their Semitic neighbours, first appear in the Cuneiform inscriptions as a substantive people under Esarhaddon, about B.C. 684" (Rawlinson's *Herodotus*, i., 196; iii. 150; iv. 170).

We have said enough now to disprove Mr. Clifford's double contention that the *Sacæ* or Saxons were of the race of Ham, and in existence as a people "long before the birth of Abraham."

B. W. SAVILE.

ERRATUM.—The following line at the very top of the first column, page 194, of last week's BANNER, No. 123, having by accident been omitted in "the making up" of the issue, our readers are requested to supply it as follows:—"To the Fijis, and what he says is worth noting and remembering."

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Review.

The Anglo-Saxons and the Israelites. By the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. Price fourpence. Hamilton, Adams & Co., 32, Paternoster-row; J. E. Chillcott, Bristol.

FIRST NOTICE. BY THE EDITOR.

THE Rev. J. B. Clifford, of Bristol, in the above pamphlet, takes up the gauntlet, and undertakes to expose, destroy, and utterly to annihilate the heretical belief in our Israelite origin, largely entertained by his own congregation and others. The booklette (one of 43 pages) is addressed to his "friends" (and we presume these are for the most part those in his own parish), who, he admits, "take an intense interest" in the subject. We do not propose, in this preliminary notice, to do more than glance at the spirit and tone of this attack. We shall, as we have opportunity later on, take up the ground Mr. Clifford traverses, and examine in detail, with the aid of our friends, the various points he makes against us, historically, ethnographically, Scripturally, chronologically.

For the present we must pass in review some points characteristic of the writer, which come out rather strongly in this the first public attempt of the Rev. Vicar of St. Matthew's, Kingsdown, to suppress a belief which is getting rather too rampant in his own Church under his very pulpit. After taking the Right Rev. Bishop of Rangoon roundly to task for various high offences in reference to the interpretation of Scripture to be found, he alleges, at pages 88, 141, and other parts of the *Anglo-Israel Post Bag*, he passes on to denounce the editor of this journal (though not by name) for the view he *alone* has from the first held and maintained against all comers, that Psa. ii. 8, rightly interpreted and translated exactly as it is expressed in Hebrew, is the record of God's "gift," at His Son's petition, "of the heathen to His inheritance" (*Nakila*)—that is, to the Twelve Tribes of Israel—and "of the uttermost parts of the earth to his possession" (his *Akhuza*)—a name applied to the same people.

We are not going now to vindicate our view from Mr. Clifford's animadversions. We shall do so hereafter. We may *pro hac vice* allow that we may be utterly wrong in our interpretation; we may be quite mistaken. If wrong, we have been misled by Ezek. xliv. 28, wherein the two words, *Nakila* and *Akhuza*, are applied by the Lord to the same object (Himself), and also by 1 Kings viii. 51—53; Deut. ix. 26—29, and other passages, wherein "*Thy Nakila*" is the copyright name applied constantly, and almost invariably given, to God's people *Israel* in the Word, *never to Gentiles*. But what does our rev. opponent say of us? Quoting the then Canon Titcomb, who appears to have written to Mr. Clifford some severe criticisms regarding the view we took of Psa. ii. 8 (*though to ourselves the Bishop has never breathed, even to this moment, one single word of warning, or caution, or dissent regarding this passage*), the author of the pamphlet under review, at pages 35 and 36, denounces us in the following violent terms:—

"Canon Titcomb says the application 'by his fellow-Anglo-Israelites for example of Psa. ii. 8 to Israel, always horrifies me. The words to which he refers are these, 'Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' And so this glorious promise was made to Israel! Well, look at the two previous verses:—'I have set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' I can only say this, that I never met, in all the records of infidelity or Popery, with more hideous blasphemy. If you are an Anglo-Israelite, and are not horrified, you must be in a most awful condition. I urged Canon Titcomb openly to denounce this awful blasphemy. He took no notice of my entreaty, but still remained an Anglo-Israelite! And so do others, who, no doubt, would tell you they are jealous for the honour of the King who says, 'I will not give My glory to another.' And yet these people give the glory promised to 'the only begotten Son of God,' to Anglo-Israel—that is, to themselves!

"Tell me, Is not this 'an Anti-Christ?' Are not these men blasphemers? Are you not horrified when you read such dreadful things? And can you still read their awful books and be identified with them, by attending meetings, and so giving your countenance to this 'mystery of iniquity'—the most subtle which Satan has contrived in our day—for depriving Christ of His glory, and giving it to a company of miserable creatures 'who say they are Israelites and are not?' Oh, my friends, separate yourselves, I pray you from the tents of these men! If you do not, you are partakers of their sins, and are giving countenance to a system which exalts itself against Him whom the Father 'delights to honour.' These people tell me the system is spreading far and wide, and that soon the princes of this world will glory in it. Well, I can easily believe that it will be so, for it is written in the second Psalm, 'The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed.'"

So far our rev. opponent. We cannot trust ourselves to comment on the above. We must leave it to our readers' judgment. The writer is a minister of Christ, whose office is to set an example to the laity of moderation, of love, of charity, of Christian consideration, of tenderness, and of that lowly grace which "thinketh no evil."

The quotation appears to *our* view one vast invective, written with the malignant spirit of a Pope who would burn his adversary if he could, and who stays not to inquire if he may not himself be in error, but passes judgment at once with the authority of an autocrat. He calls the offender (ourselves) a blasphemer; anti-Christ; a writer of "more hideous error than he ever met with in *all the records of infidelity or Popery* (!);" our books awful books; their contents "dreadful things;" the very "mystery of iniquity;" "the most subtle device Satan" ever "contrived in our day (!);" and ourselves and fellow-believers no better than Korah, Dathan, and Abiram waiting for the earth to open and swallow us up, while, we suppose, he and the other holy ones escape our merited doom!

We gravely ask, Is *this* the style of argument—nay, Is *this* the kind of invective—which a Christian minister—one of over three-score years and ten (page 34, see note)—should use to Christian unoffending men? Can we or our views be put down by such weapons as these? The Rev. Mr. Clifford may be sure of this—that his violence against us personally (which we disdain to resent in kind, nay, we should be ashamed of such a course) will do more to spread our views, and to attract notice to them, than any other line of conduct he could possibly have pursued against us. We thank him, therefore, for the character of his present attack; and pointing to the unchristian, violent tone of the latter portion of his work, we ask our readers candidly, and his own parishioners and congregation in particular, if they will be led by one who so clearly is blinded by his own prejudices, or whether, rejecting his Popish tyranny, and worse than Popish invective, they will not, as Englishmen and Englishwomen, prefer to look into this glorious subject for themselves, and decide quietly, rationally, prayerfully, and as in God's sight, *for themselves*, if our Identity be a Scriptural truth or a man-invented lie?

(To be continued.)

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER for April 9, you have an interesting article upon the birth, death, and marriage rate in England, compared with the rate in Germany, Austria, France, and Italy. In the tables you quote, England comes out only fourth in the list, as far as the birth-rate is concerned; and although the residual population is greatest in England, still so great a disparity in the actual number of births looks badly, and will not be considered quite satisfactory, if we are to consider ourselves the most prolific race in the world. May we not, however, find a probable explanation of this disparity in the fact that the acts regulating the registration of births, in the kingdom, leave a large number of births untouched? The compulsory registration is, at present, more a name than a reality, which is evaded and neglected by many, and unknown to probably still more. Probably the death-rate is tolerably accurate, for many reasons will compel persons to declare a death—not the least of these reasons being their inability to bury without the certificate. But I venture to say that there are *many* births in our large towns which never find their record at the registrars. It is not unlikely that in Germany and Austria the surveillance is closer; hence the results in the tables which you have quoted. Some interesting discoveries and verifications might be made in this matter by comparing the results of the census of 1881 with the returns which had been declared at the various registrars. With the constantly over-flowing population of these islands, I cannot but think that our birth-rate, *if accurately returned*, would show us to be in advance both of Austria and of Germany.

Yours very faithfully,

A. J. J. CACHEMAILLE.

The Parsonage, Oldham, April 15, 1879.

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CHARLES STUBBS, Esq., B.A.,
Subject:—"OUR INHERITANCE IN THE PYRAMID."
Chairman: BENTINCK CANNEY, Esq.

Thursday, May 29th,
DOUGLAS A. ONSLOW, Esq., J.P.,
Subject:—"THE STONE KINGDOM OF DANIEL."
Chairman: DR. P. H. ROE.

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VOL. III. No. 125. Entered at Stationers' Hall.] WEDNESDAY, MAY 21. 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE VIAL POURED OUT IN RUSSIA.

IN our leading article of the 26th March, 1879, No. 117, we described the state of Europe, nay, of the whole world, as full of anxieties, disturbing elements, perplexities, pessimism, and all those "confusions" which betoken that state of things that the Apocalypse leads us to expect just at this crisis of the world's history before the coming of the "great God and our Saviour" Jesus Christ. The vial has been, or is about to be, poured out "into the air," and the resultant "voices, thunderings, and lightnings" are what we are hearing and seeing now. The state of Germany is bad; France is watching and waiting for the time when a war of revenge shall restore to her her departed provinces and military prestige; Egypt is in strong crisis; the British Empire in India and South Africa, as well as in Canada, is agitated. Strikes and trade disputes are paralysing our commerce and national prosperity at home; but all these miseries are as nothing to the mischief which has been brewing and is now come to a head in the Socialist conspiracy, called Nihilism, throughout the Russian Empire. The attempt on the life of the Czar, happily averted, was but the climax of a "long series of outrages," which was, if successful, to have inaugurated a revolution or reign of terror, whereby a down-trodden and suffering people hoped to achieve their political freedom like those who occupy the West of Europe. What has been the result? The Government of all the Russias has placed six of the most important districts of the Empire under martial law, which *The Times* describes as tantamount to placing them under no law at all! The districts of St. Petersburg, Charkoff, Odessa, Moscow, Kieff, and Warsaw, are declared subject to the powers of irresponsible military chiefs, or Governor-Generals, whose commissions enable them "to order the arrest of any persons whatever on their own judgment and responsibility, to suppress temporarily or permanently any newspapers or periodicals, should they appear to follow subversive tendencies, and generally to adopt such measures as they may consider necessary for the preservation of the public peace." This measure, in short, abolishes until further notice all civil rights in the districts to which it applies. Every man and woman who becomes open to the suspicion of "subversive tendencies" is liable to be brought instantly before a court-martial, and either shot or banished without appeal. The army is at one stroke made master of the life and property of Russian subjects, and a complete and unmitigated military despotism is established.

What has given rise to all these terrible engines for repression? Something "in the air!" something intangible! a conspiracy ramifying the whole Empire, "which stretches from the Baltic and the White Sea to the Black Sea and the Caspian; which counts 19,000 working members, besides numberless agents who have taken the oath of loyalty" to the secret organisation, in all grades and classes of the community! Anyone who has read the paper on "*The Russian Revolutionists*" taken from the *Cologne Gazette*, and published in the outer sheet of *The Times* of April 22nd, 1879 (also another on the 1st of May following), will see that over Russia the angel "has poured out his vial," and that the revolutionary "sore," which has its origin in "the unclean spirit like a frog from the mouth of the dragon," has burst out like a plague upon the whole Russian Empire. The objects of this conspiracy tell of its Satanic unclean origin! They are assassination, murder, violence, terrorism. It professes "to do evil that good may come." It is straight, therefore, from the armoury of the evil one, a curse permitted by our God, and one which His Word leads us to expect just at this crisis, when the drama of the world's history is about to conclude, when the restoration of Israel and Judah to their land draws near. It is worth while to read the *Times' precis* of this admirable *résumé* of the facts, and we present it to our readers, quoting from the leader of the 22nd April:

For twelve months, we are told, the Russian Socialists have been carrying on the most audacious agitation. A secret press has been set up, which has evaded all attempts at discovery; and by its means bills, placards, and pamphlets of the most revolutionary character have been circulated throughout Russian society, from the highest to the lowest. "The army was deluged with them; the labourer found them in his pocket in the morning." At length a journal has been published, called *Land and Liberty*, which assumes, apparently with good reason, the character of the official gazette of this revolutionary movement. It does not scruple to avow direct responsibility for the recent assassinations. It speaks as the organ of a "National Revolutionary Committee" which is resolved to suppress

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"the Third Division," or the private Chancellery of the Emperor, and to sweep away the Court camarilla with which he is surrounded. As many as two hundred persons are thus marked out, and it is declared they must either be removed from their offices or be put to death. According to the writer, this paper and the committee for which it speaks, have allies in all the departments of the Government service, including the army. The Administration is unable to suppress the conspiracy, because unable to come face to face with it, and it has completely terrorized Russian society. It constitutes a secret confederacy which stretches over the greater part of Russia. It is well supplied with money, and it is as unscrupulous as it is determined in the measures it adopts

Such, then, are the facts! What will our opponents say to them? Why is our own land so completely shielded from these social democratic sores? and why are the nations of the Continent so constantly afflicted by them? First, France, in her terrible revolution at the end of the last century, was scourged with this trouble. Germany is suffering from a grievous outbreak of the same woe at the present moment; Spain is tied and bound with the chains of a vile Papal tyranny; Italy is infidel, ready to welcome the inroads of the unclean frog, destined like an evil spirit to pervade her masses, and drive them mad. Russia, we see already, is in the throes of a violent outbreak of this political Satanic disorder, which God's Word so graphically describes in Rev. xvi. 13—17. But what causes this difference? Our Identity with Israel is the only reason why our land is safe from the violent outbreaks of this national disease that is so afflicting our Gentile neighbours! The unclean spirits like frogs go out "unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. xvi. 13). What that "great gathering" is to be, and its exclusive *Gentile* composition, is plainly told us by Zeph. iii. 8 and Joel iii. 2. To bring the *Gentile* nations to judgment is the object of the whole visitation, and from that Israel is free as air (Zeph. iii. 9—20).

Reader! Learn from this to bless God for your Israelitish origin! It gives you, nationally, immunity from the terrible blasts of Satanic wrath such as that now permitted by the Lord in Russia; it exempts you from the inroads of a Socialistic infidelity; which has eaten out vital Protestant religion from the hearts of Spain, of France, of Germany, and of Italy, till nought remains but the dead corpse of the once pure and *Gospel* faith of these lands. Even our secular journalists and our statesmen, who only look to the maxims of the world and regard not God's Word as their rule, see the difference between our own happy condition as a nation, and that of the continental Gentiles. Lord Salisbury, in his speech on the political situation, at Willis's Rooms on the 30th April, 1879, said (and his words should be noted), "Look where we will, the constitution of this country does not suffer by comparison. Look where we will, we see experiments in politics being tried. We see extreme democracy in one direction and a most terrible autocracy in another, BUT AMONG THEM ALL THIS COUNTRY PURSUES HER STEADY AND UNDISTURBED WAY, OFTEN IMITATED, BUT ALWAYS UNAPPROACHABLE." Let the reader, then, thank God again and again for the Israelite origin of this happy country! Surely we are only doing our plain duty when we counsel all our fellow-countrymen everywhere, saying, "Praise YE the Lord!"

AN OBJECTION ANTICIPATED.—Is the Identity really a saving faith? Yes. A saving faith, in that it induces earnest study of God's Word, and, under God, rescues many from infidelity and indifference. A saving faith, in that it promotes holy living, and the bringing of souls to Christ. A saving faith, in that it exhorts us to watch, and pray, and cling to our covenant God, that so we may be preserved from the wrath to come. A saving faith, indeed, as the *Rock* will shortly own.—THOMAS BALES.

ERRATUM.—At page 200, second column, last paragraph, eighth line of it, *for* "eleven minus one," *read* "eleven minus ten."

THE REV. CANON BLAKE BROWNRIGG, INCUMBENT OF ST. JOHN'S, LAUNCESTON, TASMANIA, DOES BATTLE FOR ISRAEL.

OUR readers, we know, are always glad to hear how our glorious cause is prospering at the Antipodes. We are now able to republish part of a letter our clerical friend in Launceston, Tasmania, the Rev. Canon Blake Brownrigg, has sent to the *Spectator*, a Wesleyan paper published in Melbourne, where it appeared in that journal's issue of the 6th December, 1878. It seems that the Rev. F. W. Fitchell, at Melbourne, was the author of two rabid articles against our Identity and its advocates. He is, we presume, a sort of Australian Mr. Clifford, who, without much special knowledge of the subject, or any Hebrew attainments, has dashed his head against what he does not understand, and thus brought down on himself well-deserved punishment from that rather formidable antagonist, the Incumbent of St. John's, Launceston. When the letter (copy of a part of which we reproduce) had been published by the *Spectator*, after considerable delay, Mr. Fitchell replied in a manner described to us as "very disgraceful," but said "he surrendered" his position "sooner than enter into any argument!" The Rev. Canon rejoined, accepting his antagonist's surrender, but, "advised him, in future, to refrain from attacking questions he did not understand." This concluded the contest; and thus we see, in Australia, as in England, the opponents of our Identity are, after all, but very "poor creatures;" the vanquished champions, in fact, *ab initio*, of a losing game, unable to withstand our arguments, because God's truth is on our side, and powerless to resist what He so manifestly is blessing and supporting, wherever the Anglo-Saxon race is located. Speaking of the pamphlet which he has lately published, and with which, no doubt, some of our readers are acquainted, from its reprint in the pages of the *Nation's Glory Leader*, Canon Brownrigg wrote to his antagonist as follows:—

My pamphlet, permit me to say, is written in a calm and sober-minded strain. Its several positions are clearly and concisely stated, together with the grounds on which those positions rest; no intelligent person, therefore, can be at a loss to understand my meaning; hence no critic can excuse himself from being able to reply on the ground that my utterances are so clouded or confused that it is impossible and hopeless to follow my argument. I have laid down certain propositions, and have said to any reader who may deem them "false or unsound"—Will you undertake to prove—

1st. That there is some nation to which God has assigned in His Word a higher position than He has to the Hebrew nation?

2nd. That the distinction between Judah and Israel has absolutely ceased?

3rd. That the kingdoms of Judah and Israel have been re-united to the *exclusion of any future re-union*, so that they are now "one nation in the land upon the mountains of Israel?" and,

4th. That a series of promises to be inherited *exclusively* by one nation, or part of a nation, may be inherited by another nation without involving the identity of that nation with the nation, or part of the nation, by whom *exclusively* such series of promises is to be inherited? (Page 11).

In subsequent pages of my pamphlet I have called attention to certain promises made to Israel, and have given evidence that such promises are being now realised in the British nation; and in summing up these on page 40, I ask my readers, and I now ask you—

Firstly. *Is it the fact, or is it not the fact*, that it was promised to Israel that it should occupy the chief position among the nations; that it should be a great colonising Power; that it should possess an extensive heathen empire; that it should possess strongholds in the land of his enemies; that it should lend unto many nations, but borrow from none; that it should be the great missionary agency to the world; that it should have the Sabbath and the ten commandments as a sign distinguishing it from Gentile nations?

Secondly. *Is there any other nation* to whom such promises were made? and,

Thirdly. *Is it the fact, or is it not the fact*, that these promises are being fulfilled in the British nation?

I now place my pamphlet in your hands to give you the opportunity, if you are able to do so, to refute it. I invite you in no

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hostile spirit, but in the interests of truth, to point out and to submit to the intelligence of your readers, before whom you have held us up to ridicule and contempt, the grounds on which my pamphlet is fallacious or illogical, and, therefore, that the subject of which it treats is really "a delusion;" for you must candidly admit that the real merits of a question ought not to be judged by any extravagant representations which may be made of that question by some of its advocates. If you succeed in this, you will satisfy your readers that your sweeping censures are well founded, and you will do more towards lessening the risk of "any great wave of doctrinal folly" arising to disturb the spiritual interests of this question, than you can ever hope to effect by a merely *assertive* condemnation of views held by many Christians who are probably quite as concerned for "undoubted truth," and quite as zealous in good works as the contributor to *The Spectator*. If, however, you fail in this, I trust you will do as I have done, yield honestly to the force of conviction founded upon fair reasoning, and publicly proclaim the Identity. With your permission I will conclude my remarks in your next, and remain,

M. Blake Brownrigg,
(*Incumbent of St. John's Church, Launceston.*)

October 14th, 1878.

We commend the above letter, and its calm, sound, logical, arguments, to the attention of the *Rock*, of Messrs. Cornall, Clifford, Benson, Philalethes, Clericus, Walker, and the other opponents on this side the water, who are for ever casting in our teeth the objection that ours is a "craze," a "delusion," a "heresy," and the like. Yonder, in Launceston, is evidently a sober-minded, very thoughtful, godly cleric, enjoying a good position as Canon and Incumbent in the Colonial Church of England, in Tasmania, who, "after much careful study, yielded to the conviction" of the truth of our Identity, and now (as he tells us in a part of his letter we have no room to reproduce) both "holds and teaches it." So earnest is he in this matter that he has published and edited a fortnightly paper called *The Standard of Ephraim*, which he tells us, as our readers know, is to our great satisfaction, and to our high honour, to have for its model, The Banner of Israel! What are we to think of these things? Are our angry opponents here, and in Melbourne, after all, wrong? or can they be in the right, and such men as this distant friend, Canon B. Brownrigg, Bishops Bond and Titcomb, the Rev. Messrs. Rogers, and Hickson, and Cachemaille, and Goodacre, and Savile, and Grimaldi, and Wrenford, and Morton, and Marriott, and such as they, be utterly, hopelessly, heretically, stupidly, fatally, perversely wrong? We refuse to believe it! We find that the Rev. Mr. Fitchell, of Melbourne, like the *Rock* newspaper, of London, has but one way of dealing with the glorious truths we teach (based as they are on the Word of God); and that is by invective, by hard names, and by "grievous words which stir up strife." If the Rev. Mr. Clifford, of Bristol, describes our views as "heresy," "ignorant nonsense," "blasphemous trash," "ignorant irreverence," and the like, Mr. Fitchell, of Melbourne, can match that manner of speech by telling the Antipodean Israelites that "they are utterly without sobriety or intelligence!" and also guilty of spreading "doctrinal folly!" We hope our readers perceive in all this what we know is the real truth—namely, that the clerical mind being, for the most part, a prejudiced, and in some cases, a very narrow mind, there is a determined effort in such men to put down what has not originated with their own body, a movement which the laity having initiated, are presuming to press upon the attention of the clergy most earnestly. The archbishops and bishops, of course, are quite above new-fangled ideas of *any* sort, much more above novel ideas on prophecy, with which subject the bishops cannot really be expected to find time, in the present ecclesiastical turmoil, to concern themselves much, or to trouble the Church under their pastoral charge. "The matter concerns the coming of the Lord" it is true, and that coming we laity reiterate to them is "very, *very* near at hand!" These statements are met with a pitying smile; and the Great Pyramid's Divine testimony to the fact is brushed aside at once with an impatience which soon descends to invective and "grievous words" that, in reality, are widening an existing breach between the clergy and the laity, a breach quite wide enough already! Under the present difficulties we have one bright hope before us! the great outpouring promised to outcast Israel is near at hand. Then these frictions between the pastors and the flock will disappear; pastors after the Lord's own heart will then tend and nourish the sheep; and peace and love will take the place of present growing alienation and discontent between the two great constituents of the Church; the clergy on the one hand, and the lay folk on the other, who are its main-stay after all!

THE CHOSEN PEOPLE.

A Lecture by John T. Gott.

PART I.

That we are living in the "latter days"—the latter days predicted by the prophets of old, is a fact which few care to deny. Scanning the history of the world as it is revealed in the Bible, we seem to be drawing near to the end of the third great epoch of time. The first ended with a startling event—the flood. It was a predicted event—its prediction was rejected by the people as an absurd idea—it became a positive fact. The second epoch ended after the first advent. That also was a startling event. Guided by a remarkable light in the heavens, familiarly known as the Star of Bethlehem, the wise men of the East undertook their long journey to present their offerings and do homage to the Prince of Peace, whom they found cradled in a manger. That was also a predicted event, rejected by the Jews with scorn; but Christianity has become a positive fact. The third great epoch to be looked for is the second advent. Some deem that day to be very near, others somewhat more remote, while the great bulk of humanity are living in a state of total indifference to it. This also is a predicted event; it must become, like the other two, a realised fact. "For as it was in the days of Noe, so will it be also in the days of the Son of man."

The first epoch witnessed the call of Noah, the preservation of his family during the flood, and the establishment of a new covenant with him and his seed.

The second epoch witnessed the call of Abraham, the renewal of many covenants to the patriarchs, the promise to raise up from them a "seed," who should make Jehovah's name a "praise in the earth." This epoch saw the captivity of backsliding Israel, of the Ten Tribes, and treacherous Judah of the Two Tribes scattered to the four corners of the earth, and Jerusalem destroyed.

Signs many are not wanting that we are drawing near the end of the third epoch. But none will be more wonderful than the identifying of the great bulk of that chosen people who have been lost to the knowledge of man for 2,600 years—none more remarkable than the gathering out of the remnant of Israel and the House of Judah, and their final restoration and resettlement in the Holy Land—none more blessed than the new covenant which Jehovah will make with the House of Israel, and with the House of Judah. These are some of the events which must precede the second advent—events which seem to be on the very eve of being accomplished.

The history of this chosen people is not only deeply interesting, but is pregnant with instruction.

The sons of Heth looked upon Abraham as "a mighty prince of God" among them.

Isaac lived in peace and quietude and in great prosperity, for when he sowed the land, he received "an hundred-fold"—fitting symbol of that time yet to come when Abraham's seed shall rest in peace, under their own vines and fig-trees, none daring to make them afraid.

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Isaac's twin sons were Jacob and Esau. Esau sold his birthright and forfeited the blessing, which Jacob, the supplanter, craftily received. In haste and fear, Rebekah sent Jacob to Padan-aram to tarry with his uncle Laban a "few days," until Esau's fury should be turned away. Deceivers are ever deceived themselves. Wrong-doing always brings its own punishment. Rebekah's *few days* meant many long weary years for Jacob; for her, *never*, for she never again looked on the face of the son she loved too well. Here, for the first time, we meet with two things which may be observed throughout the whole of the history of the "chosen people" in a very marked manner—viz., *separation* and *silence*.

Supplanting Jacob had a hard time of it during those twenty years of exile. It was through much tribulation that the great reformation in his character was brought about. But his father's God was ever with him to help, sustain, and bless him. In secret he fled to his uncle: in secret he fled from him. But now we see in Jacob a different character—one who had learned by experience. Laban pursued Jacob in hot haste; but the restraining hand of Jehovah was laid upon him. Listen to Jacob's speech to Laban—one of the most eloquent bursts of burning indignation on record.

We can easily understand that Laban would feel the keen severity of those well-founded reproaches, and are thus prepared for his desire to come to some mutual understanding. "Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee."

Clear of this trial, Jacob has now to face another. Esau cometh to meet him, and four hundred men with him. Here we see again the change in Jacob's character. *Now* He is a man of prayer. He prayed to the Almighty to be delivered from the hand of his brother Esau. This is the first recorded example of prayer in the Bible. It is an excellent specimen of what prayer really is, being "*short, earnest*, and bearing directly on the occasion." One portion of this prayer I wish to draw your attention to and wish you to remember, with the one already pointed out, *separation* and *silence*. The clause I refer to is, "With my staff I passed over this Jordan, and now I am become two bands. The two bands I shall prove to be the two Houses, Israel and Judah, separate and distinctly apart to this day. Notice, Jacob went out poor, with his staff; but he returns rich.

The present that Jacob prepared for his brother Esau was one designed to appease him, or, as some render the original, "to cover his face" with it. It is described as having been "skilfully arranged," a "most magnificent present," and of "immense value."

The meeting of the two brothers was of the most affectionate nature. Esau ran and fell on his brother's neck, and kissed him. During these long years of silence and separation Esau's revengeful spirit had been considerably subdued. The description of this meeting is exactly in accordance with the customs of the East at the present day. This friendly re-union between the two brothers was of a permanent character, and is proved by the Biblical statement, that when Isaac died, being old and full of days, his sons Esau and Jacob buried him. This is another point I wish to be remembered. In endeavouring to prove what very many deny, the harmonious character of the Bible, it is necessary to point out certain points, from time to time, in order that the harmony we speak of may be perceived as we proceed with this subject.

Before, however, what we have already described (merely for the sake of convenience) actually took place, Jacob had arranged his present, and sent them on in companies. Then came the handmaids of Leah and their children foremost; then Leah and her children after, and Rachel and Joseph hindermost, furthest removed from danger, should any attack be made upon them. There is a partiality manifested here, which is easily perceived. How great was the love Jacob had for Rachel and Joseph; but in their after history how diverse was the lot of the descendants of these two mothers of the House of Israel.

It is recorded that Jacob, having sent all these over the brook Jabbok, "was left alone, and there wrestled a Man with him until the breaking of the day." Who does not know the story of wrestling Jacob? But who understands the full purport and meaning of it? Did Jacob actually wrestle with a man—an unknown stranger who suddenly appeared to oppose his entrance into the Land of Promise—or did he wrestle by prayer in a vision? In actual wrestling every muscle of the body is called into exercise. The strength of well-matched men is generally exerted to its fullest extent. But a protracted wrestle is one of a most exhausting character. Now throughout the Bible you read of many prophets of God that had visions, and were powerful in prayer; but of none do you read that while they had the vision, and exercised the importunity of prayer, that they dislocated a limb, or went away with a shrunken sinew. Wrestling in prayer is a spiritual exercise pure and simple. But Jacob's thigh was out of joint—a bodily injury received in actual wrestling, and not an unlikely one. "When Jacob passed over Penuel, as the sun rose, he halted on his thigh." Therefore, we may fairly conclude that he did actually wrestle with the Messenger of the covenant, who changed his name into Israel—*i.e.*, a warrior, or soldier of God.

"My ways are not your ways" is the fiat of the Almighty, and in the history of Jacob we have a profound illustration placed before us for our meditation. Jacob's life hitherto, we see, has been full of trouble, now we find it full of sorrow. Ten years after he had crossed the brook Jabbok, halting on his thigh, Rachel died. There can be no doubt that Jacob idolised Rachel; and how often since then has it been noted that objects of special admiration—sinful adoration—have been taken away! Within a year after Rachel's death Joseph was sold by his brethren; and his father, viewing the blood-stained coat of many colours, "rent his clothes, and put sackcloth upon his loins, and mourned for his son, as dead, many days."

Sorrow is sent for good. Supplanting Jacob is certainly now a very different character from that which was displayed in his youth; but he has yet to go through the fire to be refined as silver. If Jacob had troubles in early life, so had Joseph. If Jacob was unjustly dealt with, so was his son. If Jacob became rich and powerful while in exile, so did Joseph. For a period of about twenty-two years Joseph was alienated from his father's house. Here, again, observe the long *separation* and *silence* in the history of the chosen people. We all have trials and troubles to contend against. Let us take a lesson from Jacob's history, and learn that our God doeth all things wisely and well, although we, while enduring the trial, cannot conceive the ultimate benefit to ourselves; yet we can rejoice in believing that there is a day coming when we shall understand and know why it pleased the Almighty to give many of us an empty crib, or a vacant chair by the fireside. After twenty-two years of resigned sorrow for the loss of Rachel and the supposed death of his idolised son Joseph, the quiet placitude of his old age was extremely disturbed by his sons' declaring, after their last return from Egypt, "Joseph is yet alive." What! The long-mourned dead Joseph alive! Joseph is governor over all the land of Egypt, the then most powerful nation in the world. Joseph wears the ring of Pharaoh—the insignia of office. Joseph is arrayed in a vesture of fine linen, "only worn by the highest personages on being admitted into the sacred order." Pharaoh adorned Joseph with a gold chain about his neck—the badge of nobility. To Joseph universal submission was accorded, for Egypt was the granary and the storehouse of the world, and Joseph was governor of the land. History repeats

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itself, and this is a prominent fact in the history of the chosen people, to be hereafter referred to.

We now find Israel going down to Egypt to find his long-lost son—to see the princely position he has attained in the land, and the favour displayed towards him by Pharaoh the king. And you will observe Israel sent Judah before him to direct his face into Goshen. Joseph's brethren went down in wagons: he rode to meet them in his chariot. Here they dwelt in peace under the protection which Joseph's position commanded. Here they were sustained and their wants supplied by Joseph during the last five year of distressing famine. During this happy family re-union we see Joseph gathering from the people all the money in the land in exchange for corn, then all the cattle, then all the land, and the people to be servants unto Pharaoh the king. Kindly remember this significant fact also, as we must investigate its meaning later on.

Time rolls on, and we find it accompanied with the patriarchal blessing of a multitudinous seed. Then arose another king which knew not Joseph, and then arose also a serious time of trouble for the now united seed of Jacob. This king said unto his people, "Behold the people of the children of Israel are more and mightier than we." The children of Israel had filled the verdant plains with their immense flocks. Multitudes "were scattered through the great cities as artisans or tradesmen; and by their energy, wealth, and extensive influence, wielded almost the whole powers of the country. The chief policy of this king was to overreach the Israelites, if possible." "Having first obliged them to pay a ruinous rent for the pasture land they occupied, which soon involved them in difficulties, in pursuance of the oppressive and despotic policy of his government, multitudes among the lower classes of the Hebrews or Israelites were reduced to the condition of slaves." They built for Pharaoh treasure cities—Pithom and Raamses. But the more the taskmasters afflicted them, the more they multiplied and grew. The children of Israel were made to serve with rigour; their lives were made bitter with hard bondage, in mortar, in brick, and in all manner of service in the field.

Having unsuccessfully tried cruelty and oppression, this despotic tyrant conceived the diabolical idea of killing all the male children that were born! What was the result? The children of Israel "multiplied and waxed very mighty."

(To be continued.)

THE EVIDENCE GIVEN BY THE SERVICES OF THE CHURCH OF ENGLAND AS TO IDENTITY.

By Major H. A. Tracey, R.A.

In an article in the Banner of Israel (No. 105) 1st Jan., 1879, on the "Connection between the Ark of Noah and the Temple of Solomon," the last two paragraphs were in the form of an allegory that, perhaps, was sufficiently clear to show that the author of the paper, at least, had in his mind's eye such a people as were there described.

The Anglo-Saxons of the Episcopal Protestant Church throughout the world fulfil the requirements sought.

Physiologists have taught us how among the most enduring, and in some ways instructive, customs of any nation, are those connected with their religious ceremonies. We shall venture, therefore, reverently to study our own, both with regard to some of their actual, we may almost say mechanical, bearings, and some of the verbal peculiarities in our daily services that seem to bear upon our argument.

We have already recognised in our main entrances beneath the Tower and the adjacent font, some connection with the towering porch of Solomon's temple, and again *its* connection with the great baptism of the human race as typified by the ark of Noah. We know how, from the reception of the infant as a member of the congregation, to the day he first kneels at the altar-rails, his religious progress is actually (and *we* think symbolically) Eastwards; and when he is gathered to his fathers, and lies beneath the sods, his feet still tend in the same Eastward direction he has been moving in, or looking towards during the most important religious ceremonies of his life, such as baptism, confirmation, and his first holy communion, and marriage.

Let us turn now to the words of the beautiful daily service of that revered Church whose ceremonies we have ventured to examine, and see if there, too, we cannot learn something that may bear upon our past unwritten history.

How much of that familiar service is but a verbatim translation from the Hebrew we often forget.

By what process of evolution can we account for Anglo-Saxons officially and religiously reading each year through the whole of the sacred books of Israel and Judah?

How is it the poems of the "Sweet Singer of Israel" touch *them* so specially that hearing them read *twelve* times in the year is but sufficient to satisfy some unexpressed, but real want?

So deep do those verses seem to ring in Anglo-Saxon breasts, that, unlike the law and the prophets, read only by the priest, when these Psalms are read, the "people" take an equal share in so doing.

There is no chance in this. This service has been shaped under the friction of generations, and by a Guiding Hand.

Again, how comes it that the exclamatory prayer, "And make Thy chosen people joyful," is at once followed by the priestly, "O Lord, save Thy people," evoking a further prayerful response, "And bless Thine inheritance?" Who are we praying for? Ourselves. What do we claim that we are? "Thy chosen people;" "Thine inheritance." And so natural and instinctive do the words seem, and so familiar are they, we are apt to forget that we could, as a people, hardly recognise our Identity more plainly.

Easter Sunday, 1879.

THE REV. CANON HOARE ON ENGLAND AND "THE JEWS."

The Rev. Canon Hoare, of Tunbridge Wells, is, as all our readers know, an opponent, and yet he is one who is so incautious as to avow his belief that to "England," as he terms the British race, is destined the *rôle* of conducting Judah, or the Jews, back to the land of their forefathers, as prescribed in the Holy Scriptures! What he actually said on this subject at a meeting held for the Jews Society, in Hope Hall, Liverpool, we quote from the *Daily Courier* of that town, of the 1st of April, 1879. It was as follows:—

The Rev. Canon Hoare (Tunbridge Wells) delivered an address of some length in reference to the Jews and their prospects, and the work of the society amongst them. He regarded the Ottoman Empire as the oppressors of the Jews. It was that Empire which was treading down Jerusalem. The Ottoman Porte was, however, fast losing its power, and the events of the past two or three years, including, as they did, the Anglo-Turkish Convention, showed that England was occupying a prominent position in directing the Asiatic policy of the Porte. He thought our own Cabinet were more interested in Jerusalem than in Constantinople, for whoever held Jerusalem commanded the Suez Canal, and also the Euphrates valley line, along which it was proposed to construct a railway to India. Our occupation of Cyprus and our operations in Afghanistan formed in his mind part of a careful and well-thought-out plan for the preservation of our two main roads to India—viz., the Suez Canal and the Euphrates valley route. His impression was that within the next few years something would be done by this country to secure good order and tranquillity to the people of Palestine, and

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that as soon as this were done British capital and British enterprise would be carried to the country. If capital had to be found, who were to find it? What people in the world had more capital or more enterprise than the Jewish race? He believed that the ships of Tarshish spoken of in the Scriptures were the ocean-going steamers of England, and that these steamers would be employed in carrying precious cargoes of the Jewish race back to the land of their forefathers. When this happened, he was prepared to look forward for something else—viz., the coming of our blessed Lord. (Applause).

Now, in stating his expectation that "the ocean-going steamers of England would be engaged in carrying cargoes of the Jewish race back to Palestine," the Rev. Canon is only asserting, in other words, that the British are Israel; for God's Word in Isa. xviii. 1—7, assigns to "a nation terrible from their beginning hitherto" the task of bringing to the Lord of hosts a "present" "of a people scattered and peeled," described in the first verse as also "terrible from their beginning hitherto." The bringers of the present, therefore, as well as the present brought, itself, are clearly of the same race, both Hebrews consequently, since the Jews are Hebrews; Zeph. iii. 10 is to the same effect. "From beyond the rivers of Ethiopia" (see Isa. xviii. 1) "My suppliants" (therefore a Christian people), "even the daughter of My dispersed" (therefore Hebrews of the *diaspora*, or dispersion"—or the Lost Ten Tribes), "shall bring Mine offering" (see Isa. xviii. 7—"the present unto the Lord of hosts"). The Canon, therefore, holding the views he does about "England's sea-going steamers taking back the Jews to their land," is tied up *Scripturally* to the conclusion that the nation which takes the Jews "as a present to the Lord" must be Hebrews of the Ten Tribes! The Rev. C. W. Hickson in his letter to the *Rock*, of the 24th January, 1879, published in BANNER No. 116, page 121, March 19th, 1879, puts the matter in an unanswerable light. The Rev. Canon is earnestly requested to peruse that letter, as the able argument of one of his own cloth, whose logical mind and linguistic powers are probably equal to his own. Having done so, we invite him to accept our views, or to come manfully forward and tell us all wherein we err. We notice in passing, that the Rev. Canon in his speech argued that the "Jewish race" was the wealthiest in capital and in enterprise extant in the world. We doubt the fact. We believe their Hebrew cousins, the British, have, nationally, infinitely more wealth than the scattered, down-trodden Jews possess, who are "few" in number; and that the latter do not vie successfully, and have not done so for a thousand years, with the matchless energy and enterprise the British Israelites exhibit, chiefly, and especially, since their glorious reformation and blessing in the sixteenth century. We feel Canon Hoare is not far from the truth; but his fatal aversion to admit the national existence, in strength, of the House of Israel to-day is his stumbling-block.

We have to add that the following paper was addressed to the Rev. Canon just before he made the speech we have passed in review; but we fear from what he said on that occasion that he paid but little attention to the wise admonitions of our friend, who now shall speak for himself, vainly urging our reverend opponent to open his eyes and see "the Scriptural distinction" between ISRAEL and JUDAH.

[COPY OF LETTER TO REVEREND CANON HOARE.]

DEAR SIR,—I see by the posters about the town that you are to speak at a meeting of the London Society for the promotion of Christianity amongst the Jews, on Monday evening, at Hope Hall. May I earnestly ask that you will distinguish in your remarks between "All-Israel" and "Judah" as emphatically as God does in His Holy Word.

To declare, or to leave it to be inferred, that every other Tribe of Israel is Jewish with that of Judah is to be anti-scriptural, just as much so as it is to be absurd, if not worse, for anyone to claim that Abraham, Isaac, and Jacob were Jews.

Jews are Israelites forasmuch as they are of the Tribe of Judah, one of Israel's sons, but all Israelites are not Jews, any more than all Britons are Englishmen; the distinction on this point in the mind of the Eternal is abundantly evidenced in the Scriptures, and should be carefully kept in view by everyone speaking on the subject you are advertised to speak upon.

I know it is taught that Anglo-Saxons are Israelites (not Jews), and in the ranks of these teachers are a bishop (colonial 'tis true) and several beneficed clergymen of the Church of England, besides professional gentlemen, and others apparently more or less erudite; however I am not committed to this doctrine, though I am interested in observing carefully the evidence *pro* and *con*. But by it my attention has been aroused to the fact that in the Word of God there is a well-defined and sustained distinction between the Jews of Judah on the one hand, and all-Israel on the other; and it is only fair such a distinction should be acknowledged by speakers for the society above named. In many cases it would appear as if they were ignorant of such a distinction (for I would not willingly believe any one of the society's advocates could wilfully ignore it), and so in a confusing manner they lump the Tribes together under the misappellation of Jews. What if the "Lost" Tribes of Israel *are* found in the predominant Anglo-Saxons of to-day, as believed and taught by the Right Rev. Bishop Titcomb, Revs. C. W. Hickson, H. Marriott, W. B. Wrey Savile, F. R. Glover, and other clergymen of the Church of England; it would then be all the more incumbent on us to Gospelize our Jewish brethren—viz., those of the House of Judah, forasmuch as we of Ephraim, the federal head of "all-Israel," know by blessed experience something of the saving and sanctifying power of the Gospel of Christ.

I am, dear Sir,
Yours very respectfully,
HORATIO A. PEARSON.

17, Gibson-street, Liverpool.

Review.

The Anglo-Saxons and the Israelites. By the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. Price fourpence. Hamilton, Adams & Co., 32, Paternoster-row; J. E. Chillcott, Bristol.

SECOND NOTICE. BY THE EDITOR.

(*Continued from page* 203.)

WE have noticed how our opponent, finding "that he was constrained by the love of Christ" (see page 3) to write in the words and in the spirit we have quoted in our last notice of his pamphlet, poured out his *anathemas*, in no measured style, on the devoted heads, not only of the Right Rev. Bishop Titcomb, now absent from England, but of all and sundry the writers of the much-despised Anglo-Israelite way of thinking. We have ourselves, as we noticed, received our fair share of the vials of clerical wrath, the *odium theologicum*, which we verily believe would burn our bodies for the good of our souls, or at least excommunicate us personally from the Church's sacraments, lest others joining themselves to "the tents of us men," they become "partakers of our sins," and the earth swallow us all up quick like Korah, Dathan, and Abiram (see *spirit* of page 36).

We are not careful to follow the Rev. J. B. Clifford in these exercitations. We do not envy him his spirit. We know he is not of the same mind (in this pamphlet) as his lowly Master, for His precepts he has not yet learned to make his own (Matt. xi. 29; Luke ix. 55, 56). We do not propose now to enter on a general defence of Bishop Titcomb and his views, as set forth not only in the *Post-Bag*, but in certain private letters which seem to have passed between him and our rev. opponent. To these, of course, we have had no access. We have, however, by the mail which left these shores on May 2, 1879, sent the Right Rev. Bishop a copy of the pamphlet, pointed out those passages which seem to reflect upon him, and asked also an explanation of certain remarks he seems to have made regarding our views on Psa. ii. 8.

The then canon never hinted to us he did not approve of these, though we were on terms of pretty constant communication, as editor and correspondent, up to the very time of the departure of his lordship to his distant diocese. As a matter of pure justice to an absent man, we request our readers to suspend their judgment till the good bishop has had time to reply, on the principle that every one must be held innocent till proved to be in fault; and that regarding the absent and those unable to defend themselves, it is not the manner of the British to condemn any person unheard.

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We wish, on the present occasion, pending a more elaborate review of the novel historical opinions entertained by Mr. Clifford, which the Rev. B. Wrey Savile has undertaken to rebut, to say a word or two regarding the discovery made by our opponent (following Faber), that "the Goths and Saxons are the descendants of Cush, the son of Ham (page 16); also that "the Scythians (following Pinkerton's guidance) were known fifteen centuries before Christ; the Sacæ or Saxons being well-known above 2,200 years before the Christian era" (page 17).

Mr. Clifford, in adopting these views of the vast antiquity of the Scythian and Saxon Tribes, does not inform us on what grounds and from what historians the two writers he names—Pinkerton and Faber—derived their knowledge. He admits, however, the authority of Sharon Turner, and, indeed, accepts him justly as a writer in whom we may well place reliance (page 18). Has Mr. Clifford, then, really studied Sharon Turner on such a point, for instance, as the antiquity of the Scythians and of those Sacæ, who, he declares, are the ancestors of some of the British folk? We doubt it. Why did he not, we ask, notice the following statements which are vital to our case, unless he conveniently omitted them to suit his purpose? We hope he is incapable of such conduct; but the matter is too serious for banter, and we ask again, why Mr. Clifford failed to quote what we now present to our readers?

At page 57, vol. i., Hist. Anglo-Saxons (sixth edition, 1840), note 3, on Herod. Melp. c. 5, 7, 6, 11, Turner writes, "The wars of the Scythians before this period (seventh century B.C.) must have been with their Asiatic neighbours; but I think there is NO credit to be given to a system of an ancient, great, or universal Scythic Empire. The passage in Justin which seems to warrant it, and for which I have no respect, does not appear to me to be a sufficient foundation for it. His period of 1,500 years I believe to be fabulous, and am much inclined to the supposition that XV. has been confounded in the MS. of Justin for XV^{c}., and that, in consequence, *fifteen hundred has been read instead of fifteen. The supposition of one, great, and early Scythian Empire, seems to me to have no foundation.* See Coxes' Vindic. of the Celts, p. 14." (The italics are ours.)

Here we see Sharon Turner knew nothing of a Scythic antiquity of 1,500 years; nay, he had looked into the matter, and believed it fabulous. We have no doubt both Pinkerton and Faber were deceived by what S. Turner rejected, and hence their error. In regard to the Saxons, S. Turner found that Tacitus never mentioned them at all, being, he supposes, then "an obscure and inconsiderable people" (page 55). The Saxon ancestors of the Teutonic section of the British, S. Turner found to be a part of the Scythian nation, and as a part cannot usually be older than its whole, we may safely say the Saxon Tribes of the Scythian nation had not an antiquity of even 1,500, much less one of above 2,200 years which Pinkerton and Mr. Clifford assign to them. Mr. Clifford's belief resting on Faber, that the Saxons or Sacæ were the same race as the "Chasas or Sacas," whose ancestor, he says, was Cush (Hamitic), is directly opposed to that of Herodotus, who assigns to the *Scythian nation* (of whom it is admitted our Saxon ancestors were a portion) a *recent* origin in his day.

Herod., in book iv., cap. 5—7, states that the Scythians declared they were "the most recent of all nations." One thousand years was all they reckoned from their first beginning, from King Targetaus to the time Darius crossed over against them. The latter date, Col. Gawler states, was B.C. 500, and that of Targetaus, their original king, or chief in another land, would bring us to B.C. 1,500—the time of Moses, with whom the traditions regarding the name connect him. ("Our Scythian Ancestors," p. 5.)

Sharon Turner tells us the scenes of the exploits of these people, the Sacæ, was East of the Caspian, near which they seized Bactriana and Armenia, and called them Sakasina. We see no hint in Sharon Turner of the alleged Hamitic or Cushite origin of this people, for which we fail to find a shadow of a trace of evidence. We observe with surprise that Mr. Clifford was so misinformed of the views of the Anglo-Israelites (now long before the world) as to imagine we appealed to Sharon Turner as evidence that *he* connected our ancestors *with Israel*. We cannot understand how our opponent can have fallen into so singular and monstrous an error, except on the supposition that he really has read little, *and nothing to any purpose*, of our literature. We appeal to Turner to show that our Teutonic ancestors, the Saxons, sprung from the very spot where Israel was cast away by the Lord (in Media), and that they, the *Saxons*, were first heard of *there*, just about the time Israel was carried captive into that very region. Thus we obtain from this standard writer a connecting historical link between some of the British folk and Lost Israel, which *other* evidence supplies, but, wanting which link, our ethnographical argument would have been baseless indeed.

We cannot but conclude from Mr. Clifford's wonderful expectations as to what he was led to believe would be discovered in Sharon Turner's pages, either that he was a very perfunctory reader of the literature of Israel, which, he tells us, he "read carefully" (see page 3), or, that forgetting all about its contents, he allowed himself to be misled by some too enthusiastic Israelite, who, pressing Turner's history on him, led him hastily to fancy that therein he would find *Israel* directly connected with the ancestors of the British Saxons. We are sorry to state that these are not the only points on which we find our opponent's arguments utterly unfounded and inaccurate. We reserve further notice to our next, hoping that ere long other and abler pens than ours will undertake the ungrateful task of refuting the careless and reckless strictures of a clerical opponent who seems to have lost his self-command under the pressure of the reflection that his own parishioners are largely espousing a view of prophecy, which, after labouring nearly fifty years in the ministry, he has not originated himself, and was not taught in the theology he learnt during his University career.

(To be continued.)

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Correspondence.

OMRI.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the second volume of Professor Dunckers' "History of Antiquity," I find the description of the obelisk in Shalmaneser's palace at Chalah, with the inscription and representation of Jehu, the son of Omri (Israel), paying tribute to the Assyrian King; but he also mentions the fragment of an inscription of Bin-mirar III. (B.C. 810—781), son and successor of Samsi-Bin, grandson of Shalmaneser, showing the extent of the lands over which he ruled, or which he had compelled to pay tribute. Amongst many others, he says: I took unto my possession Tyre, Sidon, the *land* of *Omri* (Israel), and Edom.

Duncker evidently identifies the land of Omri, Khumri, with Samaria and Israel, and I think this is clear evidence that the Ten Tribes were known to the Assyrians, only as "the people of the land of Omri," or Khumri, and that they were carried away under that name (Hist. of Ant., vol. ii., Rise of Assyria). In his "Tribes of Israel," also vol. ii., Duncker, writing of Omri, King of Israel, says: "The Kings of Assyria speak of the King of Israel, even after the overthrow of Omri's house, as "the son of Omri," and the kingdom of Israel as the "House of Omri."

Josephus mentions the Dahæ, and the *Sacæ* invading Parthia A.D. 45-46 (Ant., xx., bk. iv., 2).

I write this merely to draw your attention to the wonderful fulfilment of Hosea's prediction that Israel was to be carried into exile under another name.

Yours truly,
L. C. V.

Eastbourne, March 28.

ANTI-CHRIST.

To the Editor of the "Banner of Israel."

SIR,—Many prophetic students think that the final three and a half years of the present dispensation will be taken up with the rise of Anti-Christ (1879-82). Spiritualism is rapidly preparing for this. It is also probable that the Anglo-Israel body may be the only "witness" against Anti-Christ.

I think that those interested in the Pyramid question should make a party for the next winter, in order thoroughly to investigate the important measurements.

I am, Sir,
Faithfully yours,
VIGILANTIUS.

April 21, 1879.

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EDITED BY PHILO-ISRAEL.

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THE PRESENT ASPECT OF AFFAIRS.

WRITING as we are doing some days before we can hope these lines will meet the reader's eye, we doubt not that some of our anticipations will be falsified by the event, and that in others we may be taking too sanguine a view of matters. The first point that strikes us is, that by the good hand of our God upon our nation, the gloom which has for so long a time been settling on our country, seems, at last, giving way to better times. The six months' winter is over, and the bright and warmer days of a late spring have come. With them the tide, we hope, has turned, and there is a talk of revival of trade—an end of the distress which has so long been a burden to our poor. Food has always been cheap, fuel has been also cheap during our trial; and now that the prospect exists of the termination of the Durham strike, there is confidence the worst is past. It seems to us that each of these conflicts between labour and capital has been only a fulfilment of the Word of God, which in Zech. viii. 10, tells us that in the days just before the "prosperity" of the seed of Israel sets in (verse 12) there is to be "no hire for man, nor any hire for beast, neither peace to him that went out or came in, *because of the affliction*, for I (Jehovah) set all men everyone against his neighbour." When the Lord hath done this, who can let? When He determines that the distress, and strikes, and affliction, and national disturbance of relations between labour and capital shall precede the times of Israel's glorious prosperity, who would alter the providential arrangement, or wish one trouble avoided, one sorrow the less, so long as they lead us straight to the halcyon times beyond, when "the seed shall be prosperous, the vine shall give her fruit, the ground shall give her increase, the heavens shall give their dew, and God will cause the remnant of His people to possess ALL these things?" (Zech. viii. 12).

The domestic prospect being a shade less dark, how is Israel's foreign policy, and how are her Colonial and Indian troubles making progress? In Afghanistan there is decided improvement. Yakoob Khan, the Ameer, after long deliberation, has at last shown a real inclination to come to terms with his enemy. Having secured "the Gates" of India, hitherto in the hands of our Afghan foes, we have waited patiently to see what our adversary would do. Now, he has, it seems, "manifested so much readiness to come to an agreement, that he has put himself into our power, is already at Gundamuck, to confer with Major Cavagnari, and has settled the terms of peace!" Verily the Afghan war has been a "military march past!" God has *given* us "the Gates" with the least possible expenditure of blood and treasure; and we fully expect that the end will be, that the Afghan difficulty will at once be concluded—how triumphantly for Israel our readers know! Let them reflect on the past and see! The Russians have been discredited and diplomatically vanquished without firing a shot. They had to leave Shere Ali in the lurch after encouraging him to beard the Lion, and lo! the Bear is checkmated and has retired! The dreaded Khyber Pass fell almost without a blow. The Peiwar Kotal and the Khurum Valley Pass fell after a sharp struggle. The town and country of Candahar have succumbed at once to Israel, and evince a wish to remain Israel's subjects henceforth. God has given us a great success in our Afghan campaign, for which we nationally ought to be, and are, we trust, most thankful. In Burmah, the drunken tyrant who rules there, has, as yet, made no sign. We trust, as time elapses, that peace may yet be maintained, and the inevitable war we dreaded not take place till at least some reasonable ground for the conflict may arise. From Zululand the accounts are still of preparation. After the relief of Ekowe, and the disastrous defeats the Zulus sustained at Ginglelova and Kambula, there have, as yet, been no further operations. It is not too much to hope that after such disasters to the enemy, we may be approaching the beginning of the end. And then? Why then *confederation must happen*, and the South African States must be born as in a day, one of "Israel's company of nations." Let us hear what the *Times* said again on this subject, only on April 24, 1879, and let no one doubt what must and shall take place when once the Zulu army is destroyed, its king dethroned, and we trust, the country annexed to the British Crown.

The nation has made up its mind (said the editor) that this must be the last of our South African wars. It was admitted in both Houses and on both sides during the late debates that the Imperial Government must strike out a clear and decided line of policy for the future, and must adhere to it firmly. The South African colonies must be made to understand that the mother

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country cannot go on from crisis to crisis, taking no measure of her responsibilities, and ignorant even how far the colonists may be trusted to provide for their own self-defence. Some general scheme by which the whole European population of South Africa may be made to recognise and fulfil a duty from which free communities ought not to shrink is indispensable. Upon the question of form we are ready to make any reasonable concession to local opinion; we are willing to conciliate sectional jealousies by accepting and giving effect to any legitimate compromise. But the substance of the policy which must be enforced is out of the range of controversy. There are in South Africa nearly 400,000 men of European blood, dwelling in prosperous and lightly-taxed communities, the infancy of which has been protected against external and internal dangers by the Imperial power. The time has now come when these colonists ought to undertake the whole charge of their defence against the native races; and if they combined to do their duty, they could secure themselves easily, and at a small cost, against any probable danger. The inevitable period of transition would require liberal consideration; but, as we have suggested before, this difficulty might be met by fixing a term of years at the end of which the Imperial troops would be withdrawn from all the South African colonies, and the task of colonial defence would be left exclusively to colonial troops. We shall rejoice if the Ministry now in power at the Cape shows a disposition, as we believe is probable, to enter into some practical arrangement of this kind. What we contend is that, besides the local interests for the protection of which the Parliament at Cape Town may probably be trusted to provide, there are interests common to the whole body of white colonists in South Africa which those colonists ought to guard. They cannot plead that they are too few, too raw, and too poor to take this duty upon themselves. At least it is clear that the mother country is under no obligation any longer to bear the burden for them.

Such, then, is the condition of affairs abroad in Israel's Colonial and in her heathen Empires. The Eastern Question is for the present in abeyance, waiting the arrival of the time when, while "men say, 'peace and safety,' sudden destruction shall come upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. v. 3). The condition of Russia, meanwhile, is alarming, as we lately pointed out. For there we see the future scourge and woe of Europe held back by the fearful leprosy of Socialism and desperate democracy, till (God's time having come), roused to madness, the nation will only be restrained from self-destruction by following the footsteps of the French after *their* great revolution in 1793—namely, by foreign war, and by the prospect of aggrandisement at the expense of Turkey—moribund, and drawing to its end. On the final review we see cause to praise God for national present mercies—in not one, but in many different, nay, in *every* direction! Therefore we say to our readers, once more what we have repeated so often, and hope to reiterate again and yet again, "Israel, praise YE the Lord!" (Psa. cxlix. 1—9).

JOHN BUNYAN ON OUR IDENTITY.

IN his "Grace Abounding to the Chief of Sinners," page 6, par. 18, John Bunyan says:—

"After I had been thus for some considerable time, another thought came in my mind; and that was, whether we were of the Israelites, or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, *if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question*, but could not tell how I should; at last I asked my father of it, who told me, 'No, we were not.' Wherefore then I fell in my spirit as to the hope of that, and so remained."

April, 1879.

NOTE BY THE EDITOR.—It is clear our opponents, Messrs. Cornall, Walker, Clifford, and the *Rock*, differ from John Bunyan! He, good Christian man, said he must *needs be happy* if he were of Israel according to the flesh. *They* would and do despise their birthright, and their spirits rise when they thus spurn God's good intentions towards them! Not so did St. Paul (Rom. xi. 1). Not so did our Lord Himself (Heb. ii. 16).

ST. PAUL ON OUR IDENTITY WITH ISRAEL.

(*Concluded from page* 152.)

PART III.

WE now ask our readers to follow us while we take up a passage from Gal. iii. 16, which is always quoted as proof that the great apostle to the Gentiles was directly opposed to the views we are constantly enunciating, but which, we have always maintained, is, rightly considered, a triumphant vindication of our Identity with the Lost Ten Tribes, while it draws the distinction beautifully not only between Israel and Judah, but between both and the "spiritual House," the children of Abraham by faith, "His seed," the heirs according to "*the promise*." What follows has already for the most part appeared at page 24 of *Israel's Identity Standard*, No. 3, but as that publication is out of print, and is not included in the published volumes of the BANNER, we think the paper is too valuable to be lost, and at any rate that it ought to have a place in connection with what we are now following in the pages of the BANNER. There is no passage which is oftener brought to bear against our views of the Identity of the British with Israel, than the 3rd chapter of St. Paul's epistle to the Galatians, verses 16—29, and none which is said so decisively to demolish and destroy our very foundations in the eyes of those who favour the *spiritual* interpretation of almost the whole of God's Word. Hence our opposing authoress Philalethes makes much of this chapter. Arguments founded on it are used largely by her and by Messrs. Cornall, Walker, and McClellan, J. D. H., and others. It seems the stronghold of the opponents of our glorious Identity, male and female.

The passage begins at the 16th verse, as follows: "Now to Abraham and his seed were the promises made." Here the apostle refers to promises in the plural number; and he is of course accurately correct. For there were many promises given to Abraham and his seed. A reference to Gen. xxii. 17 and 18, will enable the reader to recognise at least three made on that one occasion. Let us see what they were.

1st.—That of the multitudinous human progeny, likened to the stars of heaven and the sand upon the sea-shore for multitude.

2nd.—The one granting them possession of the "Gate" of those who were to be the "enemies" of the Abrahamic stock—*i.e.*, of the Hebrews.

3rd.—The promise that in and through that same race—the Hebrews (Gen. xxviii. 14,)—all the other nationalities of the earth—*i.e.*, the Gentiles—should receive the great and glorious blessing, the full Christ, the Saviour of the whole world, long before promised to Adam and Eve at "the fall."

The next clause of St. Paul's letter to the scattered Hebrews, the Galatian Christians, shows that of these three blessings he was intending on that occasion to refer not to the 1st and 2nd we have enumerated, but to the 3rd only. For, he adds, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here he makes the grand distinction which our spiritualizing commentators, teachers, and preachers find it so hard to realise and believe. He distinguishes between the two great lines of Abraham's descendants, the human and the spiritual seeds; the one the multitudinous ones who at present may or may not belong to Christ; the other the spiritual offspring, "the seed as of one," whose head and representative, federally considered, is the Lord Jesus Christ; and who may or may not belong to the literal Hebrew stock; just as Abraham himself, his son and grandson, are the federal heads of the literal human Hebrew race, "the seeds as of many."

Now having made this grand distinction, and discovered that St. Paul's whole subsequent teaching and argument refers, not to the human offspring, the multitudinous "seeds as of many," but to the "spiritual children" of whom Christ was the head and representative, we obtain a clue to his meaning which must otherwise be hidden from us.

He speaks therefore, from the 17th verse to the end of the chapter, of that great division of the Abrahamic seed which is strictly of faith; that seed whose federal head is Christ; who are selected not only from Israel, the Twelve Tribes of the chosen ones according to the flesh, but also from the whole Gentile world, according to the good pleasure of God's electing grace. Now, the apostle does not

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thereby abrogate or cancel one iota of the Lord Jehovah's good promises made through Abraham to "the seeds as of many"—the multitudinous, worldly, powerful, and really blessed human progeny of the patriarch. Their title and their blessings rest on just the same foundation as those on which the spiritual sons of Abraham by faith must perforce rely for theirs! Speaking then to the spiritual seed alone, and not to the human flesh-and-blood progeny of Abraham at all, St. Paul tells them that their hopes rest on a promise (mark the singular number five times repeated in the passage), made long before the law (verses 17, 18, 19, 22); that they live by faith, by trust, by confidence in that great promise of the "seed," even Jesus Christ the Saviour of the world, and the Redeemer of "His people" Israel (verses 21—25); that whatsoever the nationality, whether Hebrews or Gentiles, the spiritual seed of Abraham is now in Christ, chosen independently of the accident of human lineage; and that, so far only as respects salvation and the destinies of the human race in the eternal world—*i.e.*, in the heavenly state—"there is neither Jew nor Greek; there is neither bond nor free; male nor female; for ye are ALL one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." These are words, we submit, which correctly enough show that the "spiritual seed" are indeed chosen from all mankind; and that to become Abraham's seed in this sense, and heirs of salvation by Christ, there is now no longer any exclusive privilege appertaining to the Hebrew over the Gentile; to male over the female; to free over the bond; but all are one when in Christ, who is the Head of the spiritual portion of the Abrahamic stock. But does the apostle thereby cut off the entail of God's many promises to the other branch of Abraham's progeny, "the seeds as of many?" Nay, how can he? All the promises of God are "Yea, Amen," not "Yea and Nay." "But in Christ Yea and Amen unto the glory of God" (2 Cor. i. 20). The Lord Jesus came "to confirm the promises made to the fathers," not to abrogate them even in one point (Rom. xv. 8). We say, therefore, that the solemn promises of God Almighty, made on oath by Himself to Abraham, respecting his human descendants, must stand sure and be fulfilled, just as literally, just as fully, and just as gloriously as the promises made by the same faithful Being to the spiritual seed of the patriarch; that seed whose head and representative is Christ.

To show our readers that St. Paul, at any rate, did most clearly and distinctly appreciate the difference between the spiritual and human seed of Abraham, between Israel and Judah, and the Gentile Christian too, we ask them to follow us while we refer them to one more passage of the same apostle's writings in 2 Cor. xi. 22, 23, as compared with Gal. iii. 29. Certain Judaizing teachers had crept in among the Isaelitish and Gentile converts in Corinth, and had attempted to subvert the faith of that Church, depreciating the work of even the great apostle himself. St. Paul defends himself, and *inter alia*, breaks out in self-justification in the following words: "Are they (these false apostles) Hebrews?" (that is, members of the Twelve-Tribed nation. God's chosen race?) "So am I. Are they Israelites?" (that is, members of a narrower circle than the Twelve Tribes—namely, members of the Ten Tribes, the kingdom of Israel, now represented by the British). "So am I!" (St. Paul was an Israelite of Benjamin, recollect, one of the Ten Tribes.) "Are they the seed of Abraham?" (that is, do they belong to a yet narrower circle even than the Ten-Tribed Israelites, even to the selected spiritual seed, the seed of Abraham spoken of in Gal, iii. 29, the true sons by faith, who may be either Israelites or Gentiles as God's selecting grace may choose?) "So am I! Are they ministers of Christ?" (A narrower circle still.) "I speak as a fool," says the apostle. "I am more than even these, more than even a teacher and pastor of the true flock of Christ, gathered from all the world, for I am in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft!" Here we have then a regular gradation, a gradually rising scale of privilege—first, the Twelve, then the Ten Tribes of the House of Israel, the grand distinction we so much insist upon; thirdly, the true "spiritual seed of Abraham," as distinguished from the mere human descendants of the patriarch; fourthly, the pastors of these true sheep of Christ, with fifthly and lastly, one who, by his personal sufferings and devotion to the cause of their Master, was an approved apostle, who stood pre-eminent even among them all.

Now who were the multitudinous seed of the Abrahamic stock whom the apostle designates the "seeds as of many?" They were sons of Abraham it is clear. They were not the House of Judah of the apostle's times, since *they* were few and destined, as he knew, to be the objects of that "wrath which was even then come upon them (A.D. 54—58) TO THE UTTERMOST" (1 Thess. ii. 16). They were—and the apostle knew it, as we have shown before—the other House of Israel, the *Lo-Ammi* portion of the race, to whom Hosea gave the precious promises contained in chap. i. 10 of his prophecy (addressed altogether to *them*), declaring that in spite of their Lo-Ammi, outcast, forsaken, forlorn condition, "yet the number of the children of Israel" (the Ten Tribes) "shall be as the sand of the sea, which cannot be measured nor numbered"—a fact St. Paul in A.D. 60 quoted directly from Isa. x. 22 and from Hosea i. 10, when he said in Romans ix. 27, "Though the number of the children of Israel be as the sand of the sea, a remnant" ("in" or "among them," as Isaiah says) "shall be saved," or "return," as the Hebrew prophets have it (Isa. x. 21, 22; Jer. iii. 14—18; Hosea i. 11).

We have proved our case! St. Paul knew well the distinction between Israel and Judah! He knew Israel was in "the latter day" to develop into a "multitude," and as such, "return" with Judah to their land. Knowing and saying that, he pointed prophetically to the British nation and our times as the outcome and fulfilment of the prophecies of the servants of the living God, of whom he was one of the most distinguished by the Lord's own blessing and personal teaching.

THE CHOSEN PEOPLE.

A LECTURE BY JOHN T. GOTT.

(*Continued from page* 209).

PART II.

JUST at that identical time when despotism was ruling with a mighty hand, Moses was born, and hidden till it became dangerous to hide him longer. Placed in an ark of bulrushes, he is laid in the flags by the banks of the Nile, a place "fenced off as a protection from the crocodiles." As Moses was found by Pharaoh's daughter, it is just possible that this enclosure was one reserved for her own use, and this somewhat confirms the opinion that Jochebed, the mother of Moses, had some occupation in or about the palace, which afforded her good opportunities of knowing the daily movements of the royal family. How wonderful are the ways of Providence! How true are the words of Scripture: "My ways are not your ways, neither are My thoughts your thoughts, saith the Lord." Moses was born with the shadow of death hanging over his head. As the adopted son of Pharaoh's daughter, he was nursed by his own mother, and remained under the true parental roof long enough "to be thoroughly imbued with the true national feeling of an Hebrew and an Israelite."

Then it came to pass that when Moses was grown, not in age and stature only, but in power, as well as renown for accomplishments and military prowess, that one day he saw an Egyptian taskmaster smiting a Hebrew without just cause, and then his true inborn Israelitish sympathy, that will not even now quietly stand by and see unjust treatment without resenting it, was suddenly roused from its lowest depths. But that resentment was not a blind one. Hitherto, his studies and exploits had cut him off from any real and positive knowledge of the condition of his Hebrew brethren. Now, for the first time, "he went out unto his brethren, and looked upon their burdens." Most commentators are agreed that this Hebrew died under the cruel treatment he received. Moses, exercising that caution which all well-trained men invariably do—and he had perhaps greater reasons for doing so than many—"looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand," and thus avenged the death "of one of his brethren." Now, just as Jacob fled from his father's house, in dread fear of Esau's threat, so does Moses flee for his life, from his adopted home, and from his brethren.

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Forty years Moses was an exile in the land of Midian. Forty years a wanderer in the desert. Forty years he spent in quiet meditation—for the leader of the Israelites must needs be also a great national reformer.

But during these forty years the welfare of his brethren in Egypt had gone from bad to worse; so bad indeed, that first they "sighed" by reason of the bondage, and then, secondly, their "cry" came up unto God. And God "heard" their groaning, and God "remembered" His covenant with Abraham, Isaac, and Jacob. Here we have the secret of the Almighty's loving-kindness to the chosen people. It all rests in the "covenant promises" made to the patriarchs. Hitherto they have never been fulfilled; but as sure as God's Word is truth, they must be.

Mark, the sigh of sorrow, and the cry for deliverance. What was the result? God looked upon the children of Israel, and God knew them. Yes; and in His mysterious dealings, which finite minds cannot comprehend, He was working all the time for their good. It was in the last year of their sojourn in Egypt that God appeared to Moses in the burning bush; and what did He say? In outline this:—

I have seen the affliction of My people.

I have heard their cry.

I know their sorrows.

I am come down to deliver them.

I will bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey.

I cannot resist pointing out to you, even at this early stage of my argument, that it has never been the will of the Almighty that trouble or sorrow should be the lot of His chosen people. Wilful persistence in open wickedness have ever prevented the hand of the covenant-keeping God of the chosen people from showering down upon them the blessings He hath promised.

And although God has hidden Himself for many years from the great bulk of His chosen people, the Ten Tribes of Israel, we may learn to our comfort, from Israel's exile in Egypt, that He still

Sees their affliction. Hears their cry. Knows their sorrows. And will yet come down to deliver them, and bring them unto the land flowing with milk and honey, which He promised to give to their forefathers, as an inheritance for ever.

Moses went to the children of Israel with certain signs, and it is recorded of them that they believed; and when they heard that God had visited them, and looked upon their affliction, "they bowed their heads and worshipped." This national frame of mind is one which must again manifest itself.*

On the death of the first-born, the Israelites were literally driven out of the land. We must remember this, because it is predicted that when the chosen people are finally and firmly to be settled in the Land of Promise, they "shall not go out with haste, nor go by flight" (Isa. lii. 12). This passage seems to indicate somewhat of the world-wide supremacy of one portion of the chosen people.

Another point to be noticed is, that the term of Israel's exile in Egypt was a definite one. It was on the selfsame day that the hosts of the Lord went out from the land of Egypt, and we may confidently rely upon this, that it will be again on the selfsame day, according to the predictions of the prophets, that the remnant of Israel and the House of Judah will return to the land of their forefathers.

Encamped before the Red Sea, we have all the children of Israel, humanly speaking, utterly defenceless, "for the civilised state of Egyptian society required the absence of all arms, except when they were on military service." Imagine the consternation of the Israelites when they saw Pharaoh and all his host in hot pursuit. Again it is written, "They cried unto the Lord," and He prepared a mighty salvation for them in their passage through the Red Sea, and in the utter destruction of all their enemies. And when Israel saw that great work, the people "feared the Lord," and "believed the Lord."

Then sang Moses and the children of Israel a song unto the Lord—a song by some hundred years "the oldest poem in the world, and unexampled in sublimity and beauty."

At the time of the Exodus we must observe how literally and marvellously the covenant promise of a multitudinous seed was fulfilled, for the peopled numbered 2,000,000.

Forty years the chosen people sojourned in the wilderness, and thirty-eight of those years are an utter blank. "There is no record of those years of shame; the covenant seemed suspended." Here again note the *silence* and *separation*. Although Jehovah had withdrawn the visible manifestation of His presence from them, He was still with them, for at the end of the time Moses declared, "These forty years the Lord thy God hath been with thee, thou hast lacked nothing."

It would appear that during these years disaffection had spread among the leaders of the congregation, for we find that Korah, the Levite, Dathan and Abiram, the Reubenites, rebelled against Moses and Aaron, to their own destruction.

Note the significance of God's dealings with the chosen people. He appointed Moses to teach them in the wilderness, and Joshua to lead them into the land.

With respect to the multitudinous seed, we must here remark that the first census was taken at Mount Sinai, and the second about forty years after, "in the plains of Moab, by Jordan, near Jericho," and the difference between the two shows a total decrease of 1820. Now, when we consider the mortality occasioned by the conspiracy of Korah, we are constrained to acknowledge the justice and holiness, as well as the truth and faithfulness, of the great God of Israel: "His justice and holiness in the sweeping judgments that reduced the ranks of some Tribes, while His truth and faithfulness were manifested in the extraordinary increase of others, so that the posterity of Israel continued a numerous people."

The events which characterised the entrance of the chosen people into the Promised Land on the first return are worthy of a passing thought, as they bear direct reference to our own times, when we believe the second and final return of the chosen people to be not far distant.

Joshua sent out spies to spy the land. His instructions respecting the division of the land were very clear. It was to be divided by lot. To many was to be given more inheritance, to few less inheritance. Lastly, the placing of the chosen people in possession of the Promised Land was accompanied by a series of miraculous interpositions, such as the passage over Jordan, the taking of Jericho, the sun and moon standing still, and others.

Between the death of Joshua and the time of Samuel the chosen people were governed by non-regal rulers, called Judges.

The people served the Lord all the days of Joshua, and all the days of the elders that survived Joshua, and all that generation were gathered unto their fathers. But there arose another generation after them which knew not the Lord, nor yet the works which He had done for Israel. They went and served Baal and Ashtaroth, and God forsook them. He delivered them into the hand of the spoilers. He sold them into the hands of their enemies. They could not stand before their enemies. Then were they greatly distressed; but when they cried unto the Lord, then immediately He raised up for them a judge, deliverer, or saviour. When the chosen people continued faithful in their adherence to the true religion, they enjoyed universal peace, and a high measure of temporal prosperity. Whenever they declined and fell into corruption and idolatry, they suffered disastrous visitations from war and foreign oppression. Read the book of Judges, and you will find that whenever the chosen people, in the depths of their

* We pass over the method by which God brought the chosen people out of the land of Egypt, with a mighty hand, because the plagues of Egypt are so deeply significant in their teaching that they might well form the special subject of one lecture.

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misery, cried unto the Lord, the deliverer was ready at hand, and the prayer answered.

If the chosen people have long been debarred the full realisation of the covenant blessings, it is because they have sinned against themselves and against their God, who has ever looked upon His people with eyes of compassion and with hands outstretched with mercy.

(To be continued).

THE IDENTITY A POWER.

THE Identity is not merely a subject to delight a patriot, or interest the learned; it is not a mere speculation, or a vain pursuit; Divinely created, it is warm with the breath of life, and God is using it for His name's sake, His honour, and His glory.

Its influence is manifest already. Where all was dark, light entered; doubts are removed, faith is strengthened; more, indifference is banished, scepticism overcome; the Book exalted.

The fight between good and evil was never waged more fiercely than it is at present. Satan's hosts are closing with the soldiers of the Cross. The latter are outnumbered; but reinforcements are at hand. The power of the Identity is being felt in the battle-field. Protestants to the very core, its adherents, are flocking round the standard of the Lord; and as Cromwell's Ironsides, trusting in Him, dismayed their foes, so will these theirs. Praising Jehovah with sounding tongues, they are resolved to maintain the faith the saints delivered, the faith the martyrs held.

Soon, there will not be a town without its Association. This means the strengthening of the hands of the clergy; for every believer in the Identity is morally bound to labour to the utmost for the extension of the kingdom of God; and when it is borne in mind what *one* can thus effect in the providence of God, what a telling answer we have to the falsehoods of those who state that we dishonour God!

Dishonour God, indeed! None honour Him more. None labour for Him more zealously. None speak for Him more boldly.

Those surnaming themselves by the name of Israel are in the thickest of the fight.

THOMAS BALES.

THE EDITOR OF THE "ROCK" AND OURSELVES. "WHICH SPOKE THE TRUTH?"

AT page 160 of our issue of April 16, 1879, No. 120, we challenged the editor of the *Rock* to prove the statements which we deemed that his correspondent had been allowed recklessly to make, to the effect that our views, as published, "practically revive the Judaizing heresy by which acceptance with God was made to rest not on the finished work of Christ, but on Identity with the family of Israel." We denied this and the other charges, and affirmed that neither we, nor any one else holding our views, had ever advanced such monstrous doctrines. We termed the allegations childish, defied their proof by reference to chapter and verse, and warned the readers of the *Rock*, as well as our own, that if the challenge were refused, we should call on them to take notice that a public writer, calling himself a leader of Christian public opinion, had ventured to traduce a body of his fellow-believers in our blessed Lord Jesus Christ, without cause and without a shadow of a shade of justice or of reason, and that, when brought to task for it, he shrunk away from his position without venturing to defend it.

To this challenge the *Rock* has now replied. The reply is contained in eight lines of a "notice to correspondents," on page 330 of the issue for Friday, April 25, 1879. It is to the effect following:—

"Someone has sent us the BANNER OF ISRAEL containing some severe strictures on our condemnation of the Anglo-Israel craze. We have neither space nor inclination for controversy on visionary subjects of this kind, and should not have noticed this one at all if we did not regard it as mischievous as well as foolish. We are invited in one of the articles contained in the BANNER sent to us to 'exercise our reason'—we do and—reject the childish reasonings of of the 'Identification' advocates."

This speaks for itself. The attack, which is thus confessed to be unchristian, groundless, and cowardly in its character, is exploded when fairly faced; and the writers who ventured to accuse their fellow-believers of hateful and traitorous conduct to their Lord, are now fain to hide their diminished heads, and to admit, by silence, that their accusations were really untrue. We are sorry for the editor of the *Rock*. He poses very poorly in this affair. We trust, ere long, he will heartily regret he falsely accused those who, with the *mens conscia recti*, know how to defend themselves.

A NEW YEAR'S WISH—CONFEDERATION.

OUR gratitude and greeting fair,
O'er land and sea to Britain bear,
Who doth a statesman true provide,
The fortunes of this land to guide.
Beneath his sway shall trade increase,
The grateful land shall rest in peace;
War's wild alarms shall cease to fright,
And unity prove Afric's might.

(From the *Natal Mercury*, January 20, 1879.)

Review.

The Anglo-Saxons and the Israelites. By the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. Price fourpence. Hamilton, Adams & Co., 32, Paternoster-row; J. E. Chillcott, Bristol.

THIRD NOTICE. BY THE EDITOR.

(Continued from page 211).

AT pages 16 and 17 Mr. Clifford has referred us to the authority of Pinkerton in his "Dissertation on the Scythians or Goths," both as conclusive regarding the immense antiquity of the Scythians, from whom the Sacæ or Saxons sprung, and also as confirmatory, we suppose, of the wonderful *dictum* of Faber, lately so cleverly demolished by the Rev. B. Wrey Savile, that the British Christian nation is descended from God-cursed Ham, the father of Canaan! Now, we have all respect for Pinkerton, and for his profound learning. Of him, however, we must say what the Rev. Mr. Savile observed regarding Faber, that, had he lived in the present day, with our increased knowledge of the history of races—nay, had he even lived to write after Sharon Turner—he had probably not fallen into the stupendous errors he adopted in regard to the enormous age he assigns to the Scyths and Sacæ, and that without the slightest foundation. We have no doubt that the Rev. Mr. Clifford, though he seems to have a high respect for Sharon Turner, has not the remotest idea of the opinion that writer formed of Pinkerton, and his title to be heard on this very question of the alleged antiquity of the Scyths and Saxons. Let the reader mark what we quote. It will be found as Note 1, p. 56, chap. i., book ii., vol i., Anglo-Saxons (Sixth edition). It is as follows:—"Mr. Archdeacon Coxe, in his 'Vindication of the Celts,' has rebuked many of Mr. Pinkerton's *erroneous opinions, unfounded declarations, wrong quotations*, and *misconstruction*, and *misapplication of several ancient authorities*. But amid these faults I have no doubt of the correctness of Pinkerton's general notion, that the German, Scythian, and Gothic nations were of the same generic family. *This is all I can praise in his 'Dissertation on the Goths;' for the chronology which he attempts to build up, and many of his details, are not only unwarranted, but inconsistent with true history.*" (The italics are ours). This is the high

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authority, ignoring all modern writers, that Mr. Clifford, with seeming candour, points to, as the best guide we can have in regards to the antiquity of the Scyths and Sacæ! Surely he here either exposes his own ignorance, or presumes on the ignorance of his readers. What does he mean, when on page 14, he tells us Turner's views coincide with Pinkerton's and Faber's? We do not know which to admire most, Mr. Clifford's simplicity in referring us to Sharon Turner's History, where the *condemnation* of Pinkerton is distinctly recorded—without our opponent having the least suspicion of that fact—or the folly of a divine who ventures into print to prove the Hamitic origin of the most blessed Christian nation now extant upon this earth, in the face of the Divine record, in the face of the Saxon Chronicle, and in the face of modern ethnographical authorities, whose testimony points distinctly in a Semitic, but not in a Hamitic, direction for the true ancestry of the British folk!

Let the reader note the character of John Pinkerton, whose testimony Mr. Clifford wants us to accept as an historian and ethnic authority, while Esdras' claim must be rejected! It will be found painted in the following colours at p. 835, vol. iv., Chas. Knight's "English Encyclopedia" (Biography). It appears Pinkerton was born A.D. 1758, and died in 1826. He wrote his "Dissertation on the Goths" in A.D. 1787 (*not* 1814), republished it in 1794, and therein exhibited (says his biographer) "strong anti-Celtic leanings." He shows "perversity and want of judgment on some points." "His works are repulsively written, from his unfortunate fancy *for imitating Gibbon*. He was violent, dogmatic, arrogant, self-conceited, pugnacious, contemptuous to all who opposed him; he made shallow and petulant attacks *upon the Common Creed, in Religion and Morals!* and these are more prominent, unhappily, than his learning and ingenuity!" This is our model authority we are asked by Mr. Clifford to follow! Sharon Turner, who also condemned Pinkerton's inaccuracy, wrote his "Anglo-Saxons" in A.D. 1799; was born in 1768, and died in 1847.

We have, with Mr. Savile's assistance, written enough now, we think, thoroughly to discredit the Rev. J. B. Clifford as an historical or ethnic authority competent to teach us anything whatsoever regarding the true origin of the Gothic or Scythian ancestors of the British. Finding him as faulty in this as we know he is in Hebrew philology (simply because that with that language he is totally unacquainted), we proceed now to note his argument as founded on Josephus and his "Antiquities of the Jews." Mr. Clifford holds, that since Josephus records that the Ten Tribes were in his day (A.D. 77) "an immense multitude beyond Euphrates;" that since Agrippa in his speech (reported by Josephus) is alleged to have said that the fellow-countrymen of the Jews were then in Adiabene, therefore the Ten Tribes, without exception, in A.D. 77, were in Media still, and not in Europe! He also adduces the testimony of Jerome (vol. iv., pages 298, 378, 399) to show that in *his* day (the fourth century A.D.) the Ten Tribes were still in the mountains and cities of the Medes, but not, as alleged, near Great Britain, and already occupying, or about to take possession of, that land as the Celts and Anglo-Saxons. The argument as stated *primâ facie*, of course, looks strong, and requires examination. We observe first, that because Josephus and Jerome record that to the best of their knowledge, the Ten Tribes were in their masses in Media still, in their day, that is no argument to rebut the assertion which ethnic science, supported by prophetic guiding, leads us to adopt—namely, that all through the centuries, from B.C. 700 down to the first and fourth centuries A.D., a large emigration Westward was taking place from the *redundant surplus population* of those same Tribes, whose marked characteristic God's Word tells us, was always *abnormal fecundity*. To deny this possibility would be just as reasonable as to deny that because the British nation is present in these islands now, in their vast millions as "the nucleus nation," there is not to-day an enormous scattering of the same race West, East, South, in America, South Africa, Australia, India, China, and the "Islands of the sea!" Even if Josephus and Jerome were correct in their facts, it is perfectly possible, and there is no historic or ethnic reason to contradict or discredit it, that the bulk of the nation being near Media still, in the time of Josephus, the emigrants of the previous centuries (*being the preserved of Israel*—Isa. xlix. 6) had previously made their way, painfully, across Europe; and finally, in the fifth century, had arrived at their destined, God-allotted home in "the Isles of the West" (Isa. xxiv. 15). We deny that ours are "conjectures and surmises." But we charge it on Mr. Clifford, that ignorant of true ethnic science, he has tried to foist on us the "unwarranted and inconsistent chronology of Pinkerton," and the absurd blunders of Faber, of which a tyro in science in these days would (one would think) be thoroughly ashamed! We have for our contention the support of modern and well-instructed ethnic writers; the full support of God's Word written, historical and prophetic; besides a mass of corroborative facts connected with the condition of this nation, exactly answering to Israel's promised *status* (never even noticed by Mr. Clifford), which, weighed against this opponent's crude and ill-digested theories, cause the latter "to kick the beam!"

The Rev. Mr. Clifford has many hard things to say against Esdras, the reputed author of the Apocryphal Book bearing his name, sometimes quoted by Identity writers, and recently by the Rev. B. Wrey Savile (Esd. chap. xiii. 37—46). We do not ourselves usually rely upon this passage as of any weight to our contention. But we beg to remind Mr. Clifford that by the sixth of our "Articles of Religion," the 1st and 2nd Books of Esdras are included among the books which "the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." We are authorised, therefore, to take what seems rational record of facts, and leave on one side all such extravagances of belief as Mr. Clifford objects to in Esdras' writing. We accept it, in short, *till rebutted*, as *primâ facie* good accepted history of events narrated by the author. The wild theological views of Gibbon, or Hume, are not usually regarded as objections to their historical statements; and the visions of Esdras we may equally reject while we read and weigh the historical facts he narrates as "our instruction in manners" and history.

The Rev. Herbert Marriott being about to deal with Mr. Clifford's Scriptural criticisms, and the Rev. B. Wrey Savile being, we hope, engaged on a dissertation to be published separately, to refute not only Mr. Clifford's historical errors, but to give a succinct account of the true ethnic descent of the British nation, we shall ourselves in a further notice of the pamphlet under review enter upon the vexed question of Psa. ii. 8, and explain in detail once more the reasons why we hold still (*pace* Mr. Clifford and his strictures on the "hideous blasphemy" of the view), that when the Lord gave the heathen, at Christ's request, the gift was from Father and Son together, to "*the Lord's inheritance*,"—that is, to *Israel*; and not especially to Christ Himself, *since the heathen were His before*! In regard to the language which Mr. Hine has used, to which Mr. Clifford draws attention, all we would observe is this: that we are not responsible for Mr. Hine, for his views, for his words, or for the language in which he usually clothes his thoughts! On several matters we are—quite as much as Mr. Clifford is—at issue with Mr. Hine; and the question of the present right of Judah to the offer of Christ's Gospel is, as all who read the BANNER know, one on which we differ from Mr. Hine *toto coelo*. We have in time past, and even lately, withstood him to the face regarding it. In reference to ourselves, we decline to own anyone as our "apostle." Our motto is, "*Nullius addictus jurare in verba magistri*." But we do say, that if Mr. Hine has used, as alleged, language to which Mr. Clifford objects as "venom" and "wicked vituperation" (page 40), that fact certainly does not justify an aged Christian minister (whose duty it is with meekness to remonstrate with those who have

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fallen into error, or oppose themselves) to brandish weapons forged in the same armoury in our faces. The use of invective that would shock if uttered by a layman, is certainly out of place in a minister of the meek and lowly Jesus, who, when "He was reviled, reviled not again" (1 Peter ii. 21—23).

(To be continued.)

THE MEANS AND THE PLACE.

By the Rev. Herbert Marriott, M.A.

There are two very concise and significant prophecies respecting the means by which Israel would be recovered to the Mighty One *connected with* the particular place in which this recovery would be effected, which are well worth the investigation of your enlightened readers. Jeremiah being by far the least metaphorical of our prophets, I will give *his* words first, and then the less obvious, but not less deep and significant words of our prophet Isaiah.

Jeremiah xxxi. 10: "Hear the Word of Jehovah, O united Tribes, publish it in the Isles afar off, and say, the Scatterer of Israel will gather him, and will keep him as a shepherd his flock."

A plainer statement could not be made: the word Gog, which I have translated "United Tribes," is used of the Israelites as a nation separated from other nations; and is generally rendered by *εθνος* in the LXX., which is a general term. Now as Jeremiah is proclaiming his words to Israel, the word is necessarily *so far* restricted in this particular verse. The intelligent reader will observe in this word a *latent* reference to the *re-union* of the Tribes in the place prepared for them—viz., The British Isles.

The passage in Isaiah xxiv. 15: "Wherefore *through* the oracles (see Jno. xvii. 17: 'Sanctify them *through* Thy truth') ye shall glorify Jehovah in the isles of the sea."

Jeremiah places—first, the Word of Jehovah; secondly, in the isles. Isaiah places—first, the Divine revelation; secondly, in the isles of the sea.

I could expatiate at considerable length on these two parallel passages rife with import, pregnant with Divine foreknowledge; but forbear, knowing, from long experience of the pages of the Banner, that your readers and contributors are amongst those of whom it may be said, *Verbum sat sapientibus* (Dan. xii. 10: "The wise shall understand").

THE SUPPOSED OBSCURITY OF JEREMIAH XXXI. 22.

By the Rev. Herbert Marriott, M.A.

There are some prophecies connected with our race which have been so elaborately involved in mystery by our translators, who "seem to have done it, that they might refer (I quote Bishop Newton) to some favourite idea of their own; that it is not possible for our English reader to perceive the *true meaning* of the inspired writer—in other words, to hear the Word of Jehovah."

My own plan in all these obscurities is to translate literally, and if asked why our translators under James I. did not do so, I can simply reply, Because they were afraid to *trust* the text. Jer. xxxi. 22 is quite as easy to understand as any other inspired Word of this plain prophet. It runs thus:—"How long wilt thou wander, O backsliding daughter? For Jehovah has created something new in the land; the spouse shall return to the Mighty One."

Here we have—first, a remonstrance with Israel who had wandered into spiritual fornication or idolatry in the Lo-Ammi state; secondly, an established purpose that *this* bride should become Ammi, for "I am married unto you, saith Jehovah."

I recommend all English readers to erase from their Bibles the words as they stand in our version, and substitute the original roots as above.

Note.—In the last article, Banner No. 123, I should have said the *actual* Hebrew phrase given by the prophet in Isaiah xix. 19—viz., "An Altar to the Lord," may be read, in the "horizontal passage" leading to well's mouth, in number, thus:—מזבח ליהוה = 57 + 56 = 113 units. Then length of passage roof + floor's length, we have 57 + 56 = 113 units. Thus the Great Pyramid grandly testifies itself to be the veritable "Altar to the Lord" according to the prophetic declaration.—Chas. Horner.

Correspondence.

ENGLAND, RUSSIA, AND ISRAEL.

To the Editor of the "Banner of Israel."

Sir,—The Liberal Press would gain nothing by forcing on a dissolution at the present time, even if they were to succeed, as the determination of certain members of the Opposition to frustrate the final settlement of the wars in India and Africa will not be forgotten at the next election. They cannot shelter themselves under the plea of Christianity or economy for their opposition to the present small wars, which were stirred up by Russian design and forced upon the Government in their self-defence and have been the means of averting a more gigantic war with Russia, which would have deluged the whole of Europe with bloodshed.

England must expect vast responsibilities in proportion to the great extent of her dominions and trade. The "Inheritance of the Heathen" was allotted to her people by Almighty God for the purpose of Christianising them or driving them out of the land; and the same success which was awarded to those kings of Israel who uprooted idolatry from amongst their Tribes has invariably followed the British arms from the time of the great Reformation, when Popish idolatry and priestcraft were nationally abjured.

The great troubles and disasters which are prophesied to befall Russia and the nations who are the persecutors of Israel will be averted from England, and political and religious prosperity will ensue as the recent discovery of the Ten Tribes of Israel becomes revealed and more extensively made public amongst us; also by the restoration of the Two Tribes of Judah to the Holy Land. To many it would appear a miracle that these events should happen during the reign of our Sovereign Queen Victoria, that kings should have become their nursing fathers, and queens the nursing mothers of Israel, that the State ship should be piloted by the discerning eye of "Tancred," amidst the rocks and shoals of Europe, Asia, and Africa, with the satisfaction of witnessing each hemisphere in turn succumbing to his far-sighted wisdom and guidance. In shaping his course Eastwards, this distinguished astrologer and pilot turned his back upon the "Great Bear," fixed his eyes steadily upon the "Star in the East," which heralded the birth of Israel's rejected Messiah, and pondered over His desertion by the kings and princes of the East, and the destruction of their vast Empires in succession; but, the same star pointing Westward, rested for a time over Central Europe, where it kindled the glorious Reformation light that rendered Germany prosperous and powerful. The eye of the faithful pilot, still pursuing his Westward course in search of Israel, witnessed the star become stationary above a small island in "the North and the West," which, being enveloped "in the pillar of cloud by day, and by the pillar of fire by night, marked the abode of busy, peaceful Israel, who, after their long wanderings from the idolatrous East, found a secure retreat for the worship of their true Messiah. To the joy of every Englishman, let it be known the same island is the "Sabbath-keeping and Bible-loving" Britain, "which possesses the Gates of her enemies" in order to bar them against the future invasion of Russian priestcraft and of Popish idolatry. Yours obediently,

Harefield, Exeter, May 14, 1879. W. H. Peters.

The First Annual Meeting of the Metropolitan Anglo-Israel Association was held in Exeter Hall, on Monday evening last, May 19th, when the Hall was quite full with a most respectable assembly, earnest in the good cause, amongst whom may be included—The Duke of Mantua, Count and Countess Bentinck, Sir Leopold McClintock, General Burgh, Colonel Hardy, Colonel Bentinck, Henry Leslie, Esq. (the eminent musician), John T. Fletcher, Esq., J.P., C.L., W. H. Peters, Esq., J.P., D. A. Onslow, Esq., J.P., Dr. G. P. Rugg, Lady Jane Ellice, Rev. Dr. Moore, Rector of Dagenham, Rev. E. W. Wilson, James L. Wood, Esq., &c. The chair was taken by Admiral Dunn. The Report, which was of a cheerful character, was read by the Secretary; that part of it relating to the munificent gift of £300 to the Society by W. H. Peters, Esq., being received with loud applause. The speakers were the Rev. Dr. Moore, who opened with prayer; Rev. H. Newton, B.A.; Messrs. E. W. Bird, D. A. Onslow, W. H. Peters, C. Stubbs, B.A., Colonel Bentinck, B. Canney, F. C. Danvers. Altogether, the meeting was a grand success; a fuller report of which may be expected in the next number of the Banner. The Hon. Sec. of the Metropolitan Anglo-Israel Association desires to thank Miss Kelly, of Hoxton, for her kind gift of some valuable books for the reference library of the Association, and commends this mode of helping the cause to other friends who may be in a position to do the same.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 127. Entered at Stationers' Hall.] WEDNESDAY, JUNE 4, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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M. LITTRÉ, A FRENCH SAVANT, GIVES BLIND TESTIMONY TO ISRAEL'S MULTITUDINOUS SEED, AND COMING UNIVERSAL EMPIRE.

WE have always thought the day would soon come when we should have to leave the Identity to be proved by our secular writers, and merely ourselves note their sayings, as they reach us. Who that read the *Daily Telegraph* leader of May 12, 1879, failed at once to think of the BANNER OF ISRAEL, and its much-reviled editor, and imagined that the whole might well have been the product of his too sanguine pen! We must re-produce almost the entire article for the benefit of our colonial fellow-Israelites, and of our readers in these Islands to whom the *Daily Telegraph* is not familiar. We hardly ever received so grand a confirmation of a large cluster of our Identity test-marks as this leader contains! We shall note them at the close of the article, to mark the points, but meanwhile beg our readers carefully to observe that while the prophecy of Hosea is a history of the House of Israel from Samaria to the British Isles, and back again to Palestine, the first chapter of that prophetic book is a sort of table of contents, of which the particulars are worked out in chapters ii., iv.—xiv. Where, then, has our nation's life reached in that table of contents? Manifestly at chap. i. 10, and that beyond the middle of the verse, nay, very near the end!

The article which follows proves that the British, as Israelites, have, beyond all nations of the earth, that sign which is described as constituting them "like the sand which is on the sea shore, which cannot be measured nor numbered." Our opponents' recent pamphlets, as we shall shortly show, prove that "in this place—the British Islands—it has been said to them *Lo-ammi*, or NOT God's people," and thus far the chapter in our history is accomplished. It only remains for these same, or other pamphleteers, to tell us British folk that we are "the sons of the living God," or the truly Christian nation; and "THEN," or as it is in the Hebrew original, "AND the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

We now ask our readers' particular attention to what the editor of the *Daily Telegraph* has to tell us regarding M. Littré's scientific conclusions respecting the present and future of the British Empire—the most magnificent (being Daniel's stone kingdom) the world has ever seen. He says:—

A few days ago our Paris correspondent drew attention to an interesting article from the pen of M. Littré, in which that well-known French scholar busies himself with the future of the leading races of the world. But now that the whole globe is practically revealed, and no more unknown continents or short routes by sea and land remain to be laid open, science undoubtedly takes the first place amongst the factors in the present and future which will "make mankind," and the gifts of science are now-a-days common property among civilised countries.

M. Littré, however, is so far justified in taking stock of the nations of the earth, that the existing division of race and sway is very strongly established, and future progression in commerce, art, and science, is more likely to increase geometrically the present superiority of leading peoples than greatly to transpose them. Prefacing his study with some such philosophic observations, the accomplished Frenchman stands ethnologically astounded at the figures which he meets with in surveying the British Empire. He speaks of the expansion of the English race and language as enormous, prolific beyond all Imperial fecundity, only half realised in Europe; for whatever, says M. Littré, may be the subsequent history of Canada, India, and Australia, in relation with the mother city of London—itself a nation—the British element is stamped in all of them far too deeply already to die out, so that at the end of all secular annals the broad arrow of England's influence must be permanent on these and a hundred other offsprings and dependencies. M. Littré is so struck by this magnificent arithmetic of her Majesty's dominions, that he passes quite late in his survey to the other prominent races, which he ranks in the following order:—The Chinese, the Russian, the Spanish nations of South America, the Germans, and the French, these last two representing more or less the scattered Teutonic and Latin populations.

If, then, the bare figures of the British rule produce so marked

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an effect upon the mind of this well-informed foreign savant, may it not be possible that many intelligent persons at home have never realised their force? Let us record some of the broadest facts about the Empire as it exists, stating them with the simplest brevity. Looking homewards first, it may be noted that we were in England and Wales, when the century commenced, a people of 9,000,000, but are now 24,000,000, while the inhabitants of the United Kingdom have increased from 16,000,000 odd to 34,000,000. The total population of the territories, ruled by her Majesty the Queen, may be to-day set at 290,000,000 of souls, in contrast with which the best authorities give to swarming China not more than 250,000,000, and to Russia, European and Asiatic, about 86,000,000, including Poland, Finland, and Turkestan. The area of the Empire, thus so very far outstripping, even in numbers, any other single sovereignty, is about 9,000,000 square miles, which may be roundly called seventy-five times greater than the parent islands, from which have issued this brood of "principalities and powers." The public debt of all these territories, taken together, is meantime not much larger than that of France, with her few outlying possessions, being about 970,000,000 sterling; but their conjoint revenue is far greater, amounting to 160,000,000, that of the French republic being 112,000,000. The total exports and imports of M. Littré's native land are about £300,000,000 in value; those of the British Empire—home, colonial, and Indian—reach £950,000,000 sterling, per annum. The greatest part of this majestic budget of supremacy has been added up since Newfoundland and Virginia were colonised; and, though the United States of America have long out-grown their connection with us, the place at the Imperial hearthstone, which that eldest daughter of Great Britain occupied, has been more than filled by the Indies —East and West—Guiana, the South African possessions, and the new and flourshing children of England in Australasia and New Zealand. These latter number, even now, many more inhabitants than did the thirteen united colonies, which a century ago threw off their union with us, although they never will or can throw off that close intrinsic tie of blood, language, and civilisation which makes them one for ever with the land of Shakespeare and Milton. Like a forest king this huge British oak grows at every branch unperceived. One of our latest acquisitions, the Fiji island group, is sometimes spoken of as though it were a small insular cluster, like the Hebrides or Scilly. Yet among 225 islands and islets, of which eighty are inhabited, this archipelago contains one larger than Jamaica, and another bigger than Cyprus, and it has lately been remarked that a fast steamer would occupy five or six days in steaming round the whole group. In Australia a continent is gradually becoming British, while New Zealand is but very little smaller than the entire area of these islands; and the Dominion of Canada, peopled by 4,000,000 of souls, is equal in extent to all Europe, omitting Norway and Sweden. Moreover, year by year the surplus of our home-brood overflows into these outlying dependencies, where from end to end of the earth's daily revolution the same laws, the same institutions, and the same ordered liberties exist.

These, roundly speaking, are the facts and figures which have called forth the admiration of M. Littré, and if we produce them, it is not in any boastful spirit. The accomplished French writer is simply correct in stating that nothing to approach such Imperial statistics was ever furnished before in history. The sway of the ancient Eastern Monarchs, the dominion of Macedonia, Carthage, Rome—and, in modern times, of the Czars—scarcely come into distant comparison with the enormous tracts of earth and the prodigious masses of mankind thus exhibited under the single sceptre of Queen Victoria. Coupling the immense advantages of such a predominance with the natural fecundity of the British race, and the lessening probability of any great historical changes of the kind so signally produced during the ages of discovery, M. Littré hardly sees where rivalry is to come from against us "in the struggle for existence," unless it be from the Slav or the Chinese movements as yet undeveloped. All this does not imply, of course, that the Latin and Teutonic elements are not and will not be of cardinal import and influence; but it does imply, according to M. Littré —since America is practically English—that the globe at large is likely to be Anglicised, if it be not Slavonised or overwhelmed by a Mongolian cataclysm. It is not British "Chauvinism," we think, but a true and lofty patriotism which should make every man born to a birthright of partnership in this splended inheritance proud of his breed, and eager to maintain the noble eminence of his country's flag. It is not partisanship, but wisdom and duty, which should incline every intelligent Englishman to sustain the statesmen who appreciate the responsibilites and opportunities of this wide sway, and to rebuke and disown those, however well deserving otherwise, who would diminish the prestige and shrink from the obligation of our magnificent strength. Great Britain must continue to grow in order that she may not decay; for the interval is brief and the prosperity illusory during that fatal period when powerful empires lose the instinct of vitality and withdraw from their destiny. Wherever England extends her authority, justice and freedom follow, and there is no dearer hope for mankind than that many a generation to come may see this marvellous agency of civilisation safely spreading, and still hear "the Queen's morning-drum beat round the world."

What are the lessons M. Littré and the editor of the *Daily Telegraph*, between them, teach us? They are these:—

1. That the British are beyond all compare the most numerous, and even now the most rapidly increasing race on the face of the earth. This, as we have already noticed, is the promise to "Lo-Ammi," "Outcast *Israel*," in Hosea i. 10, and in many another passage of God's Word.

2. That the wealth of this our nation exceeds the wealth of all the other nations of the earth. But this is God's blessing given to *Israel alone*, and that for a very special, specified purpose, as declared in Deut. viii. 18.

3. That though we "lost our children" when the American colonies rebelled, the children we have had since have more than filled the void, by the colonies sent out to South Africa, the East and West Indies, Australasia, and New Zealand. But these are the very words of Isaiah's prophecy, addressed to *Israel*, in chapter xlix. 19—21, and literally fulfil them in our own history, M. Littré being our French and quite "blind" witness!

4. That the British Empire, like a huge oak, "grows at every branch unperceived." But *Israel* was to blossom and bud and fill the face of the world with fruit (Isa. xxvii. 6), which finds thus its response to-day in British colonial history (see too, Matt. xiii. 31, 32).

5. That year by year our surplus population overflows into our outlying dependencies, which is only a paraphrase all can recognize, of Jacob's predictions regarding Joseph's seed, "the fruitful bough by a well, whose branches (or DAUGHTERS, marg.) *run over the wall*" (Gen. xlix. 22).

6. That no nation now extant, none of past ages, can compare with Queen Victoria's "enormous tracts of earth," and "prodigious masses of mankind," now given her for her possession—words that are parallel to the gift of God to *Israel* when He promised them, at Messiah's request, "the heathen" and "the uttermost parts of the earth," to have and to hold for Christ (Psa. ii. 8, cxi. 6, cxxxvi. 21, 22; Rev. ii. 26, 27).

7. That including the Americans as really "English," the globe at large is likely to be Anglicized, if it be not Slavonized or overwhelmed by a Chinese cataclysm—of which, however, even M. Littré sees, it seems, little chance! What is this but God's promise to *Israel*, and therefore to the British, that their's shall be finally "the kingdom, and the dominion, and the greatness of the kindgom, under the whole heaven, as the people of the saints of the Most High"—*i.e.*, "the children of Israel, and their Prince Jehovah?" (Dan. vii. 27; Psa. cxlviii. 14).

We have said enough. Can our opponents be still so perverse as yet to contest the fact that the British are Israel? If they do, we believe the very stones will cry out and rebuke their God-dishonouring unbelief! We call on all our friends to rejoice and be exceeding glad, for such testimonies as those we have now detailed are proofs beyond all dispute that, being Israel, the hour of our redemption is drawing very nigh—and Oh! joyful fact! that our Lord, our glorious Lord, is close at hand! Israel, praise YE the Lord!

ERRATA.—In No. 126, page 218, first column, third line, *for* "regards" *read* "regard;" and on page 219, second column, Report of First Annual Meeting of Metropolitan Anglo-Israel Association, *for* "Col. Hardy" read "Col. Le Hardy."

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METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE first Annual Meeting of this new and important Association was held at Exeter Hall on Monday evening, May 19th, 1879. The chair was taken at seven o'clock by Admiral Dunn. There was a respectable audience. The proceedings were commenced by the singing of the hymn beginning,

"O Israel, blest beyond compare,
Unrivalled all thy glories are."

An appropriate prayer was then offered by the Rev. Dr. MOORE, vicar of Dagenham, Essex.

The Rev. JAMES BILLINGTON, hon. secretary, read the report of the origin and operations of the Association since its formation, which was of a most gratifying and satisfactory character.

ADMIRAL DUNN, in his opening address, expressed his thankfulness that so young a society had been able to present a report of such a hopeful and encouraging character. Referring to the Association itself, he said,

Our secretary has just told you most of its objects, the principal one being that of spreading the good news that Lost Israel is found; in fact, that we—the English nation—are the Lost Ten Tribes. There are thousands of people in this kingdom who have not the slightest idea of the term. They are, generally speaking, under the impression that when Israelites are spoken of, Jews are meant. I remember that some four or five years ago was the first time I ever heard of the difference. I am ashamed of my ignorance, but I was asked by a friend of mine whether I knew that I was an Israelite. I laughed, and said, "Good gracious! do you take me for a Jew?" That was the state of my ignorance at the time. But, however, I am thankful to say that since then I have learned to know the difference —(hear, hear)—and I feel sure that after you have heard what these gentlemen who have come here to address you this evening have to say on the subject, you will take much home to think of and to reflect upon. This is a subject, dear friends, which is most interesting to us all. Most of us, I am afraid, take up the Bible and read a chapter here and there, or perhaps two, without really reflecting upon what we have read, and certainly not understanding it; but if you take up the whole Bible, what is it? After telling us as much as it is necessary for us to know of the creation of the world, the fall of man, and the flood, it goes on to give us a description of the call of Abram, of God's promises to him, and of his change of name to Abraham. After that the promise is renewed to Isaac and Jacob. It gives you a description of the Exodus from Egypt and the wandering of the children of Israel until they became a kingdom under Saul, David, and Solomon. After Solomon's death we are told that the kingdom was rent in twain, and since that time the two parts have never been re-united. One portion of it—Israel—in consequence of its idolatries under Jeroboam and other kings, was carried away captive by the Assyrians, and about 140 years afterwards the other portion of it—Judah—was carried captive into Babylon. After the account of the captivities, if you turn over the chapters of the Bible, you come to the book of Esther, and from that to the book of Job and the Psalms; and finally, you come to the prophets. Now, if you read over the books of the prophets, you find that they are full of the future of Judah and Israel, always speaking of them as two distinct nations, or two distinct peoples. We have, I know, many opponents. Some of them, among other things, will tell you that Israel returned to Jerusalem with Judah after the seventy years' captivity in Babylon, and that they have since merged into the Jews. Now, if such is the case, what becomes of God's promises which He sware by an oath—swearing by Himself because He could swear by no greater—that the seed of Abraham should be as the sand of the sea shore, or the stars of the heaven for multitude? We know from statistics that the whole number of the Jews throughout the entire world does not exceed about eight millions. Believe me, dear friends, this is a momentous question. We are living, I believe, in the times of the latter days, and it behoves us all to watch and pray. If you look round you, you read continually accounts of wars, rumours of wars, earthquakes and famines in divers places, distress of nations and perplexity, people's hearts failing them for fear of what is coming on the earth, all fulfilling our Saviour's own words. Then again there have been most wonderful discoveries made of late years in a building which I believe was constructed by the great Architect of the universe, or under Divine instructions. I allude to the Great Pyramid in Egypt. What has been discovered there leads us to believe that before very long, possibly within three or four years, something very remarkable will happen, though what it is of course no man can tell. But it is a subject for deep thought. I will not take up any more of the valuable time of this evening, dear friends, for there is much to be said to you yet; but I will refer your attention to those gentlemen who have kindly come here to speak to you this evening, and who will give you more particulars of what I have very briefly alluded to.

PHILO-ISRAEL, on being called upon to move the adoption of the report, and the appointment of the officers, which he did very cordially, received a hearty greeting by the audience, and said, I left my distant home in the West of England this morning with no other object whatever to bring me to London than to attend here on this platform, and by my presence and my words to express my approval and approbation of all the objects that the institution has before it. Its operations past, its operations present, and the programme that is put out for the future, I entirely approve. And I think that the operations of this society merit your approval as a whole. I have, therefore, very great pleasure in proposing the resolution which has been read to you, and I congratulate you upon your organization. I congratulate you upon your active committee, and upon your secretary. He is the right man in the right place. He is a man full of energy and full of power for organisation. I think that in all my Indian experience I have hardly ever seen a better organising power than there has already been exhibited by your secretary, and those who have been helping him during the few months that this association has been at work. You have got some capital lecturers on the committee, who, along with your honorary secretary, have been certainly carrying out a magnificent programme; and they are endeavouring to cover the suburbs of this metropolis with a network of lectures all upon the Identity. And not only that, but I am glad to say that they have a noble ambition. They not only want to occupy the metropolis, but they also want to occupy the United Kingdom, for I see that they have put out notice in the BANNER that applications should be made to them for lecturers, yet involving no liabilities to those who make them. They are not restricted to the metropolitan area. Therefore their exertions are exceedingly praiseworthy, and they make our association in Bristol somewhat ashamed of itself. We have not done half so much in our three years as you have done already, and mean to do, in your six months' existence. Not only that, but they have been carrying abroad and diffusing in all directions the Identity literature in a manner which astounds and surprises me, and they have sent in all directions the knowledge of this great cause, and this great truth, which I have so much at heart. Their example has excited and emulated others, in various localities, to desire associations in their own towns. Such has been the case in Lewisham, Hastings, and St. Leonards; and I am glad to know that the president of the St. Leonards and Hastings Associations, which have sprung up in consequence of lectures which have been delivered by the Metropolitan Association in those two towns, is present in this meeting, and can bear witness that what I say is true. I thank God for all this. Philo-Israel is glad of that; but he is glad of another thing, greater than that—that is, that the principles of the Association are so good. You may have a good cause, and good men working that cause, but if the principles that underlie the

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Association are not good, you cannot expect the blessing of the Father above. I think that the Association's motto is one that the Master will approve. It comes from the prophecies. That motto they have nailed to the mast; and you will understand that, Admiral Dunn. They are fighting under a banner that they have nailed to the mast. I see it published at the head of their prospectus, at the head of their notices, and I see that it is in their hands and hearts. It is taken from Jer. xxxi. 7, and is one that I am always quoting and telling you of in the BANNER OF ISRAEL, "Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel." What do these words mean? Let us just look at them, dear friends, for a few minutes. "Publish ye." Who are to publish? Why, we are to publish. Every man and every woman in this room is to publish. The duty of all of us is to publish this great truth. It is our committee's duty; it is my duty; it is your duty. "Publish ye." What are we to publish? The great and glorious news that Israel is found; that the Lost Ten Tribes are found in the Anglo-Saxon race, including America also; that they have been found just as God's Word stated that they should be found. We have to publish that God's Word has come literally true. They are found inconceivably multitudinous, split up into a nation and a company of nations; and God said that that should be the case with Israel. When found, they were to be a nation and a company of nations in the latter days, holding the Gates throughout the world in their own possession, their own Gates being intact, not one daring to touch their Gates—supreme at sea, mistress of the ocean, and also the chief of nations upon the land; invincible upon the land, as the *Times* newspaper said some time ago. And not only that, but abnormally wealthy—wealth given to them for a special purpose, that He, the great Jehovah, might establish by their means the covenant that He sware to their forefathers of old, as it is this day; and their possessions—the Queen's possessions—belting the whole earth and surrounding the Gentile nations, holding the strategical position which the victors always hold, surrounding their enemies. And not only that, but blest also with the two great spiritual signs—the Sabbath and the Decalogue. These people are even now looking for the great outpouring, the great spiritual blessing promised to Israel, and also afterwards to Judah, but first to Israel—that great new covenant which, I believe, will very shortly be poured out upon this great nation. They seek it, Sunday by Sunday, when they meet together in their high places, always praying that the Lord will be pleased to grant that His holy law should be written upon their hearts, and that it should be written upon their minds, and that they should be His people, and He their God. My dear friends, these are glorious and great things which this nation is doing, and which our friends are publishing, thereby showing that Lost Israel is found and carrying the blessed Gospel to the ends of the earth, and to all the families of the earth.

The speaker then referred to the conversion of a gentleman in India, arising from his first reading some numbers of the BANNER OF ISRAEL, which led him to examine his Bible to prove the things he read there; so the Identity question led to his conversion last November. The Identity leads to the Bible, and the Bible leads to the operations of the Holy Spirit on the heart of the reader. God honours that search, and so the sinner discovers that truth which is greater than the Identity. Let this be the answer to those who affirm that our doctrines are opposed to Christianity. The speaker then briefly alluded to the discoveries in the Great Pyramid, and the signs in the grand gallery there, which were believed to indicate the near coming of the Lord, and should therefore prompt us to live more useful, devoted, and holy lives. The constant cry of the BANNER is "Praise to God," and that should be also the constant cry of all the Lord's people, Israel. Prayer also characterises all our lecturers, and is part of our motto. Philo-Israel closed a lengthy, argumentative, and able address by a convincing refutation of the slanders which had been published in the *Rock* on the teaching of the Identity.

Mr. W. H. PETERS, J.P. (Exeter), seconded the resolution, and in doing so expressed his conviction that the pillar of cloud and fire which led the Israelites was an Identity when applied to England, and also that the fact of our having so many Hebrew words in our language was an Identity, and in particular the commonness with which the names of eleven of the apostles of our Lord were used in all parts of the land, these names themselves being used as surnames by the addition of a final s.

Mr. DOUGLAS A. ONSLOW, J.P., proposed the second resolution, which acknowledged entire dependence upon God in making known the grand truth that the British people are the Lost Ten Tribes of Israel. He said that he had been lecturing on the Identity question, and the more attention he gave to it the greater he felt his responsibility; and noticing all the prophecies relating to our Lord's birth, life, and death, how very literally they had been fulfilled, so he believed all the prophecies relating to Israel would be also literally fulfilled. At some length he answered some of the objections raised by the opponents of the Identity question.

The Rev. HENRY NEWTON, M.A., vicar of St. Michael's, Southwark, seconded the resolution. At considerable length he expounded several prophecies which, to his mind, indicated clearly the importance of the discovery of the British people being Lost Israel found, and expressed his conviction that as the truths contained in the theses written by Luther, and nailed on the church door, have lived and spread like leaven, so will the truths contained in the discovery of our Identity diffuse themselves to the ends of the earth. The resolution was carried, and a collection made.

Mr. CHARLES STUBBS, B.A., moved the third resolution, the substance of which was, that the Identity is of the utmost importance to the Church of Christ, as it elucidates the hidden meaning of many portions of Scripture which have hitherto appeared irreconcilable, and it tends to the confounding of infidelity, and the increase of true religion. The speaker bore testimony that there was no heresy in this question, but that viewed either through the prophecies, or the knowledge we gain from the Great Pyramid, the Identity goes to confirm our belief in the entire Word of God.

COLONEL BENTINCK seconded the resolution, and in doing so, said he had not understood much that was in the Bible until he was made a believer in Christ, and found salvation. Both the Old and New Testaments then had new light in them, and when two years ago the Identity was named to him, after he had read what books he could get on the subject, the Word of God became to him additionally precious, especially as it enabled him clearly to understand many prophecies.

Mr. BENTINCK CANNEY supported the resolution, which was adopted.

The Rev. J. BILLINGTON, secretary, proposed thanks to the chairman and speakers, the former having travelled from Weston-super-Mare on purpose.

Mr. F. C. DANVERS, of the India Office, seconded, and spoke of important astronomical evidence which would soon become known, and which would help the confirmation of the Identity. The resolution was carried with applause.

ADMIRAL DUNN, in responding, urged upon all to pray for those who were spreading Identity knowledge, and that God would put a stop to infidelity, Sabbath breaking, and drunkenness. The meeting closed about ten o'clock.

NOTICE.—The Rev. H. Herbert Marriott, M.A., of Amberley, Stroud, will lecture at Clifton, Bristol, on Thursday, June 19, 1879, in refutation of the Rev. J. B. Clifford's late charges against Anglo-Israelites.

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TIME INDICATIONS OF THE GRAND GALLERY.

By James Simpson.

(*Concluded from page* 153.)

PART IV.

In making the "fourscore years" of Judges iii. 30 extend to the beginning of the fourth servitude of chap. vi. 1, we have simply accepted the differential chronology in the margin of our Bibles at this place, without offering any theory of our own in regard to what appears a real difficulty. It is unlikely that Ehud's government extended, as Josephus supposes, over all these eighty years; and yet the next servitude (chap. iv. 1, 2) began soon after Ehud's death, and must have included Shamgar's judgeship as well as part of that of Deborah. Those who make the "fourscore years" retrospective, dating from the first rest obtained by Joshua and *ending* with Ehud's deliverance of Israel from Eglon king of Moab, appear to allow 20 years for the government of Ehud: and these added to the 20 years' oppression by Jabin and the 40 years' rest which followed, exactly make up 80 years as we have supposed. But whatever be the right explanation of this period, the 300 years of Judges xi. 26 do not admit, if they are interpreted literally and exactly, as we think they ought to be, of any extension beyond the limits we have assigned. For they date from the last year of the wanderings, when, after the conquest of Sihon king of the Amorites and Og king of Bashan, Israel arrived in the plains of Moab on the East of Jordan. This was but a few months before the crossing into Canaan; and when the "fourscore years" are interpreted as in the margin of our Bibles, there remain no more than 40 years for the period from the death of Moses to the beginning of the first servitude, in order to complete the 300 years to Jephtha. These 40 years cannot be reduced without unduly shortening the lives of the "elders," as has before been stated; yet neither can they be much extended when it is considered that Othniel, who about 7 years after the death of Moses was already a man valiant in war, lived to deliver Israel from Chushan-rishathaim and judge the nation 40 years thereafter (Josh. xv. 17; Judges iii. 11).

The twenty years of Samson are included in the latter part of the 40 years of Philistine ascendancy (Jud. xiii. 1—5, xv. 20); and these 40 years appear to have been contemporaneous with Eli's government, ending 7 months after his death (1 Sam. iv. 22, vi. 1).

The length of Samuel's government may be inferred approximately from the following data. He was still a youth at the death of Eli (1 Sam. ii. 22—26, iii. 1, &c.); and yet he was "old" (say 60 at the least), and assisted by his sons in the administration of justice, when the people demanded a king. As he lived to within 4, or 2, years of the end of Saul's 40 years, he would at his death be verging on 100. And thus we cannot allow much less or much more than 40 years for the time that he judged Israel before the anointing of Saul.

It has been suggested that the 450 years of Acts xiii. 20 may date from the Exodus. The passage, literally translated, runs thus: "And after that, as it were (*or*, about), four hundred and fifty years, He gave *them* judges, until Samuel," &c. It seems unnecessary to confine the 450 years to the period of the judges; they may embrace some portion of time antecedent thereto. Some, indeed, make them *terminate* at the beginning of the judges, or earlier, at the division of the land, and commence either about the time of Jacob's entrance into Egypt (those who adopt the long chronology of the Egyptian sojourn), or at the birth of Isaac (if the short reckoning be adopted). It seems preferable, however, to consider the Exodus as the era referred to in this verse; and the 450 years may then include the whole period of the judges, together with an interval of 88 years antecedent thereto. Thus, and thus only, does this passage appear to be reconcilable with the statement of time in 1 Kings vi. 1.

The date which has been assumed for the foundation of Solomon's temple—B.C. 1009—is lower by 3 years than that of Ussher; and, on the other hand, the date assumed for the destruction of the temple, July, B.C. 589, "in the 19th year of King Nebuchadnezzar" (reckoning his regnal years from B.C. 607, when he was associated with his father in the kingdom of Assyria and Babylon), is 1 year higher than Ussher's date; thus shortening by 4 years the intervening period, which measures the duration of the first temple. This deduction of 4 years may quite well be accounted for, without altering the date of the captivity of the Ten Tribes from the marginal date of B.C. 721, or doing violence in any degree to the numbers given in the books of Kings and Chronicles for the intervening reigns either of the Kings of Judah or of those of Israel (excepting in so far as the explanations given in the margin with regard to some of the latter reigns in both kingdoms require to be attended to).

If the Great Pyramid's date for the exodus from Egypt may, then, be regarded as fairly corroborated by Scripture, let us try the effect of correcting, by this epoch of B.C. 1543, the higher dates of sacred history, as these may be gathered from the various statements of time to be found in our English Bible. It would appear that from the call of Abram, in Ur of the Chaldees, to the exodus there elapsed 430 years (Exod. xii. 40, 41; Acts vii. 1; Gal. iii. 17). There is nothing in Exod. xii. which limits the 430 years' sojourning to the land of Egypt; nor can the 400 years of Gen. xv. 13 be limited in this way without limiting them also to the "affliction," which we know did not commence for at least a century after Jacob came into Egypt (Exod. i. 6—8). But as the sojourn in Egypt cannot Scripturally be extended to 500 years, it is clear that Genesis xv. 13 covers the whole interval from the birth of the promised seed Isaac to the exodus. The verse, indeed, evidently implies, what we know to have been the case, that the sojourning passed into three distinct phases or stages (each, however, running on to their common terminus at the exodus). "Thy seed shall be a stranger in a land that is not theirs;" that is the first stage, and was fulfilled in Isaac and Jacob as well as their descendants (Heb. xi. 9—13; Acts vii. 5; 1 Chron. xxix. 15). "And shall serve them;" that is the second stage, fulfilled during the whole of the Egyptian sojourn. "And they shall afflict them;" this last stage did not begin till after the death of Joseph "and all that generation," and only a short time before Moses was born. The "four hundred years" applies to the first part of the verse, the being a stranger; and the intervening clauses are parenthetic, describing the character of the later parts of that period.

As Abraham was 100 at the birth of Isaac, he must have been 70 at the beginning of the 430 years, which thus commence 5 years before he left Haran (Gen. xii. 4). It is usual to make Terah's life extend to near the end of these 5 years; it seems to me more probable that he died soon after reaching Haran, and that Abraham stayed about 5 years in that country after his father's death (See Josephus Ant., bk. i., chap. vii., § 2); and that thus he was born when Terah was 135, and not 130 years old. This places the birth of Abraham, 500 years before the exodus, in B.C. 2043; and of Terah in B.C. 2178. The generations in Genesis xi. give 222 years from the termination of the flood to the birth of Terah; hence the former event may be placed in B.C. 2400, or rather in the autumn of the preceding year B.C. 2401 (since it is generally agreed that the year of the continuance of the flood extended from autumn to autumn.)

Now this date of 2401 for Noah's exit from the ark and entrance into a new world, happens to be precisely *twenty-four* centuries distant from the birth of Christ, who came to make all things new (and the number *twenty-four* is typical in Scripture of a new creation). Moreover, the *beginning* of the flood in autumn, B.C. 2402, was 2401 years before the birth of the Saviour—*i.e.*, $7 \times 7 \times 7 \times 7 = 49 \times 49$ = a jubilee of jubilees. Another date we have indicated in Gen. vi. 3: "My Spirit

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shall not always strive with man, for that he also is flesh: yet his days shall be 120 years."

These 120 years were undoubtedly a period of respite mercifully accorded to the old world, during which Noah was "a preacher of righteousness" in the days "when the long-suffering of God waited," "whilst the ark was a-preparing." One hundred and twenty years added to the date of the termination of the flood brings us to B.C. 2521—*i.e.*, 2520 years, or 7 "times" before the birth of the Saviour. If the year during which the flood prevailed be deducted from the 120 years, the remaining period is also a Sabbatic one—17 weeks of years. "Noah was 500 years old: and Noah begat Shem, Ham, and Japheth." If this means that Noah had entered his 500th year, as in chap. vii. 6 compared with verse 11, then Shem, the father of the chosen seed, from whom came Immanuel, may have been born just 2500 years, a full jubilee of jubilees (50 × 50), before the birth of the Redeemer. Or the same may be true, if Shem was *twin* "brother of Japheth the elder" (Gen. x. 21), and born when Noah was 500 years complete. On either supposition, Noah was 500 in B.C. 2501, and, therefore, was born B.C. 3001, 3,000 years exactly before Christ.

The generations from Adam to Noah amount to 1,056 years: the creation of Adam is thus placed before the birth of Christ 4056 (or at the autumnal equinox of B.C. 4057). Ussher, it is well known, makes this interval only 4,000 years, a period admirably answering to the description of Paul in Gal. iv. 4: "When the fulness of the time was come, God sent forth His Son." Why, then, should there be an odd 56 years over and above that period? I would ask if these are not the 56 years of difference between the 7 "Immanuel months" so well contended for by Mr. Grattan Guinness in his recent work, and the 7,000 years of old tradition and modern Christian belief—the "week" of human history whose seventh day is the world's millennial Sabbath? As Mr. Guinness makes the 7 Immanuel months (which are = 144 jubilees of 49 years) and the Millennium, or seventh thousand years, end together, the former period must commence 56 years earlier than the latter—that is, B.C. 4056 instead of 4000 (assuming the Millennium to begin A.D. 2000). Perhaps these 56 years (emblematic in themselves, as being the product of 7 by 8, of an old creation re-created and perfected in a new one) were the time spent by our first parents in paradise, in holy and happy innocence, before "sin entered into the world, and death by sin." Then would 4,000 years exactly measure the interval from the fall to the first appearance of the promised Saviour, when the serpent was permitted to bruise His heel and gain a seeming victory; and 2,000 years more, the interval to His second and glorious coming, when Satan shall be bruised under His and our feet and bound, with his angels, in "chains of darkness" against the judgment of the great day.

Edinburgh, May 1, 1879.

P.S.—In Part II. of this paper, the day of our Lord's birth, September 30, B.C. 1, was in error stated to be a *Thursday*. It was really a Friday, the same day of the week on which His passion was accomplished.

The autumnal equinox of B.C. 4057 seems to have fallen on September 23 of proleptic *New Style* (about 9.40 p.m. for the longitude of Ararat), and that day was Saturday, the seventh day of our week, and, as usually understood, the primeval Sabbath. It appears also that the autumnal full moon of that year fell on Friday, September 22, and about a day and a half before the equinox. Hence the equinox may have coincided with the time of the monthly and biennial high or spring tide.

It may be noted that the length of the tropical year implied by our assumed length of the gallery floor (1881·6) is 365·2423396 mean solar days, a length just 12 seconds greater than the 365·2422 commonly assumed for its present value, and, therefore, *very near* the length which it must have possessed (according to astronomic records) at A.D. 0, that most central epoch of human time. It is very singular that then, and only then, did it possess the exact length from which the gallery's chronological index 1881·6 is derived (as at page 120), the more especially as that particular number co-ordinates so readily with the cyclic numbers of prophecy. For $1881{\cdot}6 \times 10 = 7 \times 7 \times 12 \times 32$; $7{,}056 = 7 \times 7 \times 12 \times 12$; $5{,}880 = 7 \times 7 \times 12 \times 10$. Observe also that $18{,}816 + 7{,}056 = 25{,}872$ $(= 7 \times 7 \times 12 \times 44)$, a nearer approach to the precessional period, or "year of the Pleiades," as usually quoted, than that given by the sum of the base diagonals of the Pyramid. The tropical year *must have passed through the particular length* which yields these results at some time within a century or two of the first advent—why not at that exact epoch?—J. S.

THE LATE DISCUSSION BETWEEN MR. E. HINE AND MR. R. ROBERTS.

By E. J. Roberts.

I am not one who can agree with the reasoning of Mr. Roberts in the recent discussion at Exeter Hall. To say that the conditional promises to Israel with respect to her national prosperity are entirely done away, appears to be a statement which is open to much questioning. They certainly were not *all* conditional. There are no conditions attached to the promise to Abraham in Gen. xxii. 17, &c. The blessing was promised for his obedience, but it is not added, "If thou shalt *continue* to obey," &c., &c. It was absolute: "Thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed." And as we read on, we will take the 28th Deut. as a chapter containing a cluster of promises of blessings or of curses, as the case may be; "if thou shalt hearken," or "if thou shalt not hearken." Now these conditions were certainly, as Mr. Roberts says, to *all the Tribes*, not to the Ten only; therefore he argues that what applies to the Ten applies also to the Two. And so far as the blessings are concerned, the whole Twelve, we know, over and over again, forfeited them. But as far as the curses are concerned, and we know that the whole deserved them, how is it that they (all Israel) exist at all, since the penalty of their sinning, in this 28th chapter, speaks of such fierceness of God's anger, that the result is simply destruction. But Mr. Roberts admits that the Ten are somewhere, and we know the Two are to be found. How comes this about, seeing that the conditions contended for have not borne their consequences—that is to say, in nonfulfilment? The truth is simply this—that the Ten Tribes which cut themselves off from the stock, *have* undergone the punishment for their disobedience, from the time of the revolt under Jeroboam until the time of their being assembled in Britain. Their banishment, so to speak, from God's favour, was of itself a tremendous penalty for their sin, and when assembled in part, or as a whole in these isles, it took hundreds of years before they, as a nation, did hearken or turn to the Lord at the Reformation. Israel has since enjoyed the blessing of being the "head and not the tail" as long as she has followed in God's ways, and God has been true to His promise by making her, in missionary work, a blessing to all nations. When Mr. Roberts speaks of conditions, what can be more to the point than Solomon's prayer (1 Kings viii.): "If Thy people sin against Thee . . . . and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives, &c., far or near . . . . yet if they bethink themselves, and repent, and make supplication unto Thee, saying, We have sinned, &c., and so return unto Thee, then hear Thou their prayer and their supplication, and maintain their cause?" We have assurances in chapter ix. that God did hear this supplication, and the whole history of Israel, whether in Palestine or in Britain, constantly has given proofs of how God was with them when they turned to Him, and how He hid His face when

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they forgot Him. In the prophecies uttered soon after the revolt, we know how repeatedly Israel is mentioned as having, at least for a time, forfeited the blessings. Mr. Roberts looks upon this disobedience as fatal for ever. And this is where the difference principally lies. But where are the mercies of God? Are they clean gone? Let us consult His Word. With the fullest admission of Israel's departure from the ways of the Lord, let us see what He who cannot err says of His lost sheep. Hosea xi.: "My people are bent to backsliding from Me." Surely God knew this would be the case, when, to suit man's way of reasoning, He put the blessings and the curses before His creatures as a matter of choice. "Bent to backsliding." That was ever their tendency. Well, then, that being the case, Mr. Roberts' curses must come in. But what saith the Almighty? Hosea xi. 8: "How shall I give thee up? My heart is turned within Me; My repentings are kindled together." What! After saying that they had not kept to His conditions? Yes. Here follow more of the judgments (?): "I will not execute the fierceness of Mine anger; I will not return to destroy Ephraim." Why not, Mr. Roberts, if He had said so? Listen! "For I AM GOD, AND NOT MAN." "O Israel, thou hast destroyed thyself; but in Me is thine help." "Take with you words, and say, Take away all iniquity." Then follows, "I will heal their backslidings; I will love them freely, for Mine anger is turned away." Then in Micah vii.: "He retaineth not His anger for ever, because He delighteth in mercy;" and the closing verse gives us the key to all: "Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." How could God give a promise upon oath, and then afterwards clog that promise with conditions? The Apostle Paul's argument in Galatians helps us to see the matter more clearly. In the third chapter he speaks of the law, than which nothing looks more conditional; but Paul assures us it cannot upset the promise which was given 400 years before. Christ's elect Church was chosen in Him from all eternity; but the backsliding of His children shall never be able eventually to shut them out of His kingdom. Their salvation, to a person who holds to conditions, or to the works of the law, would appear to depend upon their deeds; but Scripture triumphs in the majesty of God's promises, that the salvation might be sure to all the seed. So it is with the blessings to Israel. She has suffered, and will suffer for her backsliding; but the time we fully believe has come, when God has spoken to her comfortably, and made her, as He swore to Abraham, a blessing to all nations. If Britain be not Israel—and Mr. Roberts holds that the Ten Tribes are to be restored—how are they to go back? Where are they? Are they, at this advanced period of the world's history, to become so powerful that they can by force, by politics, by any human agency (and God works by means) be restored. How are they to become so great in Palestine that that country is to be the head-quarters for evangelising the world? Are they so quickly to increase in wealth and position as to lend to other nations, and not require assistance from any? (Deut. xv. 6). Yet this and every other Identity which is spoken of in the Word of God has been fulfilled by the British nation. We must not only take the promises in Deuteronomy, but those of the prophets when the separation had taken place. And we know that God had some fixed purpose in permitting the separation, for when Rehoboam (2 Chron. xi.) wanted to fight with Israel, he was checked by God: "Ye shall not go . . . . for this thing is done of Me."

A word on the discussion. It is a great pity that Mr. Hine undertook the matter at all. However he may be grounded in his subject, he is no match for so perfect a debater as Mr. Roberts, who, much to his honour be it said, with his powers of argument, possesses also so wonderful a knowledge of his Bible. But with those powers it does not follow he is right in the question before us. Many a Christian would be able in writing to disprove the arguments of unbelievers; but in a discussion the infidel, with his reasoning, and perhaps wonderful knowledge of texts, would in all probability be victorious. It is not given to all to possess good memories to call up passages at a moment's notice. Above all, it is a pity that the question of Judah's salvation was touched upon. It had nothing whatever to do with the Identity. In this, sir, I confess I never could hold Mr. Hine's views, and could never understand how anyone professing to believe the Bible could possibly see salvation out of Christ.

I do hope that some champion will come forward with the mantle of John Wilson resting on him—some one like the author of "Sixty Difficulties Answered," and offer combat to Mr. Roberts.

"ANGLO-SAXONS AND THE ISRAELITES," BY THE REV. J. B. CLIFFORD, M.A.

By L. G. A. R.

THE believers in our Identity must be glad to see in this work another feeble attempt to upset the main arguments upon which our convictions are based. From beginning to end there is nothing in this pamphlet but the reasoning of one prejudiced against the facts, without even so much as touching upon the Scriptural grounds. The matter lies thus. Our friend says we are descended from Cush. History seems to point to our descent from Japheth. The deduction from Scripture is, that we should be Shemitic. What a wonderful corroboration all this seems to be of the Word of the living God, "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure," so swallowed up as not to be discerned. The refutation of the arguments used in this pamphlet must devolve upon abler hands than mine. I would merely say, our author on pages 1, 39, and 40, denounces us for having placed Judah alone under a curse, but he himself is so inconsistent as to place both Israel and Judah in the like predicament! For in his exhortation to believers in our Identity, he says, "And Oh, take heed, lest by this usurpation you do not bring upon yourselves, and upon our nation, the fulfilment of the awful threat, 'I have given Jacob to the curse and Israel to reproaches.'"

Our author, on page 41, says, "But there is another passage which our translation has rendered obscure, and which is constantly quoted by the Anglo-Israelites in favour of their theory—'A nation and a company of nations shall be of thee;'" and then he launches out into his reasoning against this assumption, saying, "The translation in our version is ill-chosen, and ought to have been regulated by Gen. xlix. 10." Finally, he quotes from Bishop Horsley, who translates the passage as follows:—"A nation and *the Gatherer* of nations shall arise from thee."

The same word which is translated "Company" in Gen. xxxv. 11, occurs in xxviii. 3, xlviii. 4, and is translated "Multitude" in connection with the promise the Lord Almighty made to Abraham and renewed to Jacob, that too, not as to the "One seed, which is Christ," but as to "the seeds as of many;" which blessing the dying patriarch, by the Spirit's direction, bestowed upon Ephraim, in still stronger terms as Melo-hag-goim a "fulness of nations," in xlviii. 19. This was explained in verse 16, thus, "And let them grow into a multitude in the midst of the earth" (margin, "as fishes do increase")—a blessing this, mark you, not given to Judah, of whom came the Chief Ruler, although the birthright was Joseph's (1 Chron. v. 2).

We cannot wonder at commentators striving to prove the truth of God's Holy Word, whilst they are themselves "blind in part," trying to make things fit into their small imaginations; but now that the latter days are upon us, and God's people are being brought forward with so many and such irresistible proofs of their Identity, we must not allow a passage any more to be called *obscure*, and the translation *ill-chosen*, by an opponent

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who *will* not accept the views because his mind is stored only with old treasure. The scribe who is instructed unto the kingdom of heaven is like unto an householder, which bringeth forth out of his treasure, *things new and old*. It would be well if some of our shepherds remembered this before they abused their flock for holding opinions contrary to those they themselves entertain.

The word occurring in Gen. xlix. 10, and translated "gathering" really means "obedience," "obsequiousness," "expectancy," and is only once more found in the Old Testament—viz., in Prov. xxx. 17, where it is rendered "to obey." Whereas the alleged "*obscure*" word in Gen. xxxv. 11 occurs 124 times, and is always rendered by one of the following :—"Congregation," "Assembly," "Company," "Multitude," and "All," and never rendered by any other word. Is then the translation given in our text, *obscure*? is it *ill-chosen* ? For the sake of proof, let us render it by "the Gatherer" in a few passages and see what sense can be made of it. Levit. xvi. 17 (latter part) would read thus, "Until He come out, and have made an atonement for Himself, and for His household, and for all *the gatherer* of Israel ;" Num. xiv. 5 thus, "Moses and Aaron fell on their faces before all *the gatherer* of the congregation of the children of Israel ;" xvi. 3 (latter part), "Wherefore then lift ye up yourselves above *the gatherer* of the Lord ;" xx. 4, "And why have ye brought up *the gatherer* of the Lord into this wilderness ?" Deut. xxxi. 30, "And Moses spake in the ears of all *the gatherer* of Israel," &c. We might multiply instances and our Bible would then become indeed an "obscure" book ! Before closing I would say the word under discussion may be made to mean *preacher* by affixing a th and considerably altering the points ; and probably this word, as it is in Eccles. i. 1, 2, 12, vii. 27, xii. 9, 10, may have occurred to the minds of some as a make-shift; but this argument does not hold good, for the word under discussion is plain as plain can be; and cannot by any possibility be made to mean "the gatherer ;" therefore as of Judah was to come "the Christ," so of Joseph was to come "the company of nations," the unworthy instruments of a long-suffering Saviour.

God grant we may all act out the great work assigned unto us of being a blessing to all the earth by taking Christ to all nations.

THE CHOSEN PEOPLE.

A Lecture by John T. Gott.

(*Continued from page* 219).

PART III.

Between the death of Samson, the last of the Judges, and the birth of Samuel, the first of the prophets—a period which embraces about 50 years—we find it recorded that the Word of the Lord was "precious in those days—there was no open vision." Standing at the meeting-point of two diverging eras in the history of the chosen people, no figure occupies a more prominent place than Samuel. "The exquisite beauty of his early childhood—the vigour and wisdom of his administration as judge—the calm dignity with which he yields to the demands of the people, and bows to what he believes to be the Divine will—the energy with which he throws himself into the new system, alien as it was to his own personal feelings and cherished convictions—the self-forgetting zeal with which he devotes the whole of his powers to the efficient carrying out of its requirements—his warmth of affection for the youthful monarch who had supplanted him in the popular favour—the depth of his sorrow at the repeated failure of the chosen one whom he had been the instrument of raising to his high office—the reluctance with which he regards the breach as final, and seals Saul's rejection by anointing a successor—all combine to make up a portrait of no ordinary attractiveness, on which the mind rests with more complete satisfaction than on most of the heroes of the earlier and less perfect dispensation. After the death of Eli's two sons, Hophni and Phinehas, and the capture of the ark of the covenant, Holy Scripture is silent, and all speculation is vain. The twenty years of deep national humiliation and general confusion which followed are an absolute 'blank.' All we know is that Samuel was acknowledged in all parts of the country as a great prophet, and was thus quietly preparing for the important events in the nation's history in which he was destined to take a leading part. When he re-appears it is as the judge and deliverer of Israel, summoning the people to national repentance, and leading the armies of the Lord to victory over their enemies" (chap. vii.).—*Canon Venables.*

When Samuel was old, he appointed his sons to officiate as judges in the more distant parts of the land, but they walked not in the ways of their father, and their limited and occasional authority, combined with the disunion and jealousy of the various Tribes, created a desire for a united and permanent form of government. The elders of the people came to Samuel and said, "Behold, thou art old, and thy sons walk not in thy ways ; now make us a king to judge us like all the nations." This was a grievous national blunder. God was their King. The chosen people were never intended to be like other nations. The thing was very displeasing to Samuel, but God said to him, "They have not rejected *thee*, but they have rejected ***Me***, that *I* should *not* reign over them." Samuel showed them, by samples of oppression and heavy exaction, the political servitude to which they would be reduced under a regal government, and predicted that they would assuredly have cause to repent of their rashness. Nevertheless, the people refused, and said, "Nay, but we will have a king over us, that we also may be like the nations : and that our king may judge us, and go out before us and fight our battles." This was the "conduct of the people whose glory and happiness it had been to be unlike other nations in having the Lord for their King and Lawgiver." The life of Saul, the first king over the chosen people, has been pronounced a disastrous failure, and must have fallen like a blight upon the cherished expectations of those who clamoured for a regal government.

When he was chosen king, there was none like him among all the people. We see in him a true spirit of humility when the royal dignity was offered to him : "Am not I a Benjamite, of the smallest of the Tribes of Israel (for the Tribe was nearly extinct), and my family the least of all the families of the Tribe ?" With such a spirit he could command his temper when the sons of Belial despised him, and brought him no presents ; and could pardon them, when, after his first great victory, the people demanded that these very men should be put to death. But we now perceive the downward career of King Saul. It began by disobedience to Samuel's command. True, he waited for the prophet seven days, but it is evident he was more ambitious of gaining the glory of a triumph to himself than of ascribing it to God. Again, in the matter of the Amalekites. He spared Agag, and the best of the flocks, and for this the kingdom was rent from him. Samuel came no more to see Saul : an evil spirit from God troubled him. Envy and jealousy took possession of him when he heard the women singing, "Saul hath slain his thousands, and David his ten thousands." This speedily paved the way for furious bursts of violent temper, ending in a spirit of murder towards David, whom he hunted "like a partridge upon the mountains." On the night before the fatal battle on the heights of Gilboa, we see this rebellious spirit seeking counsel of one that had a familiar spirit. No apology can be found for such a sin on his part. With Saul fell his house.

The second king was David—the man after God's own heart—the sweet singer of Israel. His was "a noble, a wondrous, and an humbling history." He was "a good man, yet his life was marred by crimes of a very gross character." He

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was a shepherd, a warrior, a poet, a prophet, and a king. He did much that contributed to the glory of God, and his Psalms are a rich heritage to the Church, and throw great light on his state of mind at different times. "The force of his character was vast, and the scope of his life was immense." In short, David was "a great sinner, a great penitent, and a great saint."

Solomon succeeded his father David, and no king ever ascended a throne under happier auspices. Though not the eldest son, according to Oriental notions, he had the most right to the throne because he was born after his father had become monarch over the whole of the Tribes of Israel. The chosen people at that time enjoyed internal prosperity, and were respected and renowned abroad. It was appointed that in and through the chosen people all the families of the earth should be blessed, and in those days it might appear to many that they were about to participate in the full realization of the covenant promises. I must remind you here of Solomon's prayer for wisdom, and an understanding heart. Wisdom, not so much of the heart as the head; not for himself personally, but for his office, "such as would qualify him for the administration of justice, the government of a kingdom, and for the attainment of general scientific knowledge." Solomon was king, and eleven princes assisted him in the government of his prosperous kingdom. Solomon reigned over all the kingdoms between the Euphrates and the Mediterranean, the limits of the territory promised to the patriarchs, and had peace on all sides round about him. Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. He was wiser than all men. His fame was in all nations. He spake 3,000 proverbs. His songs were 1005. He spake of trees from the cedar to the hyssop. There came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom. The crowning event in his reign was the building of the temple, a work which occupied seven years and a half, and its solemn dedication eleven months after, in the year of jubilee. Solomon's blessing, prayer, and his sacrifice of peace offerings brought gladsome joy to the hearts of the chosen people. Seven days were occupied with the dedication, seven were devoted to the feast of the tabernacle. On the eighth day he sent the people away, and they blessed the king, and went unto their tents, joyful and glad of heart for all the goodness that the Lord had done for David His servant, and for Israel His people (1 Kings viii. 66). Then God made a solemn covenant with Solomon. The next great event in his reign was the visit of the Queen of Sheba to prove the wisdom of Solomon. And what was her judgment? "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came, and mine eyes had seen it, and behold, the half was not told me; thou hast added wisdom and goodness to the fame which I heard."

Solomon enriched his royal exchequer, and increased the prosperity of his kingdom by giving every encouragement to commerce. One part alone of his income, derived from this source, was 666 talents of gold, or £3,996,000 sterling. His 200 targets of beaten gold, 300 shields of the same, and his great throne of ivory overlaid with gold, give us some idea of the immense wealth which abounded in his times.

"A fairer promise of true greatness, a more beautiful picture of juvenile piety never was seen than that which Solomon exhibited at the commencement of his reign. No sadder, more humiliating, or awful spectacle can be imagined than the besotted apostasy of his old age. A love of the world, a ceaseless round of pleasure, had corrupted his heart, and produced, for a while at least, a state of mental darkness. The grace of God deserted him who was accounted the wisest of all men. Solomon, the son of the pious David, the religiously trained child of Bath-sheba, the pupil of Nathan the prophet, became at last an old and foolish king: so he describes himself in Eccles. iv." There is a "But" in Solomon's history, just as there is in the history of all God's people, for none are perfect. This "But" is a very serious one. "BUT King Solomon loved many strange women." They turned away his heart after other gods: he built a high place for Chemosh, and burnt incense, and sacrificed unto other gods. Then God was angry with Solomon. Twice did Jehovah warn him not to go after other gods; and now follows the threatened punishment: "I will rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. 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."

The latter period of Solomon's reign was disturbed by foreign adversaries. The Lord stirred up an adversary, Hudad the Edomite, another in Hadadezer, King of Zobah. He was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

The servant to whom God threatened to give the great bulk of Solomon's kingdom was no other than Jeroboam, the son of Nebat. His father was the last of the leaders of the rival factions among the chosen people that was put to death. Now in the days of Solomon's apostasy, and consequent national and domestic troubles, this very man's son became an internal enemy of a more formidable character than either Hadad or Rezin. This Jeroboam had been noticed by King Solomon as a young man, active, enterprising, and of strong mental capability, and he appointed him superintendent of the public works projected around Jerusalem. Thus Jeroboam was Solomon's servant, and after the king's death we find him made king over the Ten Tribes, while Rehoboam, refusing the counsel of the old men, and pursuing the policy of the young men, reaped his just reward. There was none that followed the House of David but the Tribe of Judah only. This was the Lord's doing, and was the fulfilment of His threat to King Solomon. Yet He sent Shemaiah, the man of God, to Rehoboam, Solomon's son, and to all the House of Judah and Benjamin, saying, "Ye shall not go up nor fight against your brethren, the children of Israel; return every man to his house, for this thing is from Me." Thus we see, even in the most adverse circumstances, God's over-ruling agency for the welfare of the chosen people.

(To be continued.)

GOOD NEWS FROM THE ANGLO-ISRAEL ASSOCIATION OF NEW SOUTH WALES.

WE have much pleasure in drawing early attention to the annexed most cheering letter from our friends at Sydney, which reached us on May 5, 1879. It gives us personally intense pleasure to feel we have hearts in unison with ours beating in the distant antipodes. In South Australia, in Tasmania, in New Zealand, and now in Sydney we have testimony that our feeble efforts have been appreciated in this great cause. Thanking God we therefore take courage, nerved for our work with the knowledge that however much we are reviled by such opponents as Messrs. Clifford, Cornall, and the *Rock*, the BANNER and the cause it advocates finds fast friends all through the Israelite "company of nations," among "the shepherds in the far off bush, in the gold miners on distant rivers, among residents in the furthermost townships, who now have heard the glad tidings of our Identity."

In regard to the difficulty as it affects our literature, we can only suggest that a consignment be periodically ordered by the distant associations from Mr. R. Banks the publisher and owner of the BANNER; and we are quite sure that if proper arrangements be made regarding remittances, to cover the cost periodi-

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cally, no difficulty need be felt by our distant friends. Till the demand grows, the local booksellers in Australia probably shun our pamphlets and penny papers, as they also do in India. But let them once see that the demand is a large and growing one, as it is in the United Kingdom, in Montreal, and in the United States of America, and we feel sure that they will soon perceive the advantage of undertaking the supply of a class of literature which must, ere long, reach an enormous volume, since it relates to a people over 100 millions in numbers already, and destined to fill and rule the whole earth. We beg now our readers will attend to Mr. Percy E. Williams while he gives us his message from "the very ends of the earth."

THE ANGLO-ISRAEL ASSOCIATION OF NEW SOUTH WALES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been instructed by the members of this Association to inform you of its progress since its formation in 1877, with a view to invite correspondence, encouragement, and support from kindred societies in our parent country; and we feel that a message from the antipodes will not be unwelcome in England, as showing in what strong links the knowledge of our Identity binds "the nation and company of nations."

This Association was first formed by Mr. Alexander Gordon, Dec. 16, 1877, and numbered about eight members. To the energy, perseverance, and untiring patience of Mr. Gordon, the present Association owes its existence. The little band used to meet at Gordon's residence once a fortnight, and with Edward Hine's works in one hand and the Bible in the other, they traced out the truths of our Identity and imparted their acquired knowledge to all with whom they came in contact.

In July, 1878, the Rev. Wm. Allworth, of the Church of England, with two others including myself, heard of the labours of Mr. Gordon, and joined him; and shortly after hired a hall, meeting once a fortnight for the study of the grand subject. Since then our numbers have steadily increased, and the knowledge of our Identity is extending in all directions.

Philo-Israel, Edward Hine, Piazzi Smyth, Cockburn Muir, and others, are names familiar to numbers of our colonists—shepherds in the far off bush, gold miners on distant rivers, residents in the furthermost townships have heard the glad tidings.

We have one great drawback to contend with, which is the difficulty of obtaining the literature on the subject. The booksellers appear unwilling to order periodicals. Perhaps, Mr. Editor, you can offer some suggestion to remedy this evil; for I feel confident if there were greater facilities in obtaining the current literature, hundreds would flock to the BANNER OF ISRAEL.

I enclose a few extracts of our proceedings from the *Sydney Morning Herald*, and remain,

Yours faithfully,

PERCY E. WILLIAMS, Hon. Sec.

Treasury, Sydney, N. S. W., March 4, 1879.

[EXTRACTS.]

"The first meeting of the Anglo-Israel Association for the current year was held in the Old Temperance Hall, on Monday evening last. The Association has, during the past year, confined itself to the rudiments only of this question—namely, the Identification of the Anglo-Saxon race with the Lost Ten Tribes of Israel; and the works of Canon Titcomb and Edward Hine were taken as the basis of investigation. It is said that during the current year a wider field of study will be opened."—January, 15, 1879.

"At a meeting of the Anglo-Israel Association, in the old Temperance Hall, on Monday evening last, the first of a series of papers was read by the secretary to an appreciative audience. The subject was the 'Great Pyramid.' The lecturer, after briefly alluding to its origin and the tombic and other theories respecting this monument, proceeded to show how, through the labours of Professor Piazzi Smyth, the Astronomer-Royal for Scotland, General Sir Howard Vyse, and others, the mystery which had shrouded the Great Pyramid for nearly four thousand years was at last cleared up, and it stood now a monument of scientific truths, a perfect system of weights and measures, and a record of the past and future history of man. The paper was illustrated by a large diagram showing the system of passages and chambers, and a photograph of the Pyramid, together with a specimen of its masonry, were exhibited by the chairman."—February 15, 1879.

"A general meeting of the Anglo-Israel Association took place in the new Temperance Hall on Monday evening last. At the termination of the official business, the second part of the Rev. B. Wrey Savile's letter to the Right Hon. W. E. Gladstone, M.P., was read by Mr. A. E. Evans, showing the distinction made throughout the prophets between the Houses of Israel and Judah. At the close of the paper the president commented upon the most striking texts introduced, and a discussion ensued in which many members took part. The hon. secretary (Mr. Percy E. Williams), introducing his second paper on the 'Great Pyramid,' stated that in the first paper he briefly alluded to the leading features of the monument, why it was built, and the probable author of its design; that he would not then trouble the audience with measures and figures, but read Professor Piazzi Smyth's account of his first entrance into the wonderful chambers of 'that altar to the Lord in the midst of the land of Egypt.' The paper was illustrated with large diagrams of the antechamber, king's chamber, &c. The papers were listened to with marked attention."—February 28, 1879.

MR. JOHN GREIG, OF SUNDERLAND, DOES BATTLE FOR ISRAEL.

A WRITER, signing himself "Nemesis," has lately published a letter in the *Sunderland Echo* severely reflecting on our Government's foreign policy in Afghanistan, pointing out that the Zulu disaster is God's punishment on our nation for its Naboth-vineyard proceedings in the matter of the newly acquired Gates of Afghanistan. This letter, of course, exasperated all true-hearted Israelites in the North, and forthwith brought to the front our old and staunch ally, Mr. John Greig, in the *Sunderland Daily Post*, of Feb. 15, 1879. We think his rejoinder to the truculent "Nemesis," alleged, *proh pudor*, to be a clergyman, ought not to be lost, and we therefore publish the same for the information of our readers at home and abroad. It contains sentiments and views entirely our own, and which we are anxious to impress on instructed Israelites far and near, as those they should also embrace.

It would appear that "Nemesis," like the editor of the *Rock*, is absurd enough to entertain the view that the Afghans are the Lost Ten Tribes. This is, of course, only one degree less foolish and dishonouring to the Scriptures of truth than the Rev. Dr. Verity's published ideas that the Turks are the Lost Israelites. Both these errors have their answer from Mr. Greig. He deals further a heavy blow at the extraordinary mistake into which the rev. vicar of St. Barnabas, Hull, has fallen in his published sermon, as we lately showed (BANNERS, Nos. 110—112). Our champion, Mr. Greig, proves what we always also labour to show, that if God in truth has, as stated by the Rev. Mr. Kroenig, displaced Israel His chosen people, and put even temporarily in their place a purely Gentile nation, called the British, as he and others allege, then God's oath is broken. He has deceived Abraham and his seed. Of Him and His counsels it may be averred, *falsus in uno, falsus in omnibus*, regarding which we decline to give any other answer than the apostolic reply, "God forbid." With these few words of introduction we ask for attention to Mr. Greig, administering well-merited castigation to "Nemesis," *et ad hoc genus omne*. His letter is headed

THE RECENT MILITARY DISASTER IN SOUTH AFRICA.

To the Editor of the "Sunderland Daily Post."

SIR,—Permit me to notice a letter which appeared in yesterday's *Echo* on the above subject signed "Nemesis," in which the writer, whom we easily recognise in spite of his *nom de plume* to be a well-known local pastor, draws attention to what he deems the retributive justice of God as seen in "the shape of a most terrible and *humiliating* defeat in South Africa" as an earnest of what we have yet to expect on account of the foreign policy of our Conservative Government, which he denounces as iniquitous in general, and as downright robbery in North-west India in special, and he fears "that our *Naboth's-vineyard scheme* in that country has yet to experience the beginning of sorrows, for verily there is a God that judgeth in the earth." And he winds up with a hearty wish for a change of Ministry, so that we may have a thorough change of policy, and that the heavy hand of God may be lifted up from our nation, &c.

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Now, I do most firmly believe that there is a God that judges in the earth, and that all events are controlled by Him for His glory, but I do not believe that the above disaster has anything to do with "our Naboth's-vineyard scheme" as he is pleased to call our present relations with Afghanistan. On the other hand, I believe that this disaster (which according to our present knowledge of the matter is very far from being a humiliating defeat, as I think our soldiers left in charge of stores, &c., showed their true British heroism in dying to a man rather than desert their charge, though overpowered with such overwhelming numbers, and though the enemy were armed with the best weapons, yet 3,000 to 5,000 dead on the field attest the heroic valour of the brave British defenders of our honour) is intended to quicken our steps in the occupation and evangelisation of Africa, which I firmly believe is God's good gift to His servant Israel.

Strange it must seem to many, that whenever we refuse to go forward, something always occurs to urge us on in the way God has designed for us, that we, as the stone kingdom of Daniel, may fill the whole earth. See His command to Israel (Isa. liv. 2—4): "Spare not, lengthen thy cords (*i.e.*, of thine influence), and strengthen thy stakes" (*i.e.*, of thine authority), &c; and then note the following verses, specially 9 and 10: "I have sworn that I will not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, who hath mercy on thee," &c. Can "Nemesis" reconcile these gracious and everlasting promises of peace and good-will to this nation—His servant Israel to do His work, in whom He is to be glorified—with his own croakings of coming vengeance on us for simply fulfilling God's will. Or, if he still holds to the opinion that it is because the Afghans are the Lost Tribes of Israel that vengeance is coming on us for what we have done to them, will he give us some proofs of their Identity, by showing us in what particular way they have been His servant; how they have done His work; in what way they have been His witnesses? (*i.e*, Protestants) (Isa. xliii. 10). And if, as God says of Israel, "This people I have formed for Myself, they shall show forth My praise," how is it that Divine wisdom has been at fault, so that after making or forming an instrument for Himself to do His work, He could not work with it? And the same argument applies to ourselves as a nation. "Nemesis" himself, and many more besides, are not afraid to say that we, as a nation, are doing the work and inheriting the promises of Israel; that He hath taken us in their stead because of our being a Christian nation, a Protestant people and Government, an evangelizing and missionary people, hence our greatness as a nation, and our being set on high above all the nations of the earth.

If this be so, then God, our God, has broken His oath and hath not remembered His mercy to the House of Israel. He, the All-wise One, is charged with blundering and falsehood; He who made Israel His glory has given His glory to another—*i.e.*, to a Gentile people; all His promises are unreliable and useless, and the Bible a fable and utterly useless; but, thanks be to God, this is not so. Rather let us believe that "Nemesis" and the bulk of our watchmen are blind—shepherds that cannot understand (Isa. lvi. 10, 11). May God open their eyes ere it be too late. Yet, though blind many of them, including "Nemesis," I believe them to be God's servants. "Who is blind but My servant? or deaf as My messenger that I sent?" &c. "Seeing many things, but thou observest not; opening the ears, but thou hearest not" (Isa. xlii. 19, 20). In conclusion, I have only to say that if "Nemesis" wants a change of Ministry, so as to secure a change in our foreign policy, he will have to wait for it.

I am, yours, &c.,

JOHN GREIG.

Bodlewell-lane, Sunderland,
Feb. 14, 1879.

DR. MAITLAND ON ROMANS XI. 25, AND GENESIS XLVIII. 19.

HAS the 25th verse of the 11th chapter of St. Paul's epistle to the Romans a reference to the 19th verse of the 48th chapter of Genesis? Dr. Maitland, in his "Essays on Various Subjects," has advanced this question in his fifth essay (The Fulness of the Gentiles), and has adduced arguments which he considers sufficient to justify an affirmative answer.

We may claim Dr. Maitland as one of the "blind witnesses" to our origin, though at the time he wrote, 1852, the evidence was not nearly so strong as now in our favour (we may say had only begun to shew itself); several voices might have been heard before that date, proclaiming the grand truth as to our position in the sacred volume; some venturing an opinion, others more bold, speaking out with a clearer note; but the latter generally held the idea that the Teutonic races were co-heirs with us of the promises, so laying a stumbling-block (unawares) in the way of those who might have accepted the proposition as proved.

We quote Dr. Maitland in order to shew that his opinion was that Israel is smitten with blindness in part, or a part of Israel is smitten with blindness, until the fulness of nations promised to the other part be be come in, and then "All Israel shall be saved."

Dr. Maitland begins his observations by giving to the term Gentile a meaning which we believe it has never yet received, but which many opponents have asked us if we intend to assert. We scarcely think we can go so far as Dr. Maitland, who says that all Gentiles are of the stock of Abraham! Let us hear Dr. Maitland's argument. His reasoning is as follows:

If one should understand the word "Gentile" as equivalent to "heathen," and applicable only to people and nations not descended from, or at all connected with, the patriarch Abraham, he would scarcely be prepared, he says, for the apostle's conclusion. He would probably be under the impression that the apostle was making a statement to this effect—"The seed of Abraham, or a part of it, is in a state of blindness; and that blindness will continue until the conversion of the heathen shall have taken place, and *so*"—what? such a reader would expect the apostle to proceed—"so both those who are, and those who are not, the seed of Abraham will be saved." Now it is our opinion that such a reader could not imagine, far less expect, this conclusion, for St. Paul's reasoning is very clear and explicit:—When all the Gentiles or heathen are saved, then part also of the children of Israel will be saved; but some of the children of Israel are already saved (v. 25, "Blindness *in part** is happened to Israel, *until* the fulness of the Gentiles be come in"). therefore, all the children of Israel will be saved (v. 26: "And all Israel shall be saved"). Of course, the word "saved" is understood here as equivalent to the word "believed." How, then, anyone who understands "the word Gentile as equivalent to heathen" can be prepared for a different conclusion, is beyond comprehension. "It does therefore seem," proceeds Dr. Maitland, "though some readers might not be prepared to expect it, as if the 'fulness of Gentiles' was an integral part required to make up the whole number of 'Israel'—as if that number must be imperfect without it. What, then, is that 'fulness,' and to what does the apostle refer?" "We might perhaps truly say that the מְלֹא הַגּוֹיִם (fulness of nations) of the patriarch (Gen. xlviii. 19) and the πλήρωμα τῶν ἐθνῶν of the apostle (Rom. xi. 25) cannot be properly represented in English, except by the very same words. Do they mean one and the same thing? It seems highly probable that they do; and that St. Paul meant to allude to, and indeed *to quote, the prophecy of Jacob.*"

And Dr. Maitland maintains and goes on to show that this prophecy of Jacob's has not yet been fulfilled.

So far Dr. Maitland. Do we not see in his arguments powerful reasoning in our favour? Unless we are to spiritualise away the whole Bible, or say as an eminent clergyman in our neighbourhood committed himself so far as to say from the pulpit, that the blessings of Jacob to his children were mere wishes of prosperity and may or may not be accomplished; the apostle Paul had in his mind the promises of the fathers. The "fulness of Gentiles" may certainly have a very broad meaning,

* "It means," says Dr. A. Clarke, in his Commentary, "partial blindness, or blindness to a part of them, for they were not all unbelievers; several thousands of them had been converted to the Christian faith."

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and may refer to those who shall be gathered besides Israel, as the mission of Israel is to carry the blessed truths of Christ's salvation to the uttermost parts of the earth as a witness before the end come, and the influence of Israel scattered is to be as "dew upon the grass," as a blessing to all the families of the earth, and many shall be joined unto him. But Israel is a son, "Ephraim is My first-born," "My pleasant child," and those blessed upon earth are blessed through him. "I called Abraham alone and blessed him," and, says God's Word, in the Abrahamic man taking the seed (of Christ) into all the world, shall all the nations of the earth be blessed.

L. G. R.

ANGLO-ISRAEL TRUTH, THE FULFILMENT OF OLD TESTAMENT SYMBOLOGY.

The History of the Ten Tribes of Israel Foreshadowed in Prophecy.

By James Catterall.

PART I.

We confine ourselves chiefly to Hosea i. First, because of its *distinctive* and *divergent* histories of the two Houses of Israel and Judah; and 2, because the events recorded in it are graduated into a series, and are set forth in chronological sequence.

It is admitted on all sides that we have here presented to us a symbolical representation of the past, present, and future history of God's people Israel. Let us take and examine separately each link in this deeply-interesting chain of events.

First, we have the sad picture of Israel's *apostasy*. This is graphically represented as an unholy alliance. "Go take unto thee a wife of whoredoms, and children of whoredoms" (ver. 2). We have nothing to do with the question as to whether this was a real transaction in the life of the prophet, or whether presented to him in the form of a vision or parable. Expositors differ on this point. In either case it serves to illustrate the idolatrous state of the House of Israel. The metaphor employed cannot fail to suggest the very intimate relationship existing between God and His ancient people. He was their Husband. But the bride violates her plighted troth, strains and snaps the sacred ties of wedlock by her infidelity and unchastity. She withdraws her affections from God, and transfers them to idols. To give point, personality, and pungency to this picture, the prophet (in obedience to the Divine command) went and took Gomer, the daughter of Diblaim, to wife. Remembering the symbolical character of the entire narrative, we cannot evade the conclusion that the use of the term Gomer is significant, and must be pregnant with meaning. May we not fairly assume, that by this alliance of the prophet with Gomer, we have an intimation of the union of the Ten-Tribed kingdom of Israel with the Gomeric branch of the Japhetic race? Perhaps this alliance was only religious, and not racial. But no matter what the nature of it, the fact is indisputable. This is a point of some importance, because our opponents contend, that in order to strengthen our position, we ought, as Englishmen, to bear certain physiognomical features of a Jewish or Semitic character. Such is the demand of human reason, but not of God's Word. This prophetic page teaches us that the Ten Tribes, wherever and whenever found, must be looked for among the Gomerian or European nations. According to Bishop Titcomb, "Gomer 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."

The subsequent events recorded in this chapter are the offspring of this alliance, represented by the birth of three children, Jezreel, Lo-ruhamah, and Lo-ammi, named according to Divine intimation.

1. Jezreel is the firstborn, and signifies dispersion. To quote from Calmet's Dictionary, "There is a remarkable variation of this name employed by the prophet Hosea, symbolising the fate of the people of Israel. 'The Lord said to me, Call his name Jezreel, for yet a little while, I will avenge the blood of Jezreel on the House of Jehu, and cause to cease the kingdom of the House of Israel, and will break the bow of Israel in the valley of Jezreel." Here are three allusions in one name. The royal palace was called Jezreel; here Jehu slew Ahab's family. Jezreel was also a valley (Jos. xvii. 16) in the border of Naphtali, where the Assyrians routed Israel (2 Kings xv. 29). So that the blood shed in the palace Jezreel was avenged in the valley Jezreel, in the kingdom of Israel. Jehu's family was dethroned (2 Kings xv. 12).

"Moreover, the Hebrew words Zerah, to disperse, and Zero, to sow, in order to increase and gather, being nearly the same in sound, the prophet hints at the restoration (ver. 11): 'Then shall the children of Judah and the children of Israel be gathered under one head, and they shall come up out of the land (of their dispersion), for great is the day (Targ. gathering) of Jezreel.' Or as Jarchi, 'the gathering of the seed of Israel.'" He further adds, "It is impossible to preserve this play of words in translation; but this instance may stand in evidence of the allusions and references couched under prophetical symbols, concealed from uninformed or unobservant readers; and of the metaphorical import of names, occasionally imposed and variable by the slightest change of letters, or of emphasis, to different meanings." The birth of Jezreel obviously indicates the dispersion of the Ten Tribes. This is another thing, however, to effacement or obliteration. They were not to be so mixed up with the nations among whom they were deported and dispersed as to be completely and hopelessly lost. On the other hand, it should prove to be their seed time. They were to be sown, or dispersed, with a view to a future and glorious ingathering. They might, for a time, remain concealed, buried, lost, like seed embedded in the soil, but they should eventually re-appear more vigorous and fruitful. Hence the harvest (ver. 11): "Then shall the children of Judah and the children of Israel be gathered," &c. Their lost condition is only temporary. Their re-appearance is as certain as their disappearance. (See Ezek. xxxvii. 12; Luke xv. 24, 32.) Moreover, the term employed by Hosea, "I will cause to cease the kingdom of the House of Israel" (ver. 4), simply implies the destruction of the kingdom, and not the cessation of the House.

2. Lo-ruhamah, a daughter, is next born. Her name signifies disfavour, or "not having obtained mercy." Observe the Ten-Tribed House of Israel is not only expelled from the home of her Lord and Husband, and dispersed abroad—she is disinherited. She fails to obtain the mercy of the Lord, or to regain His affections. The rival House of Judah is not so unfortunate; for God says, "I will no more have mercy upon the House of Israel; but I will utterly take them away. But I will have mercy upon the House of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen"

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(ver. 6, 7). The salvation of Judah here spoken of is evidently the restoration from Babylon after seventy years' captivity. This was accomplished, not by a bloody contest. It was the result, rather, of a direct and Divine interposition. How flatly opposed is this whole passage to the common and erroneous notion, that the Lost Tribes were amalgamated with the Jews at their restoration. Each House has here a distinct specification, and their histories are separate and divergent. Judah is restored from her captivity; Israel is not. At her restoration Judah is effectually cured of her idolatry. Israel plunges into it more and more—it is to her a matrimonial compact resulting in a progeny of evils. How absurd and contradictory, then, to talk about the absorption of Israel in the House of Judah at the end of the Babylonish captivity, in view of such passages as this. The demarcation could not be plainer. There is for each House a distinctive preservation, and their subsequent histories are not only not parallel, but exceedingly varied and diverse.

3. We have now to deal with the third and last child—Lo-ammi, "not My people." This is the "bill of divorce" spoken of in Jer. iii. 8. Observe the progressive character of Israel's downfall, consequent upon her idolatry. Dispersion, disfavour, divorcement. The adulterous House of Israel finds herself expelled from her home, deprived of the favour and friendship of her Lord, and is finally severed from His name, repudiated, divorced, Gentilised. This closes the dark and sombre picture of her retrogression and ruin.

We turn with considerable relief from this graduated scale of sin and suffering to its brighter sequel. "Yet (thank God for this redeeming and qualifying clause)—yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (ver. 10). In spite of all the trying and bitter experience incident to the House of Israel, she is not extirpated. True she has lost her ancient name (ver. 9), and bears another—that is, the Gomeric (ver. 3). But in this Lo-ammi, Gentilized condition she breaks the clods of her grave, and fructifies into a multitudinous seed. This is the multitudinous seed promised successively to Abraham, Isaac, and Jacob. Israel, less conservative than his father and grandfather, confers this blessing upon Joseph, to the exclusion of his firstborn, Reuben (see Gen. xlix. 22—26; Deut. xxxiii. 13—17). Touching the House of Joseph also, the election passes by the firstborn Manasseh, and takes in the younger son Ephraim. "They are the ten thousands of Ephraim, and they are the thousands of Manasseh" (see also Gen. xlviii. 19). In Hosea's prophecy, the terms Ephraim and Israel are convertible and synonymous. Let the careful reader note in the passages referred to how the ideas of strength—aggressive action—and extended empire are intimately associated with the numerous seed. "He shall push the people together to the ends of the earth."

Again, Israel, in her Lo-ammi condition, not only becomes multitudinous, but Christian. "It shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God" (ver. 10). The old relationship of Husband and wife has been abrogated, and God here enters into a new and paternal relation with His people Israel. "Sons of God" is unquestionably a Christian appellation. It is the same filial relation endorsed by Christ in that inimitable prayer which teaches us to address God as "Our Father" (see Gal. iv. 4, 6; 1 John iii. 1; Rom. ix. 24—26; 1 Peter ii. 10, and context).

I want to call attention now to the correspondence between our present experience as a nation, and the language here employed. It is just now fiercely and indignantly denied that we are, or can be, identical with God's ancient Israel. The very notion is denominated an absurdity, a craze, a delusion, a lie. This keen and bitter contention is a distinguishing feature of our times. But co-incident with this, is the frank and universal admission that we stand pre-eminent as a Christian people. What other nation or people combine these three marks—a multitudinous race, a persistent denial of their Israelitish origin, and a frank and generous admission of their Christianity? Do any of those people who are vaguely thought of as probably or possibly identical with the Lost Tribes—the Afghans, the Abyssinians, or any of the nationalities of India or China?

Again, this passage gives no sanction to the term spiritual Israel. It is because of the lost condition of Ten-Tribed Israel that this term has been invented. But their disappearance is not permanent. They exist, though not recognised. They need no substitute. They are not replaced by Christians. The fact is, that they, under an alien name, become Christians. Observe their relationship to Israel is natural, by lineal descent—"children of Israel." Their relationship to God is spiritual—"sons of God." The spiritual relationship is expressed by a term distinguishable from Israel, and at a time when their Israelitish descent is called in question.

Now we come to the true and Scriptural amalgamation of the two Houses. "Then"—synchronous with, or immediately sequent upon our attainment to the three marks alluded to in the previous verse—"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head," &c. (ver. 11).

This amalgamation is treated at greater length in Ezek. xxxvii. It is preceded by the resurrection of "the whole House of Israel" from their graves (ver. 1—14). It is symbolised by the union of two sticks in the hand of the prophet (ver. 15—20). It is authoritatively and Divinely affirmed, "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 no more be two nations, neither shall they be divided into two kingdoms any more at all" (ver. 22). It is succeeded by an everlasting possession of the land of Palestine. "They shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever" (ver. 24, 25).

Into the grandeur and glory of this event I will not now enter. "Great," however, "shall be the day" (Hos. i. 11). The curse of the apostacy, the darkness of the grave, the aggravated evils of their estrangement and alienation are all over. There is a culmination of blessedness. It is day, the great day of Jezreel. "They joy before Thee according to the joy of harvest" (Isa. ix. 3). "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

Liverpool, April 23, 1879.

An abridgment of a paper given at the opening meeting of a series on the Identity, at the Alexandra Hall, Park-road, Liverpool, April 9, 1879.

(*To be continued.*)

Reviews.

The Anglo-Saxons and the Israelites. By the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. Price fourpence. Hamilton, Adams & Co., 32, Paternoster-row.

FOURTH NOTICE. BY THE EDITOR.

(*Continued from page* 219.)

THE Hebrew of Psalm ii. 8, the passage in dispute between ourselves and the Rev. J. B. Clifford, is as follows: "*Sh'al mimmen-ni w'et-nah go-yim na-chala-the-cha wa-akhooza-the-cha af-say a-retz.*" The translation perfectly literally rendered is, "Ask of Me, and I will give the nations, thine inheritance: and thy possession to the ends of the earth." The Authorised Version introduces the word "thee," which is not in the original; and, as the object of the verb "I will give," points to the "nations," or heathen, as thus given to Christ. The words "for thine inheritance," and "for thy possession," are taken as placed in apposition to, and agreeing with, the heathen in one clause,

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with "the uttermost parts of the earth" in the next. Now, we ask, how can the word "*go-yim*," the heathen, which we submit is obviously the thing given, and therefore is in the accusative case, be in apposition to *nakala-the-cha*, a compound word with the pronoun suffix? The rules of Hebrew grammar will not allow it. We are fortified in this view by the opinion of a Jew by birth, a Jewish scholar, a Hebrew clergyman of the Church of England, one well acquainted with Hebrew as his own mother tongue, and with Greek and English as his acquired languages. "Were these nouns in apposition," he says, "they would be in co-ordination; would limit or qualify each other, which they do not; and the sentence would be without a definite meaning, since the *object* of the gift, or the donee, rather, would not be expressed." But now, the pronoun "thee" being absent in the original, the gift of the nations is seen to be granted to or FOR Christ's *Nakala* by the Redeemer Himself, and the ends of the earth to or for Christ's *Akhuzza* by the Lord's own free gift.

What do the terms "Thy *Nakala*" and "Thy *Akhuzza*" mean? Deut. iv. 20, ix. 26—29; 1 Kings viii. 51—53; Psa. lxxiv. 2; Isa. xix. 25, &c., all show that almost invariably these words (sometimes, but very seldom, applied to Israel's *land*) are used in the Old Testament as the copyright names of a people, and that people God's own nation Israel; but were spoken of a Gentile people NEVER. We, therefore, on what we believe, and still hold to be, Scriptural grounds, read the verse as teaching that in this Messianic Psalm God, at His Divine Son's request, granted to Him, to be transferred to Israel, His inheritance, and to Jacob His people, the government of the Gentiles, or *Go-yim*, and the uttermost parts of the earth as well, to occupy and hold FOR CHRIST. Theirs it is, we also recognise from verse 9 of the same Psalm, as Christ's battle axe or hammer (Jer. li. 19—23), "to break the (heathen) nations with a rod of iron, and dash them in pieces like a potter's vessel." Why? *To bring them to Christ!* To teach them the Gospel; to fulfil verses 11 and 12 of Psalm ii.! Is all this "hideous blasphemy?" Are we "Antichrist" and "the mystery of iniquity" for believing and teaching this? Then, with deep reverence do we say it, the Son of God Himself repeats our blasphemy, reiterates our "mystery of iniquity," and is guilty of what Mr. Clifford accuses *us*. Rev. ii. 25—29 will show that. There *He* said (and no man can let HIM), that "he who overcometh and keepeth My works unto the end, to HIM will I give power over the nations" (επι των εθνων over *the Gentiles*), "and HE shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers, *even as I received of My Father*, and I will give him the morning star." Here the Lord quoted the 2nd Psalm, 9th verse, and declared that the heathen Gentiles should be those over whom the overcomer (NOT HIMSELF, mark, but the believers in Himself—the Christian nation—Hosea i. 10; 1 John iv. 4) should rule, and that the overcomer should break and destroy the Gentiles.

To the same effect is Psalm cxlix. 2—9, where to *Israel* is entrusted by Jehovah the function "to execute vengeance upon the *Go-yim*, or heathen." Psalms cxxxv. 4—12, and cxxxvi. 21. 22, repeat the same gift to "Israel" of the "lands of the heathen," as *their* heritage (NOT Christ's heritage, mark, but as Christ's SERVANT, even to Jacob and Israel—Isa. xlii. 1; see LXX).

On these grounds, sufficient to satisfy us, we held, and hold still, we repeat, that Psalm ii. 8 (a Messianic Psalm) tells us what is A BRITISH FACT to-day—namely, that British Israel, being "the Lord's inheritance" and "His possession," is the donee of the glorious gift of the heathen empire granted them, not to pander to their pride and self-conceit—far from that—but as Christ's "servant"—"His chosen," and "His people"—to rule and dominate over those very heathen, to bring *them* by the Gospel to their Lord Christ, who is the King, not of Israel only, but of all the rulers, and of all the dominions of the earth as well.

While we state this view, we should be quite prepared and ready to acquiesce in another interpretation which is submitted as the correct one by many of our Israelite friends, in whose judgment and critical knowledge (better than our own) we feel we ought to rely, could one insuperable difficulty be overcome. Such a friend is the Rev. C. W. Hickson; such a one is also the Rev. Herbert Marriott. These friends hold, and possibly are quite correct in holding, that the Psalm being Messianic, the word "Thee" is rightly interposed to bring out the meaning of the Spirit in the 8th verse—that the "heathen," in fact, *are* thereby given to the Lord as "*His* inheritance," and the ends of the earth as "*His* possession;" but that inasmuch as the Lord's people Israel are one with Him, the gift to *Him* is the gift to *Israel*, and that therefore, being given to Him, the House of Israel possesses the heathen as "*their* inheritance," and the ends of the earth as "*their* possession." The difficulty to our mind is this: Nowhere else in God's Word are "the nations" or "heathen" represented to be "the LORD'S inheritance," or *Nakhala*. "For the Lord's PORTION is His people, JACOB is the lot of *His* inheritance" (Deut. xxxii. 9). Deut. iv. 20; Isa. xix. 25, and the other passages already quoted are decisive against the suggested view, and we therefore cannot adopt it.

One of our friends would even accept, we believe, a reading which we did not venture to suggest—namely that verses 8 and 9 of the Psalm refer entirely to "Israel, the people, and *not to the Lord at all;*" and, being detached from the 7th verse, should be understood as follows: "Ask (O Tribes of Israel) of Me, thy God, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou (O Tribes of Israel) shalt break them in pieces with a rod of iron. Thou (O Israel) shalt dash them in pieces like a potter's vessel," &c. We are not at all prepared to give our adhesion to this rendering, which really, however, agrees in the result with what we proposed; but we beg to observe that if our reading is "hideous blasphemy," the view taken by our rev. friends, Messrs. Hickson and Marriott, will, in Mr. Clifford's opinion, no doubt take rank in the same black, terrible category! Whatever may be our readers' judgment in the matter, what *we* desire now to point out is, that our rendering of the passage agrees with existing nineteenth century British facts; that it agrees perfectly with other declarations of God's inspired Word written; that it accords with our Lord's own declaration in Rev. ii. 27—29; and that such confirmations are enough for *us*. We shall *not* therefore be frightened by the Rev. Mr. Clifford's unwarrantable denunciations and presumptuous human judgments; we shall *not* be terrified by the adverse opinions secretly expressed (it would seem) to our rev. opponent, but never even whispered to us, by our right rev. friend, presently the Bishop of Rangoon; and that we shall continue to hold our own regarding the 8th verse, 2nd Psalm, willing, however, in all humility, to accept the Rev. Messrs. Hickson's and H. Marriott's modified views, in Christian deference to their superior critical abilities, if shown to be correct; but resolved at all costs to resist an opponent who for persuasion substitutes violent invective, and for Christian charity exchanges a bitterness and a dogmatism founded on error, which must repel all well-regulated minds.

(*To be continued.*)

"HE SAITH, HA, HA; AND HE SMELLETH THE BATTLE AFAR OFF."—JOB XXXIX. 25.

[THE following notice refers to an able pamphlet by an M.A. of Cambridge, called *The Coming Collision Between England and Russia*, and published by W. H. Guest, 20, Warwick-lane. Price one shilling.]

We rejoice to learn that the pamphlet by an M.A. of Cambridge, *The Coming Collision Between England and Russia*, is to be met with on railway stalls, and is in great demand. We think the interest it is deservedly exciting must lead to further research into the matter of our Identification with Israel, and to a study of works

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on the subject, the comparative neglect of which, by the more educated classes, has been hitherto as strange as it is to be lamented.

This pamphlet utters no uncertain sound as regards the origin of the so-called English; but what we are specially glad to note is that it treats Ezekiel's prophecies in a reasonable manner, bidding the readers of them to believe that what the prophet utters, through the inspiration of God's Spirit, is intended to be understood according to the plain meaning of words. There are no twistings and turnings of distinct assertions concerning predicted earthly events to make them represent spiritual meanings and imaginings, and to turn fleshly foes into enemies of the soul; and there is no falling back on commentators who, pious and learned as they were, cannot be considered as safe guides in matters concerning which their eyes were blinded by God for His own purpose.

We commend "The Coming Collision" to all who have not yet read it, and wish it heartily good speed; but—we think the writer, perhaps, needs a little caution against falling into the very error to which he alludes in his opening sentence, and of too exclusively studying one portion of Scripture to the neglect of others; and, indeed, he almost seems to plead guilty to this mistake when saying (page 4) he entertains his "belief chiefly from a careful study of these chapters of Ezekiel" (xxxviii. and xxxix.). Had not this been the case, we think the M.A. would hardly have adopted the idea that the Ten Tribes were sharing the isles of the sea with peoples whose origin is unknown. Such a result is scarcely compatible with the prophecy that is quoted at the head of the BANNER—Deut. xxxiii. 17, nor with Psa. xliv. 5, neither with the first part of Jer. xxx. 11.

We cannot but hold the belief that Jer. xxxi. 2 was literally fulfilled, and that some of the chosen people were led to a "wilderness," where, being afterwards joined by the other Tribes, they found the promised grace. It is not hard to conceive that many Israelites in far years back, before the Christian era, indulged in our apparent inherent love of enterprise and of wandering research into other lands; that they struggled hither, we may believe, in small groups, which first brought humanity into the Western isles of Europe, and with it the worship of Baal and heathenish ceremonies connected with Israel's idolatry, yet to be traced in the records of the habits of the early inhabitants of these isles.

We could smile were we not pained by the calm way in which, in order to give pre-eminence to the Church of England, the M.A. shunts Cornish, Welsh, and most Scotchmen; also totally ignoring the mass of Americans (or Manassites), pronouncing them to be Gentiles enjoying the privileges of Israel by amalgamation with them, and not by any claim of birth. Does the writer realise the numbers, influence, and importance of Presbyterian and non-conforming bodies, their intense love of the Bible, and their noble Christian works?

It is true the Church of England has been a witness for our Identity with Israel by its liturgy since the Reformation, and has been ordained to utter the prayer for the writing of God's commandments on our hearts, which is a blessing He has in store for us; but this Church's claim to be the only witness for Christ throughout the world, we dare to deny, as we think of the records of missionary work done by Nonconformists and by the noble bands of Christian teachers who go forth from America. We are confirmed in our opinion as we sadly note the blight that is passing over this same Church of England in which, by the preaching and teaching of its appointed ministers, idolatry and false religion grow apace on one hand, and doubt and questioning threaten to land us in the darkness of a spiritual Nihilism on the other.

May 9th. L. P.

A NEW TESTAMENT EVIDENCE OF ISRAEL'S "LO-AMMI" CONDITION AS GENTILES.

WE are often asked for proof from the New Testament that Israel was distinct from Judah in our Lord's days, and that Israel was *Lo-Ammised*, or Gentilised—separated from Judah or the Jews, hidden or "outcasted" from the covenants of Israel. We have such a proof in John vii. 35—words said by the murmuring Pharisees, chief priests and officers, sent to take the Lord Jesus—therefore Jews of "Judah." The Lord, addressing them, told them He was to be with them only a "little while," and that once gone they should seek Him, but be unable to find Him, for "where I am, thither ye cannot come!" "Then said THE JEWS among themselves" (and the Lord, we may be sure, knew their mutterings, but He never denied their conclusions), "Whither will He go that WE shall not find Him? Will He go unto the dispersed (to the *diaspora*) *among* the Gentiles (or Greeks), and teach the Gentiles?" What did the Jews here allege and prove by their murmurings? The following points—

1. That the *diaspora* or dispersion—that is, the Ten Tribes—were "among the Gentiles"—"hidden"—so that the Jews could not "find" them; in other words, *lost*!

2. That the "dispersion" were, in very fact, thus, relatively to Jews, mere Gentiles.

3. That the Lord going "to the lost sheep of the House of Israel," would thus be teaching the Gentiles.

4. That, therefore, the "*diaspora*," or Ten Tribes, were not under Judaism, or the law of Moses, as our opponents say we must find them; but aliens from that law, inaccessible therefore, and "hidden away" from Judah, so that the Jews could not "find" them.

We have here testimony sufficient, derived from the Jews themselves, and recorded by the Holy Spirit as testimony given in our Lord's own presence, without contradiction from Him, that the Ten Tribes in His day—1, existed; 2, were "in hiding," or "lost;" 3, were not under the Mosaic covenants; 4, were "among the Gentiles;" 5, nay, were Gentiles themselves; 6, therefore "Lo-Ammi Israelites" (Hosea i. 10, ii. 23). We are indebted again to the Rev. C. W. Hickson for the above brilliant Identity light on this passage.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am a regular reader of the BANNER, and take very great interest in it. It has made me take a much deeper interest in the Bible than ever before, and the prophecies are clearer to me. I also take a deeper interest in great national events, and follow them with a watchful eye, observing that in our nation a great many of the prophecies are being fulfilled. For certain private reasons I do not attach my name to this communication at present, but my object in writing to you is to supply you with food for the BANNER in calling your attention to an article in St. James's Magazine, vol v. (1862), pages 411, 417, entitled, "Ireland and Spain Formerly Connected by Land."

The writer believes that Ireland (posterior to the creation of man) was the upper part of a great continent, which reached from Spain through the Bay of Biscay; that this country was first inhabited by the Phœnicians, who, in this way, first set foot in Ireland, having come by land, and that owing to the submersion beneath the ocean of the intervening country, all connection between the two countries became dissolved.

He shows, in the first place, from whom the Irish Celtic race has descended; he shows the resemblance between ancient Irish alphabets and Hebrew and Punic; that the round towers of Ireland are identical with those of the Phœnicians; its name, as known to the ancients, as Ierne or Iberna, or furthest habitation; he is doubtful about Phœnicians crossing the Bay of Biscay without compass or without charts; he quotes Bede (A.D. 730) and Tacitus (A.D. 95). The former observes (Hist. 1, chap. 1), "Ireland is the greatest island next to Britain, and is situate to the West of it; but as it is shorter than Britain to the North, so, running out far beyond it to the South, it reaches even over against the North of Spain."

Tacitus, in his Life of Agricola, cap. 24, writes:—"Eam partem Brittaniæ quæ Hiberniam aspicit copiis instruxit in spem magis quam ob formidinem, siquidem Hibernia medio inter Britanniam atque Hispaniam sita" ("That part of Britain which looks towards Ireland is situate in the midst—in medio, midway?—between Britain and Spain.") He shows the probability by geology, vegetation, &c.; he refers to Professor E. Forbes (nineteenth century) as the first to show that a connection between Ireland and the continent must have existed at some early period.

The article is very interesting and worth reading, and no doubt the book (St. James's) can be had at the Athenæum or some other of our libraries.

I am, dear Sir,
Yours respectfully,

Bristol, March 8, 1879. C.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 128. Entered at Stationers' Hall.] WEDNESDAY, JUNE 11, 1879. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE GIFT OF THE GATES.

THE Rev. C. W. Hickson, on February 19th, 1879, BANNER No. 112, page 83, expressed a strong conviction that May 22nd, 1879 (1878·388), would be the date of some great occurrence. A writer, B. J. S., following on the 2nd April, 1879 (page 147), thought that the 26th May, 1879 (1878·4) would prove to be such an epoch in Israel's history. Practically, the two days named are the same period. The difference between the 22nd and 26th May is but three and a half or four days, an inappreciable portion of time in reckoning the prophetic time-lengths of the Great Pyramid. We have now to ask ourselves, did any great and marked event likely to have a vast prophetic bearing on Israel and her future take place on either of these two dates, the 22nd or 26th May, 1879? There did! On the latter date, the treaty of peace between the Empress of India and Yakoob Khan, the Ameer of Afghanistan, was signed and sealed, which transferred for all time to Israel's custody the three great Gates of India hitherto in the keeping of her enemy. These, on that day, the Lord gave to Israel according to the promise, and actually in peace! We have received this great gift without that bloody and terrific war our pessimists and our opponents assured us would ensue if we meddled with the territory of the Afghans. We have had, on the contrary, a "military march past," and the result has been all but a bloodless victory, which has not only secured us the scientific frontier needed to make India safe on the only vulnerable point she always hitherto had, but has also laid the whole of Afghanistan tied and bound at our feet, made the Ameer a British feudatory, and his foreign policy one we shall henceforth dictate from Cabul itself, by means of a British Resident. But this is not all. The result of the event of the 26th May, 1879, has far reaching consequences as to Russia. She has been foiled in her designs on the territories of the Empress of India! The Russian Envoy and Embassy, which instigated the insult that Shere Ali offered to the British Raj, have had to leave Cabul, the Russian help proferred to the Ameer against the British Empire has utterly collapsed, and the Russian Bear, checkmated at Cabul as previously at Constantinople, has had to retreat ignominiously from his position, never to show his face again on the Eastern side of the Afghan frontiers! But what prophetic bearing has all this on Israel? And how does this signature of the Treaty, which gives India the custody of her Gates, constitute an event worthy of record in the Pyramid computations, and figure as a fact second only, we may suppose, to Waterloo in this century? In this wise. It forces the great enemy of Israel henceforth to look not to India at all, but towards Palestine as the weak point of our Empire, and therefore as the great battle-field between herself and British Israel for the mastery of the world. This event, which was consummated on May 26th, 1879 (1878·4), is in truth the turning point in Russian and British history as well, since it will force the former to her fate at Armageddon, and leave India secure, safe, and peaceful, what time the two great Powers of the world, Gog and Israel, are face to face, fighting on the plains of Esdraelon for the heirship of the globe! But that heirship and dominion we know have already, by the will of our God, been strictly entailed, and will devolve on British Israel as He is true. It is curious how in the arrangements which have now been made, the iron hand of Britain, covered with the silken glove, has been laid on Afghan territory; and lands which are ostensibly taken under our protection for "administrative" purposes, have virtually become as firmly a part of the Empire as the Berars in Hydrabad, or Cyprus, which is nominally Turkish still. The *Times* of the 24th May, 1879, gives us the particulars of the terms which have been agreed upon, and they are worthy of our study. The leader said:

> In point of fact, not an acre of Afghan soil is annexed by Great Britain, not a rupee is demanded as a war indemnity. We content ourselves with taking permanent possession of the Khyber and Michni Passes, which run through territory belonging to independent tribes, who have never owed allegiance to the Durani monarchs, By treating the Kuram, Sibi, and Peshin valleys as assigned districts. *the administration of which will be carried on by us, all surplus revenues being handed over to the Ameer*, we shall possess the right to locate troops at such points in these valleys as we may deem necessary for the due protection of common interests, and we shall also be justified in opening up military highways to the extreme limits of the assigned districts. In his foreign relations, and in the conduct of affairs with the intermediate frontier tribes, the Ameer will act in subordination to the British Government, and to aid him in such matters a Resident will forthwith be appointed to the Court of Cabul, whose post will be in the Ameer's capital. The treaty

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will also give us the right to place British Residents at Herat, Candahar, and other cities in Afghanistan, but at present it is not judged necessary or expedient to avail ourselves of this clause. Communications to Peshin will be maintained not only from Quettah by way of the old Bolan route, but also from Dera Ghazi Khan through the Thall-Chotiali Pass. In return for these concessions, which after all have been fairly won at the point of the sword, we shall guarantee to the Ameer a subsidy of about £120,000 per annum, contingent, of course, on his carrying out the treaty with faithful exactitude.

Now what is the meaning of this treaty thus signed on the 26th May? Let the *Bristol Times and Mirror* tell us:

Simply this, that in future Afghanistan is strategically and politically at our mercy. The Passes and the Valleys give us the military advantage, the superintendence of Afghan foreign relations give us the political advantage. When the Russian Mission was at Cabul, even the Opposition admitted that we could not allow the predominance of any other Power but ourselves there. With an English Resident at Cabul, there can be no idea in future of a Russian Mission being received there; and if the Russian force in Central Asia or the Persian army should threaten Herat, our Agent will be in a position to get the earliest information, and the vanguard of our army will be within reach, almost in sight, of the capital of Afghanistan. The occupation of the Shutargardan Pass places our troops within four days' easy march of Cabul, while the intervening Kuram Valley is rich and the tribes are friendly. The Pisheen Valley is a natural granary, and the Kojak Pass, also to be ours, is the sole obstacle between Quettah and Candahar. Thus the two most important places in the country are to be dominated by British troops, by way of supporting our Agent at the capital; while the occupation of the Khyber Pass will not only give us a splendid strategical position in case of invasion, but will finally set at rest the question as to the sovereignty of the Afridis and Momands, who claim the lands through which it runs. In brief, we have completely turned the tables on Russia.

Here, then, is concluded the first act of the great drama which is to end in Armageddon, and the coming of the Lord! It brought to a triumphant close the series of events which, planned by Russia for the appropriation of India from Israel's Queen, has terminated in the security of the territories of the Empress of India; also in the gift to our nation of the three magnificent Gates, the Khyber, the Kuram, and Kojak Passes, which testify to all mankind that, as possessor of them, she verily is Israel. These Gates are vital to the protection of our mighty Asiatic Empire. The mode we have been granted them, no less than the wondrous circumstances which accompanied the gift as they affect our future Russian foe, mark the 26th May, 1879, as a day much to be remembered by Israel, one worthy of record in the Great Pyramid—our inheritance. On the same day that peace was signed between our late enemies and ourselves, the Government of the day announced in both Houses of Parliament that they had appointed Lieut.-General Sir Garnet Wolseley to be Governor of Natal and the Transvaal, with the chief civil and military command in those parts where the Zulu War is now in progress. We see in this, too, the beginning there of a God-blessed glorious end. We trust that the appointment thus made, which fills us and the majority of the nation with satisfaction, will tend, under God, to the attainment of an honourable and speedy peace for Israel in the Cape Colonies—a peace which shall result in Confederation, and in the extension of British influence, British power, and British Christianity in the lands of a ruthless savage nation, whose only hope is to come under Israel's iron rod, and there being "broken," to fall to Christ! We thank God for the two great events which have marked the month of May, and particularly the 26th of that month in 1879. Finally, we call on all our friends, seeing and observing these things, to praise the God of Israel for His lovingkindness, tender mercy, and compassion to us "His chosen people."

ERRATUM.—In our last issue, No. 127, p. 233, second column, "Reviews," sixth line from the end of the page, omit the word "to" and read, "and thy possession, the uttermost parts the earth."

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 169.)

No. XXIX.—THE FALKLAND ISLANDS.

NEAR and about 52° South latitude, and 60° West longitude, there are two large islands, with a group of 200 or so smaller ones attached to them, lying 310 miles to the East of the South-eastern point of the coast of South America, called the Falklands. These two fine islands in the South Atlantic Ocean, which seem to guard the approach to the Straits of Magellan, and to watch the South-east shores of Patagonia, as well as the territory (itself a cluster of islands) of Tierra del Fuëgo, constitute a veritable British "Gate." The two islands are called East Falkland and West Falkland respectively. They are separated by a channel two to seven and twelve miles wide. The East Falkland is the larger island of the two. It is about 100 miles long, N.E. to S.W., by 60 broad. The West Falkland, running parallel with its sister isle, is 90 miles long by 50 broad, giving an area for the two of about 6,000 square miles. The islands possess large, safe harbours, fresh water in abundance, fish and game in quantities, herds of horned wild cattle, a lovely climate, and material in stone, in one island at least, well adapted for building purposes. The rainfall is frequent, but not of long continuance. It is said that, on the whole, the climate is remarkably similar to that of the British Islands. Of trees there were originally none, though there are a few bushes to be seen in parts. The country, however, abounds in grasses of a splendid quality, just suited for cattle rearing, but not for sheep. Though there are no rivers in these islands, ponds and springs of water are common enough. When we have said that the islands are in the very track of vessels navigating round Cape Horn (noted for it terrific storms), also that they are admirably suited to the British constitution, as proved by long experience, we think we have said enough to show that this is not an unimportant Gate of the House of Israel, and that whatever induced our race to fix its eyes on this spot as a settlement and RENDEZVOUS for its colonising effort, it answers in every respect to the proper description of "the British Gates."

Having a rich soil, the Falklands repay the labour of the husbandman handsomely. Placed at the Southern extremity of the great continent of South America, these islands are in a position of strategic importance, regarded in a naval aspect, as to the territory they dominate. The British, as owners of them, virtually control the commercial route round the Horn which the nations (not especially our own) are obliged to take to carry on their vast and increasing commerce with the Western sea-board of the South American Republics. As a harbour and a refuge for the wearied and storm-tossed mariner, these islands afford an admirable shelter in the neighbourhood of the dangerous Horn. In the possession of the mistress of the sea, of the owners of the ocean highways of the world, whose power is supreme upon the waters, they are a guarantee that the savagery and cannibalism of the opposite coast of the mainland must cease, that the Gospel of the grace of God, through the dying love of the mighty Saviour of mankind shall triumph in Patagonia, in Fireland, and among the nomade tribes of uncivilised men who sparsely hold those inhospitable regions. And so the event has proved, as we shall show before we have concluded our notice of this great South American Gate. We have now to tell how these islands came to fall to the possession of the House of Israel, and how our connection with them was brought about. They were discovered in the reign of Queen Elizabeth by John Davis, or Richard Hawkins, in A.D. 1592. First the French formed a settlement on the Islands; but finding them unsuitable, or for some other reason, they were given up, and the Spaniards temporarily occupied them, naming them the "Malvinas." The British, in A.D. 1765 appeared upon the scene, and a naval officer (generally the founder of Israel's Gates), Commodore

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Byron by name, took possession of the islands in the name of his Sovereign, King George III., spending a fortnight there, and hoisting the British flag upon the soil. The Spaniards endeavoured to dispute Great Britain's right to the territory; and after them the Government of Buenos Ayres asserted theirs by establishing a colony in Port Louis on the island of East Falkland. But in vain! The British Lion, the rightful owner of the islands of the world, and the destined heritors of "the ends, the coasts, and the uttermost parts of the earth" as well, would brook no denial, and maintained his right in the strength of the Lord of hosts. In 1833 the British, ostensibly to protect the whale fishery in those parts, entered on their last and final occupation of the islands, which were surrendered to them then and there, and have ever since been occupied by them in strength. The capital of the colony is Stanley, at the head of Port William, in the East Falklands; and this Gate has been constituted, like Singapore and Hong-Kong (the Eastern Gates of the House of Israel), a free port, or open Gate to all the world, for purposes of commerce. The Falkland Islands form a secure and acceptable harbour, as we have said, to the storm-tossed mariner after his passage past the dreaded Horn, and are the *rendezvous* of British, American, French, and other whalers and sealing vessels frequenting those Southern seas.

We have previously noticed that the islands in question, as one of the Gates of Israel, have fulfilled a double purpose—namely, as a strategic naval station on the one hand, giving our nation power and consolidated influence over the neighbouring lands and oceans; and on the other as a central point whence the blessed Gospel has been sent far and wide; not only to the wild tribes of Patagonia, to the semi-cannibals of Tierra del Fuëgo, but to the whole of the littoral of South America, North, South, East, and West. The Falkland Islands are the head-quarters of the South American Missionary Society, whose operations, superintended by Dr. Stirling, the Right Rev. the Bishop of the Falklands, embrace missions to the Firelanders at Ushuwia, to the Spanish-speaking Roman Catholic populations on the coast, to the degraded, neglected Aborigines in the interior, and on the Amazon with its affluents; finally, to our own neglected countrymen, located in their hundreds of thousands, without a shepherd to guide them, nor ministrations of their own church to comfort them in their voluntary exile in pursuit of livelihood, throughout the coasts of that vast continent. This great Southern British Gate occupies thus a unique position in reference to the whole of the South American States; for from it there goes forth the Gospel, and thus there proceeds an influence for good, to the British colonist first, to the Roman Catholic native next, and lastly to the heathen and nomadic tribes occupying the Southern and extreme Northern territories of the continent, through the agency of British missionaries, brave men and women. At the head of these is a resolute and holy man who has not feared to risk his own life for the name and the cause of Christ. His official title is derived from the very spot which is Israel's Gate—the Gate of political as well as of naval strength, in the South Atlantic Ocean.

We may thank God that the Lord has given our race and nation the Falkland Islands at the South-eastern point of South America, because such Gate is another witness, and another promise, too, of that universal domination reserved, as we know, for this race throughout the globe. The Falklands loudly testify that this shall include territory also in the continent of South America, as it already does in every other region "under the whole heaven" where the British are now scattered, as a dominant, ruling people (Dan. vii. 22—27).

The reader will note that the three Powers which first strove to secure the Falklands were Roman Catholic. They were France, Spain, and Buenos Ayres. They were each tried here, as at so many of the other British Gates, were found wanting, and were set aside. The witnessing, protesting nation, God's people Israel (the British), at last were seated in their place in the providence of God, and the "significance of this fact is surely remarkable when we know that the British officer who raised the standard of his country in these antartic regions was the very man by whom the idea of benefitting the degraded people of Tierra del Fuëgo and Patagonia was first reduced to practice." Capt. Allan Gardiner, R.N., who sacrificed his life for these same heathen Aborigines, wrote in 1841 regarding the Falklands, words which prove he recognised them even then as the glorious British Gospel-Gate, for he said, "Happily for us, and I trust eventually for the poor Indians, the Falkland Islands, so admirably situated for the purpose, may become THE KEY to the Aborigines both of Patagonia and Tierra del Fuëgo." Capt. Gardiner called the spot "the key;" but God's Word describes it better as "the Gate" promised to the possession of the seed of Abraham, and verily to that martyred officer and his fellows, those native Tribes, who are now benefitting so wonderfully by British occupation of the Falklands, were his bitter enemies, for he and his party died of famine and disease in 1851, on their *then* most inhospitable shores.

(To be followed by a paper on Jamaica.)

ANGLO-ISRAELISM AND ITS OPPONENTS.

I WISH to call attention to a few remarks made by Mr. Robert Roberts, the Christadelphian opponent of our Anglo-Israelism, during his too fierce denunciation of that truth, in Exeter Hall, on April 23, 1879. It may be important that what I have to say should be noted at once, because that gentleman (quite unintentionally I have no doubt) not only gave us a beautiful Identity, but having built up a theory of his own, concerning the restoration of the Jews to Palestine, in certain pamphlets and lectures, proceeded to undermine it and blow it up with his own gunpowder in Exeter Hall.

He tried but one refutation of the historical Identities, and that is what I have to deal with. Taking for granted, with Sharon Turner, that the Sacæ were the most likely people from whom descended the Anglo-Saxons, Mr. Roberts wished to prove, from the same historian, that Sacæ were not Israelites, but Scythians. "Now," said he, "the Sacæ were Scythians—but who were the Scythians?" "Israelites, of course!" shouted some enthusiastic Anglo-Israelites from the body of the Hall. "But I will prove they were not," said Mr. Roberts (tremendous cheers from Christadelphians). Our opponent then quoted Josephus, to show that in his day Scythians were the supposed descendants of Gomer. He gave a text also from Genesis, which did not prove anything. "Thus," exclaims Mr. Roberts, "the Saxons are descendants of the Sacæ, who were Scythians, who were from Gomer."

We must now consider Mr. Roberts's theory of the restoration of the Jews. I gather from his pamphlets that the Jews of the present day are the Twelve Tribes (he has not proved that they are), and that the time of their return is at hand. Britain is to be THE servant of the Jews; Britain is to see them safely to their land; British hands will put their land in order; Britain's ships will guard their coasts; Britain's army will guard the mountains of Israel against the approaching Prince of Rosh, Meshech, and Tubal; yet Britain's army will be defeated and her ships will meet with general destruction. Thus far Mr. Roberts. But we must remember that our opponent wishes us to believe that all Anglo-Saxons are Gomerites. Let us grant for a moment that they are; at the same time turn to the Bible and find out what part Gomer shall yet play in that great battle upon the mountains of Israel. Ezekiel xxxviii. 6 informs us that "Gomer AND ALL HIS BANDS" are to be arrayed in conjunction with other peoples and nations AGAINST Israel. If, therefore, the Anglo-Saxons are Gomerites, it follows that our nation cannot be the restorer and guardian of the Jews. On

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the other hand, if the Anglo-Saxons are not Gomerites (and I do not for one moment believe they are) our opponent's historical reputation falls to the ground.

The fact is, it cannot be proved that all Scythians were of one race, and what can be gathered from old writers goes to prove that there was a vast difference between certain sections of the peoples called Scythians.

Now, the Bible comes in to shew us why it is a beautiful Identity that the ancestors of the British Nation (being really a portion of the Ten Tribes) should be mistaken for Gomerites. The first chapter of Hosea is a prophetical and symbolical intimation that the Ten Tribes would form an illegal alliance with Gomer, and their descendants would appear to God and man in the following condition—first, as Jezreel (God has scattered); secondly, Lo-Ruhamah (not compassionated); and thirdly, Lo-Ammi (not My people), and we know that they reached that condition, the lowest depth of their degradation, about the time of their leaving the continent for Britain, when they bore so little resemblance to God's chosen and highly-favoured nation—Israel.

Mr. Roberts is under the impression that the return of Christ to the earth is imminent. If so, then we must look for the Ten Tribes of Israel after the flesh, as a people in number, speaking comparatively, "as the stars of heaven"—that is, a multitudinous people (Hos. i. 10). We cannot apply this passage to Christian Gentiles, because we know that the curses are for Israel only; and the blessings must be even now upon them; because if Christ came to redeem them from the law, He came also to redeem them from the curses of the law. There is no doubt but that He came likewise to redeem the Jews of His day, but they rejected His redemption; even as do the Jews of our day. Hear His words:—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not." Nevertheless, as St. Paul says, it is "not as though the Word of God hath taken none effect. For they are not ALL Israel, that are OF Israel." Wherefore we are very glad to know that there are, at the present time, other representatives of God's chosen people than those whom we call Jews.

J. C. N.

THE CHOSEN PEOPLE.

A Lecture by John T. Gott.

(*Continued from page* 229).

PART IV.

Now the chosen people are split into two distinct factions, made two distinct nations, alienated the one from the other. Hitherto, they have had little cause to rejoice that they had demanded a king to reign over them, that they might be like other nations. Jeroboam, the first king over the Ten Tribes of Israel, was the man that made Israel to sin. The history of the kingdom of Israel, distinctly understood as separate from the kingdom of Judah, is the most lamentable record extant. As we are more particularly concerned about the Ten Tribes, let us take a bird's-eye view of their history, under their monarchy in the land of Palestine.

Jeroboam established the worship of the golden calves. Being warned by two prophets, and yet persisting in his idolatry, he died a miserable death. In the record of the kings of Israel of the Ten Tribes, we clearly see that the deliberate object of almost every succeeding king was to undermine and destroy the whole family of his predecessor.

Baasha utterly destroyed the family of Jeroboam. Elah, his son, was murdered in his drunkenness by Zimri, who destroyed all the House of Baasha. Zimri set fire to his palace after seven days' reign, and died there. Omri built Samaria. Ahab, his son, influenced by his wife Jezebel, far outstripped the idolatry of his predecessors. And so the history proceeds from bad to worse, until we find the House of Israel carried captive, bodily, into Assyria. The Scripture record states that there were "none left."

Hosea was decidedly the prophet sent to the Ten Tribes of Israel. He ranks foremost among the prophets because he held the prophetic office for the longest time, a period of sixty-two years, or more. He laboured long in his ministry with very little success, and probably lived to see his awful threatenings executed in the captivity of the Ten Tribes.

The Ten Tribes of Israel did not go into Assyrian captivity without due warning of the calamities that would befall them. Of all the prophecies in the Bible respecting them, none, to my mind, are more clear and distinct than Hosea's. Said he, "Ephraim—*i.e.*, Israel of the *Ten Tribes*—is joined to idols; let him alone." Solemn thought! There may be a time in a nation's history when God leaves them alone. Solemn thought! There may be a time in the history of every individual when God may leave him or her alone. The Israelites were idolaters when they were cast out, and they became thorough heathens. The prophet Hosea presents them to our notice in their cast off condition, under four aspects, in chap. xiii. 3:

I.—"They shall be as the morning cloud; as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor; as the smoke out of the chimney."

In the Holy Land dense clouds often appear in the morning, cover the whole heavens, and promise fertilizing showers of rain. The farmer looks at his parched land, and with anxious hope in his heart longs for the descent of the promised blessing. But as the sun rose higher, the morning cloud that promised so much, suddenly disappeared. So of the chosen people. Much good was expected from them, and through them a blessing was to fall on all the nations upon earth. Dean Stanley says that the Assyrian Empire "suddenly vanished from the earth," and with it disappeared from the ken of man, like a morning cloud, the great bulk of God's chosen people, the House of Israel.

II.—They were to be as the early dew that passeth away. The same lesson is taught here. Just as the warm rays of the morning sun caused the early dew to pass away out of sight, so, when the burning anger of the Lord passed over the House of Israel, they disappeared out of sight entirely; like the dew they passed away silently, mysteriously, and became unknown, unseen, lost.

III.—They were to be like the chaff that is driven with the whirlwind out of the floor.

The most common mode of threshing the corn in the Holy Land was effected by a slab, which was drawn by a yoke of oxen, until not only the grain was shelled out, but until the straw itself was ground into chaff. The grain as it was threshed was heaped into the centre of what was called the threshing-floor. This was not in a covered building, but was laid down in the open field. The corn and chaff were tossed up in the air; the grain fell in one place, and the wind blew the chaff away, to fall and rot in the ground. Do we not see how forcible this illustration is as applied to the House of Israel, who were blown away as chaff before the breath of their long-suffering God, and have been buried out of sight for so many centuries?

IV.—They were to be as the smoke out of a chimney—that is, just as smoke is extremely offensive to man, and just as he adopts means to remove it from his presence, so God removed the offensive House of Israel bodily out of His sight, for their continued and persistent wickedness.

All this has become a literal fact, and as we turn to the end of this prophecy we lay hold of this promise, made to the Ten Tribes, with the strong hand of faith: "I will heal their backsliding; I will love them freely; for Mine anger is turned away from him." And just as Israel mysteriously disappeared like dew, so mysteriously will they re-appear, for God hath promised

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"I will be as the dew unto Israel." But the question comes, When will God do this? And again, we find the prophetic response, "After two days will He revive us, and the third day He will raise us up, and we shall live in His sight." Now, as one day is with the Lord as 1,000 years, and more than 2,600 years have passed since Israel of the Ten Tribes, the great bulk of the chosen people were cast out and buried out of sight, the second day has passed, and the people must have been "*revived*," and the third day has come, during which they will be "*raised up*," and "*live*" in the sight of the Lord their God.

But how are they to be known? They must be recognized, first, in having fulfilled in them, and in being in actual possession of, all the covenant blessings; and secondly, in the work they are doing in the world for the glory of God—making God's name "a praise in the earth," the characteristic office of God's chosen and peculiar people.

Hosea distinctly declares of the children of Israel in exile, that their number should be as the sand of the sea, which cannot be measured or numbered, that this should be so in a place where it should be said, "Ye are not My people;" not My chosen people. This is to be the fulfilment of the covenant promise of a multitudinous seed. The Jews, or House of Judah, do not possess this sign. The day is too far spent for any fresh people to manifest this sign. There is no nation in the world can lay the shadow of a claim to the sign save and except the British people. No people on the face of the earth are doubling their population in so short a time. Continental statisticians are united in their opinion that the British people are filling the world, and that their language will eventually become universal.

But while the British people are undoubtedly a multitudinous seed, while they hold the Gates of their enemies in all the maritime highways of the world, while they are not only a great nation and a company of nations, and thus inherit all the covenant blessings promised to the patriarchs, and consequently have a right to lay some claim to be acknowledged as God's "chosen people," the Ten Tribes of Israel, there are other signs which they possess, which are undeniable, and cannot belong to any other than the chosen people.

We are sometimes censured for taking too literal a view of the predictions of the prophets. The Bible is an old book. Its prophecies have been literally fulfilled in the past, are being fulfilled in the present, and who will dare to say that they cannot be in the future?

Many tell us that there is nothing in the New Testament about the Ten Tribes, and that it does not matter a straw now where they are, or what has become of them! But it does matter; and the New Testament is not silent thereon. The remnant of Israel and the House of Judah have yet to be restored and re-settled in their own land, and the predictions respecting that time, and the work to be done, are as plain as noonday.

We are living in times when many, especially among young men, deny, *in toto*, the Divinity of our Saviour. Was He Divine, or was He not? Take the parable of the sower. He saw a sower scattering his seed. He directed the attention of the people to him. He spake the parable. If Divinity was in His nature, the meaning of this parable must be infinite, and its application world-wide. If Divine, then He could look far back into the past, and forward into the future. I would not disparage, in any way, the beautiful spiritual instruction that has been derived from this parable, but I ask, have we individually realized the full scope of its meaning? Our Saviour explained this parable, and said the *seed* was the "Word of God." He spake several parables beginning with "*A certain man*," A certain man had two sons. That certain man, I believe, was the Man Christ Jesus. His two sons, I believe to be the House of Judah and the House of Israel; the chosen people whom He formed for Himself, that *they* might show forth His praise. He said to the one son, "Go work to-day in My vineyard." He answered, "I will not." The flat, deliberate refusal of Israel of the Ten Tribes to obey the Divine decrees. But afterwards "he repented and went." He said likewise to the other—*i.e.*, the House of Judah, or the Jews—who answered, "I go, Sir," and went not. Now, our Saviour being Divine, according to my belief, the full scope of this parable, and of all others, must be *national*. The Jews are not working in the Lord's vineyard; therefore, Lost Israel, the son who said rebelliously, "I will not," must be; and I am confirmed in my opinion when I read in Isaiah that the vineyard of the Lord of hosts is the House of Israel, and the men of Judah are His pleasant plant—the one great, the other small; the one bringing forth fruit, the other a "plant of renown." Now, if we are Lost Israel, we must, nationally, be performing the part of the sower, and I say we are. Our people do not know this, but is is, nevertheless, a fact. Let me explain. Carl Ritter, the founder of historical geography, divided the world into two hemispheres, which he called a land hemisphere, and a water hemisphere—*i.e.*, he drew a circle in which he enclosed all the largest portions of land, and called it a land hemisphere. Occupying the very centre of this land hemisphere is the island of Great Britain. The city of London is nearly the central point of that circle. What more fitting place wherein to plant "the tree of low stature!" The tree that took root in this little island, and grew, and became "a spreading vine," not like the noble vine—the parent stem—but a vine of "low stature, bringing forth branches, and shooting forth twigs" (Ezek. xvii.).

To return to the parable. There was only *one* sower, sowing *one* kind of seed—the Word of God. Now, in the British people there is *one* nation, *and one alone*, standing in the centre of the land hemisphere, scattering the seed—the Word of the living God, all over the round world. Through the agency of our British and Foreign Bible Society during the past century, copies of the Scriptures have been multiplied from 5,000,000 to 200,000,000, and it is calculated that the production of English Bibles in our time is equal to more than 1,000,000 copies a year, more than 19,000 per week, more than 3,000 a day, 300 an hour, or 5 every minute of working time (*vide* BANNER, vol. i.). At this rate the English press is publishing a Bible or New Testament every 12 seconds. It appears also that none of those Bibles are wasted, the demand for them being equal to the supply. As this is the circulation of the Sacred Scriptures in the English language only, and England alone gives encouragement and assistance to more than 150 different versions, I maintain that the British people nationally are illustrating the parable of the sower—that our Saviour was Divine—and that we are that great bulk of the chosen people, the Lost Ten Tribes of Israel—that chosen people whom God ordained to make His name a praise in the earth.

The Lost Tribes must be found, just as the lost sheep were, just as the woman found the lost piece of silver, and they must return home, just like the prodigal son.

There are three parables of our Saviour, all strung together, and delivered by Him on one occasion.

The lost sheep of the House of Israel went astray. All shepherds will tell you that no matter how far they may have strayed, you will find the bulk of the flock all together. Then they are counted over, and the good shepherd will go in search of the stragglers—yes, if there be only one. And when he hath found it, he layeth it on his shoulders, rejoicing, and calling his friends and neighbours together they all rejoice because he found the sheep that was lost. Here again we may perceive that this parable has a world-wide signification. The Good Shepherd came to seek and to save that which was lost. The great bulk of His chosen people were lost—the people that God had "formed for Himself" in order that they might make His name "a praise in the earth." He came to redeem them, that they might be the instruments of blessing to all the families of the earth.

Just as the good shepherd in the parable is represented as carrying the lost sheep on his shoulders, so has the Almighty

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promised to gather out the lost sheep of the House of Israel, to bring them into their own land, and to cause them to dwell safely there for ever. Just as the shepherd gathered together his friends to rejoice with him, so, on the restoration of Lost Israel, the Almighty has promised to make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Then will be a season of unalloyed happiness, of heaven-given joy—for God shall wipe away tears from all faces.

(To be continued.)

THE REV. J. B. CLIFFORD'S RECENT PAMPHLET AND PSALM II. 8.

By H. S.

As a feeler after the truth of the Identity, it has been with great pain that I find one who, in the past, has been a faithful defender of the truth of God, condescending to use such language, in opposition to the views of the editor of the BANNER, as we have been accustomed to find proceeding only out of the mouths of revilers of the truth itself. Such language, compared with the temperate reply in No. 124 of the BANNER, will, I think, predispose many to conclude that the truth is on the latter side, and will, doubtless, lead many to examine the passage commented on, which excites Mr. Clifford's ire.

The passage is Psa. ii. 8: "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And Mr. Clifford's remark on the editorial view of this text is, "And so this glorious promise was made to Israel. . . . . I can only say this, that I never met, in all the records of infidelity or Popery, with more hideous blasphemy. . . . . Tell me, Is not this an anti-Christ? Are not these men blasphemers?" &c., &c.; and Mr. Clifford justifies these awful conclusions by appealing to "the *two* previous verses" as evidently addressed to the Son, implying, therefore, that the whole passage refers to the Son, and the Son exclusively; the Head, not the Head and body together; but why not look at the *two* succeeding verses, 9 and 10? Verse 10 is *not* addressed to the Son, and verse 9 *may not* be also, for we find the very same promise made to the body—the Church (Rev. ii. 26, 27).

All students of the prophetical Scriptures must have observed how frequently the subjects and objects change suddenly, strikingly, and repeatedly, even when standing in the closest verbal connection. Has any interpreter of prophecy a right to call another a "blasphemer" because he gives a different interpretation to a prophetical Scripture from himself, or even from standard commentators? But let me take advantage of this letter to beg Mr. Clifford seriously to reconsider this passage and his strong expressions on Philo-Israel's views respecting it. The passage in Psa. ii. is, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." One whom Mr. Clifford will not dare to style a "blasphemer" (awful thought!), says, "He that overcometh, to *him* will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: *even as I received of My Father*" (Rev. ii. 26, 27).

I do not think Philo-Israel has ever said more than this. If he has attributed this glorious promise to Israel, he has abundantly shewn that it is only as to one "that overcometh" that he can be a partaker of it.

Mr. Clifford knows some expounders of prophecy who hold "that it is impossible that ever 'the lion shall eat straw like the ox,'" but Mr. Clifford would be astonished to find the holder of such an opinion branded as a "blasphemer," though he apparently denies a plain statement of Scripture, yet he hesitates not to brand a brother with this awful title who, comparing Scripture with Scripture, arrives at an interpretation of a more obscure passage different from his own.

Mr. Clifford seems to forget two things. 1. That Christ and His people are "one," and, therefore, what may be predicated of one may be true of the other; and (2) that the restoration of the Jews and Israelites will be as "life from the dead" to the whole world. Would that the whole question of the Identity were treated by its opponents in a more Christian spirit. They may depend upon it, their contention would be none the less successful. They should remember that long-lost Israel *must* be in the world somewhere, and that God will reveal them in His own good time. Let them take heed that it be not to their own confusion.

AN ANGLO-SAXON SAYING.

WE have often heard the question asked, Where is truth to be found? and the remarkable answer is, "That it is to be discovered at the bottom of a well." It has been said that this reply is intended to express the difficulty which is sometimes experienced in getting at the truth; but to most persons the answer appears to be meaningless, at the same time there is something in it that attracts attention, and leads one to inquire what could have been the origin of this very common saying.

I never understood that it had any meaning, until one day a friend of mine, who prided himself in having a fine collection of clocks, showed me one of a singular construction—the design being entirely composed of Masonic emblems, Jachin and Boaz supporting the face of the clock. Near the base of the latter I observed what appeared to be an exact resemblance to a WELL surrounded by a low parapet, and just above it was a STAR from which rays of LIGHT were represented streaming down the mouth of the well, which evidently had a deep and mysterious meaning in connection with light—that glorious and marvellous emanation from the presence of God.

Now just at the time I saw this interesting Masonic clock it so happened that I had the pleasure of becoming acquainted with your correspondent Manasseh, and in the course of conversation with him, regarding the Anglo-Saxon race being the descendants of the Ten Tribes of the House of Israel, also the relationship betwixt Ephraim and Manasseh, and that there was every reason for believing, from the researches that had been made by the Rev. F. R. A. Glover, M.A., that the sacred ark of the covenant would be discovered very soon at Tara, my friend Manasseh appeared to listen very attentively to what I was saying. He then rose and went to his writing table, unlocked a drawer, from which he presented me with four Masonic diplomas, which he told me I might examine. Upon my doing so, one of these interesting documents rivetted my attention. I was astonished at what I beheld admirably engraved upon it, causing me at the same time to think of the old Masonic timepiece *with its emblems the* WELL *and the* MORNING STAR.

There was engraved very distinctly upon this particular diploma what appeared exactly like the shape of a bottle with the neck knocked off, in the interior of which there was a succession of arches, each arch having a circular opening in the centre, and at the bottom of this peculiar and strongly-built *bottle-shaped* WELL, just beneath the opening there was a correct representation of THE SACRED ARK *of the* COVENANT, rays of light being depicted streaming down through the various openings *upon the ark from the sun*, in the centre of which was the *triune* emblem, the *equilateral triangle*, with the sacred name JEHOVAH, and in the midst of clouds the names ALPHA and OMEGA. So that there could not be a doubt as to the meaning which this marvellous engraving was intended to convey

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regarding the *long lost treasure of Freemasonry*, and which the Freemasons go through the ceremony of finding as a constant reminder of what has to be accomplished.

Now, from the emblems on the Masonic clock, and from what was more fully displayed by the engraving upon the diploma, it was evident that there was a great deal more *in the well* than most persons have the slightest idea of, and that we have every reason for believing, from good authority, that ere long the great fulfilment of prophecy to the praise and glory of the Lord, also the crowning Identification of the Anglo-Saxon race being the children of the House of Israel, will take place, and thus *the truth will be discovered at the bottom of this* WELL very wisely constructed by the grand master builder, the prophet Jeremiah, into whose hands the precious contents of the well were given by the "CHIEF CORNER STONE" (Eph. ii. 20; 1 Pet. ii. 4—7) for their preservation until the time appointed for their restoration.

R. W. D. NICKLE, Major.

Leamington, May 16, 1879.

Review.

The Anglo-Saxons and the Israelites. By the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. Price fourpence. Hamilton, Adams & Co., 32, Paternoster-row; I. E. Chillcott, Bristol.

FIFTH NOTICE. BY THE EDITOR.

(*Concluded from page* 234.)

HAVING shown that the Rev. Mr. Clifford, in his attack upon our glorious cause—the cause of the Lord Jehovah and of "Israel His glory" (Isa. xlvi. 13)—is, as regards his history and ethnology, *wrong*; in reference to his chronology, *wrong*; as to his Hebrew criticism, *wrong*; as to his view of Psalm ii. 8, *wrong*; as to his Christian charity, decidedly *wrong*, and unlike his Divine Master—let us now indicate some minor points on which our would-be mentor has mistaken the facts, or so produced them to the public in his pamphlet, that he has given an erroneous impression. At page 27, *et seq.*, he fastens an interpretation of Isa. xlii. 1—4 upon the Bishop of Rangoon, which the latter never in the "Post-bag" advanced at all; for he never mentioned those verses, but only *verse six* of that chapter, in page 142 of his work. If the reference is to some private letter of the Bishop's, why was it not published? We protest against such tactics as this. They are neither fair nor just towards an absent man who cannot be heard for at least three months to come.

We next demur with indignation to the closing words of the note which appears at the foot of page 35, that "persons should avoid answering letters from Anglo-Israelites, unless they are assured of the honourable character of their correspondents." The insinuation is as unjust as it is unworthy of the divine who makes it. We know the circumstances alluded to, and can assure our readers that, as far as we can judge, no turpitude at all attaches to the excellent lady (a rector's wife) or the clergyman at whom the remarks are pointed, for their concern in this matter.

These and some other minor criticisms on our views and opinions being disposed of, what remains of Mr. Clifford's charges against the cause of truth we advocate? Nothing! Absolutely nothing! Has he touched the great PRINCIPLES which underlie our Identity? Not once! Not one! He picks a hole here, another there; he starts an absurd theory of the Hamitic origin of our race, which, if true, destroys the integrity of God's Word, root and branch, since it makes the most favoured nation now on the face of this earth to descend from that stock which God Himself declared should be "cursed," a servant for ever to his brethren. He adopts a chronology for his views which his own authority, Sharon Turner, laughs out of court, and Mr. Clifford exposes himself to ridicule thereby. He ventures on Hebrew criticisms, striving to upset renderings which have stood the test of 300 years, but only thereby tells the tale that of the Hebrew language he is innocent of knowledge.

Has he disposed of Bishop's Titcomb's famous argument as contained in the preface to the second edition? He never even once mentions it, and we question if he has ever seen or read it. Can he deny, or does he attempt it, that the House of Israel and the House of Judah, *now in separation*, must one day be united in the "North country" exactly as described in Hosea i. 11; Jer. iii. 18; and Ezek. xxxvii. 16—19? Not at all. Has he ventured to deny or account for the fact, that we British have every one of the splendid blessings promised by God Almighty upon oath to His servant Abraham, *our* forefather? Can he deny we are the owners of "the Gates," the privileged servants of the Most High, commissioned to send—and actually sending—the Gospel "to ALL the families of the earth," the liberators of the slave, the owners of the desolate heritages, of the colonial and of the heathen empires of the world as well, that the Queen's possessions belt the earth, that ours is the *only* land where foot of foreign foe has never trod, and there dictated terms of shameful peace? Can he deny we British are the wealthiest, as we are the most generous nation upon God's earth, the mistress of the seas, and invincible, too, upon the land? And as to all these blessings, straight from the right hand of the God of Israel, promised to His people *if obedient*, can Mr. Clifford or any one else tell us how it comes to pass we British possess them ALL unless either we be Israel obedient, or God can forget His solemn oath to the seed of Abraham, *His* friend?

These are the great *principles* which underlie our contention, and Mr. Clifford has not so much as a word to say on any one of them. We have done our duty. The attack has damaged the man who made it, but not the cause—Jehovah's—he seeks to overthrow. He seeks in vain! It is "hard" for Mr. Clifford "to kick against the pricks," and we tell him that attempts such as his *must* recoil, *must* end in failure, in his loss of reputation as a scholar, and in loss of respect as a preacher of God's Word. We hope ere long to hear that, repenting of his violence and unseemly bitterness against what is God's truth, he will bring himself calmly and with Christian humility to examine the evidence for our Identity, and in the end to preach it from his own pulpit in St. Matthew's, Kingsdown, Bristol.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Has any one called the attention of the Rev. Mr. Cornall to the fact that Shashang I. King of Egypt, the Shishak of Scripture, was an Assyrian, that he headed the twenty-second dynasty, according to Brugsch, succeeding his father Nimrod of the previous dynasty, the latter part of which saw Egypt under Assyrian dominion? This being so, we must, in conformity with Mr. Cornall's assertion that we are descended from Shishak, be—not Hamitic, but decidedly Semitic; the Assyrians being of Shem, and not of Ham. We are told, Genesis x., that out of Shinar went Asshur and builded Nineveh; and Rawlinson, in his "Ancient Monarchies," states that the Assyrian monuments show clearly that the language of the Assyrians was Semitic, in harmony with their Semitic descent. If "Identity" opponents would kindly remember that the theory of our Israelitish origin is principally taken up and inquired into by the more intelligent part of the community, they would, I think, pause ere they essayed to bring forward their one-sided views of their own particular theories.

Yours faithfully,
R. E.

May 14, 1879.

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A PUBLIC MEETING will be held in the VILLAGE CLUB and LECTURE HALL, WIMBLEDON, on Friday Evening, June 20, 1879, to form a Local Branch of the above Association. The Chair will be taken at 8 o'clock, by the Rev. The Vicar, M.A. Colonel Bentinck, D. A. Onslow, Esq., J.P., James L. Wood, Esq., and Rev. J. Billington will attend and take part in the meeting. Admission free. Identity friends in the neighbourhood are earnestly invited to be present.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 129. Entered at Stationers' Hall.] WEDNESDAY, JUNE 18, 1879. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"BRITANNIA RULES THE WAVES."

WE cannot resist the temptation to republish the following from the *Daily Telegraph*, of a date just prior to April 25, 1879. It is indeed a very complete answer to our pessimists, who assert that the commerce of our nation is rapidly falling off, and that "*delenda est Carthago!*" Israel cannot but rise in prosperity since the promise of her ascendency beyond all the nations of the earth, is one which once enjoyed, the anticipated decadence again is nowhere hinted at in God's Word. Neither do we allude to this matter in the spirit of self-assertion, of boasting, or of national glorification. Far from that! We freely admit all our blessings are wholly and utterly undeserved by our wicked, ungrateful race; but we are a nation whom God promised "blessing, to bless;" to make "the head and not the tail;" "above only and not beneath;" and we, who discern this our Identity, and the reason why the Lord has given the wonderful prosperity to which we point, should be ungrateful indeed if we did not acknowledge now His glorious benefits and cry aloud to our countrymen to note them too, as part of their heritage, AS ISRAEL. Being Israel, we have them, and they no more constitute reason for self-glorification than the accident of birth gives ground to the heir of a Dukedom to be puffed up with pride that he is his father's son. The knowledge of our nobility humbles. It lowers us to the dust to recollect our recreant past, and our very miserable present. It rejoices us to anticipate, with trembling gratitude, that in the future we have the promise of splendid spiritual gifts, even the national outpouring of God's Holy Spirit, and the "new covenant" which will cure the present maladies in our suffering body politic. *Then* the gifts, now so abundantly ours, will be enjoyed in ten-fold profusion, but not marred or disfigured as now they are, by hideous national sins, which blot and blur the face of God's people, and render them at times very unlike "the sons of the living God" (Hos. i. 10).

We now ask our readers to study the following statement regarding our commercial marine as compared with our foreign neighbours, and with what our own was some years ago. Verily, we must lift up our hands with glad thankfulness, and admit that the words of Moses's blessing to our race have come literally true, and that having nationally (alas! not yet individually) "hearkened unto the commandments of the Lord our God, which He commanded us in that day, to observe and do them, the Lord hath made us the head and not the tail; above only and not beneath" (Deut. xxviii. 13).

The *Daily Telegraph* said, regarding

ENGLAND'S PRE-EMINENCE.

Some years ago the refrain of a popular song had it that "Old England's a-going down the hill," and since then the infusion of pessimism into philosophy both of the schools and of the crowd has not induced a more cheerful view of things. At present, according to certain persons, this "tight little island" is in a very bad way indeed. Trade is leaving us, and we are getting poor; external difficulties are multiplying on every hand; and we are less able than formerly to cope with them; while the nation, as respects many grave matters, is divided against itself, and therefore doomed to fall. Altogether the outlook seems to timid souls a very gloomy one; but before anybody concludes that reason exists for real alarm we advise a glance at the tables showing the progress of British merchant shipping which have just been presented to Parliament by the Board of Trade. They are extremely comforting, except, perhaps, to those despondent natures who find an odd sort of pleasure in the very presentiment of ill; for they make it pretty clear that now, even more than in former years, England is commercially PRE-EMINENT UPON THE SEAS. We learn from them, first of all, that ever since 1840 there has been a large and steady increase in the tonnage of British sailing and steam vessels engaged in foreign trade annually entered or cleared at home ports. At the end of last year the tonnage of the merchant navy of the British Empire was 8,329,421 tons, of which 6,492,120 belonged to Great Britain. This is an enormous aggregate, unexampled, nay, unapproached in the history of the world. But a better idea can be formed of it by means of comparison. It is, for instance, very nearly double the tonnage of the United States, more than seven times that of the German Empire, eight times that of Italy and France, and considerably more than that of all these countries put together. In steam tonnage we are even better off, for though the United States keep their place, Germany and France are simply nowhere; while as regards recent progress, it is assuring to be told that 464,511 tons were added to our merchant navy last year. The significance of these figures cannot be overrated, nor should the fact be lost sight of, at a time when British ships are supposed to be largely manned by foreigners, that only 13·55 per cent. of our merchant seamen are aliens, the actual numbers being 28,848 foreigners against 172,242 British subjects.

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From all this it is clear that our position as a maritime nation remains unshaken. THERE IS NOTHING NEAR US IN THE RACE FOR CONTINUED PRE-EMINENCE, and nervous folk may take comfort from the fact that still, in peace as in war, Britannia's "march is o'er the mountain waves, her home is on the deep."

The last words of our blind witness (the *Daily Telegraph*) remind us of Moses's blessing to Joseph, when he told him that "blessed of the Lord should be his land, for the precious things of heaven, for the dew AND for the deep that coucheth beneath" (Deut. xxxiii. 13). The sea was to pour down its blessings on him who was to have "his seed in many waters" (Num. xxiv. 7), who "go down to the sea in ships and do business in great waters" (Psa. cvii. 23). This seed remains to-day as God promised, and as the House of Joseph was destined to be, "pre-eminent upon the seas." Hence another Identity, linking our race, the British Anglo-Saxons, with Lost Israel, or "Ephraim."

Reader, thank God with all self-abasement for these His undeserved mercies to our fallen race. Sing ye "Hallelujah to the Lord." Cease not to cry, "O Lord, save Thy people, the remnant of Israel." For that prayer proves that your people need, and *sorely* need, SALVATION; which their mere origin never can procure for them. The blood, the blood of Jesus only, can obtain that boon for them (1 John i. 7).

OUR IDENTITY DISCUSSED BY THE EPISCOPAL CHURCH SYNOD OF BRITISH GUIANA, ON MAY 2, 1879.

THE Synod of British Guiana met on April 29th, 1879. The Lord Bishop appointed 2 p.m. of Thursday, May 2, as the time at which he wished the clergy and laity to attend to discuss the subject of a resolution affirming that "The Identification of the Lost Tribes of Israel in the British nation would substantiate and confirm the right of the Church of England to inherit, by direct succession, the blessings promised to our forefather Abraham, which she now claims in virtue of her Christian profession."

Although the hour named was an unusual one for Synod meetings, and one at which few of the laity could give attendance, yet some few were present, in addition to about twenty of the clergy. In a few opening words the bishop stated that it had been ruled by the Church Council that the resolution was inadmissable as a subject for discussion by the Synod in regular session; but that, as it represented a phase of religious opinion, he was not desirous that it should be unheard. He had therefore named the time for hearing it, and requested the mover to proceed. The latter then read the resolution, and stated that it contained a self-evident proposition, to which no exception could be taken, inasmuch as the denial of the heirship would involve the rejection of the heritage; it therefore only remained for him to show the descent, and here his difficulty arose from superabundance of proof rather than want of evidence. He quoted from "The Enquiry," by Philo-Israel, reading the greater portion of it; from Bishop Titcomb's Dialogues, and Bishop Bond's sermon, from the Rev. Mr. Savile's letter to Mr. Gladstone, all from the BANNER. He was listened to very intently by both clergy and laity; and after fully an hour's reading, he stated that as he knew a paper had been prepared to meet his argument, perhaps the Synod would like to hear it read before he went on. The great gun of the opposition was then got into position, and if it did not altogether miss fire, the recoil did more damage than the missile. The rev. gentleman began by saying that the resolution was nonsense, and the whole thing a "craze." He opened a heavy fire of ridicule upon an Irish fairy-tale about a beautiful woman carried to Ireland, it was said by Jeremiah and his friend Baruch, who offered the princess to the first needy Irish knight that they met, who did as every Irishman would who was offered a fine woman with a large dowry, he married her at once, and changed his religion, which latter did not inconvenience him much; and that he afterwards established the first Irish University. Jeremiah and his friend Baruch had dug out of Solomon's temple the corner-stone of that edifice, and carried that latter away out with them to Ireland. It was fairy-tales like this they were called upon to believe. Here he turned to the mover of the resolution, and said, "I am not replying to you, but to Philo-Israel." He was assured the latter information was unnecessary: the subject of the "Lia Fail" had not been touched upon. The rev. gentleman proceeded to deliver a discourse, without in any way affecting the matter at issue. On his sitting down, the mover of the resolution said that as the last speaker had stated certain circumstances, to which he gave the name of an Irish fairy tale, he would ask was there any doubt as to the fact of the Coronation Stone being now in Westminster Abbey, and that Dean Stanley described it as one of the most precious relics within its walls: that Her Majesty had been crowned upon it, as had all her predecessors since it had been brought to England from Scotland, and previously to that all her Scottish ancestors from Fergus, who had brought it from Ireland, to which place it had certainly been carried about the same time that an Eastern princess had arrived there, who married the king, and they established a college of Ollams: that she died, and was buried there, and her tomb is in existence to this day. If the tale was mythical, the stone was real, and it did not come of itself. One rev. gentleman here remarked that one link was wanting in the chain of evidence—that is, no direct proof could be given on one point only of an occurrence which was admitted to be mysterious, if not miraculous.

The mover then drew attention to evidence of England's being the "stone" kingdom of Daniel's prophecy; exhibiting Mr. J. Gilder Shaw's carefully prepared account of the victories over the kingdoms, representing the feet and legs of the image; this attracted attention, and was evidently new to many of those present. He then referred to the "Pyramid Digest," and pointed out the recent confirmation of the Pyramid record of the earth's density; this was much appreciated by one of the oldest and most respected of the clergy present. He asked for a perusal of the pamphlet, and the mover of the resolution was fortunately in a position to present him with a copy. After much question and answer, the meeting was about to separate, the mover stating that his object was attained in bringing the matter formally to the consideration of the clergy, and he would willingly wait until the next meeting of Synod for an expression of opinion, as he felt satisfied that the current events of the present year would render it unnecessary for him to adduce any arguments to convince them of the rapid development of the facts of the case. A vote of thanks was proposed, which was seconded by the rev. gentleman who was so interested in the "Pyramid Digest." He said that he was personally much obliged for the trouble taken in bringing this matter before the Synod; that things had been put in a very different light from that in which he had been accustomed to read them, and he had spent a most interesting afternoon; he cordially seconded the vote. The bishop in putting the motion also expressed his gratification that it had been brought before them in the way it had, and that it had been discussed in a serious and reverent manner; he also thanked the rev. gentleman who had prepared the paper, for his trouble. The meeting then terminated.

[The above has been forwarded to us by the mover of the resolution, a zealous believer in our Identity, and a large purchaser and distributer of our literature in British Guiana. —ED.]

George Town, Demerary, May 6, 1879.

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THE SCATTERED OF ISRAEL.

By L. E. De Ridder.

PART I.

Our opponent in the North, whose letter appears in the Banner of Dec. 25, 1878, cannot have followed out the words "scatter" and "scattered" as they appear in the prophecies, or he would not have quoted Ezekiel xxxiv. 12, 13, in support of his argument that the Identity question is a fallacy; for he would have found that instead of being against, it is a strong point in favour of the Identity, as we shall find when we come to compare passages. He would also have found that there are two distinct and totally different scatterings and gatherings of the Ten Tribes alluded to in those passages he quotes; and our other opponents who have stated that it is only upon the mountains of Israel that the Ten Tribes will become a converted Christian people, would do well to follow out the sequence of passages to which the ones they quote, belong; for, by not doing so, they have fallen into very grievous errors, and have become, in truth, blind guides indeed to their following. As Scripture speaks more plainly than I can, I quote the passages in full that I may not destroy their beauty and force.

In Ezekiel xx. 33 and following verses, we have, "As I live, saith the Lord God, surely with a mighty hand, and a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." This, then, is the first gathering after the first scattering, and there can be no doubt that the wilderness spoken of here is not the mountains of Israel where the final gathering takes place; for we have only to turn to Jer. xxxi. 1, 2, where we have the fact plainly recorded: "At the same time (in the latter days), saith the Lord, will I be the God of all the families of Israel, and they shall be My people. 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." Ezek. xi. 16: "Therefore say, Thus saith the Lord God: Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary (*i.e.*, holy resting place) in the countries where they shall come." This has, undoubtedly, reference to the first gathering; but the following verse has reference to the second: "Therefore say, Thus saith the Lord God: I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Verse 20: "And they shall be My people, and I will be their God." In verse 16 above, I would ask you to take particular notice of the words, "The countries where they shall come;" for are these not the "desolate heritages" alluded to in Isaiah xlix.—the waste and desolate place which was to be peopled by the overflow of population? "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." Also in Zech. x. 7—9: "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 (mark this well! they are redeemed before they return to the land): and they shall increase as they have increased (date B.C. 487, or about the date of the first entry of the Hebrew Cymry into this country under Hu Cadarn). 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."

This passage is conclusive in my mind of a distinct promise to the Ten Tribes, that after they had been gathered from among the heathen they should so increase, that it would cause them to be again scattered (or rather sown) among the desolate heritages of the earth, and should be at rest. Now, this passage, "I will sow them among the people," most beautifully illustrates the position of the Ten Tribes of the present day—viz., the Anglo-Saxon race. Are they not sown broadcast over the earth, and is not the seed of the Word sown by them springing up and bearing fruit through their remembrance of Him in far countries?

Then the words "where they shall come," would point to the fact that at the time they were written (B.C. 594), the Ten Tribes were even then on the road; or, rather, being scattered towards the wilderness of the people. And there is no question in my mind that there is evidence of this in history, and I venture to think even in sacred record, which I hope to produce as I proceed. That the Ten Tribes must be first gathered and sanctified before they can re-occupy the land, we find from Ezekiel xxviii. 25: "Thus saith the Lord God: When I shall have gathered the House of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I have given to My servant Jacob." Ezekiel xx. 40: "For in My holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the House of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour (or, as it is in the margin, savour of rest; or the rest obtained in the wilderness through the sanctification and bond of the new covenant, as shown in the passages quoted above), when I bring you out from the people and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you before the heathen."

By reading this chapter from verses 33 down to 43, we obtain a clear idea of the two gatherings as there recorded. We are also clearly told in which direction to look for Israel when they shall be gathered in the wilderness, and also from whence the second gathering shall come, in Jer. xxiii. 8: "The Lord liveth which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I have driven them; and they shall dwell in their own land."

Then have we not many other passages which are so strong, that even our opponents are forced to acknowledge they must refer to these islands, so that I need not dwell upon them here, but pass on to Isaiah xi. 11, 12: "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."

Now with the above passages before us, let us read carefully Ezekiel xxxiv. 12, 13: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Here, then, we have reference made to the two gatherings of outcast Israel. The first is their delivery from the places where they were scattered in the cloudy and dark day, or during the period of God's wrath with them for their idolatry;

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and it alludes to their punishment by being made outcasts among the heathen. The more this passage is considered, the more remarkable it becomes; for does it not point to a brighter day, when the Lord, in the greatness of His compassion, turns from His wrath with the loving words, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord?" And is not this mercy poured out upon Israel when they are delivered from among the heathen and gathered into the wilderness of the people to plead with them face to face? and after being brought under the bond of the new covenant they are again scattered over the earth; but this time in mercy, as His witness to the new dispensation; and, what is more remarkable, the second witnessing of outcast Israel of the salvation of the Gentiles through the Redeemer of Israel, as is proved by history. Then comes the second gathering, which is not a delivery of a people in distress, but a redeemed people being brought out from among the people and from all countries, to re-occupy the land and to prepare it for the second coming of Israel's Redeemer, this time in all His glory. As the remnant of Judah was brought back to the land to prepare it for His first coming; but their hearts were not prepared to receive Him, and so they were dispersed; not so with the second gathering, for then the hearts of the people will be prepared to welcome their Messiah.

(*To be continued*).

EPHRAIM AS DISTINCT FROM JUDAH.

THE following appeared in the *Standard of Ephraim*, published in Launceston, Tasmania, on Saturday, March 1, 1879 :—

The Rev. George Stanley Faber, B.D., in his work on "The Jews," in a foot-note in vol. ii., p. 289, referring to a work he had published—"A Dissertation on the 1260 Years"—very candidly says :—

"I readily acknowledge that, when that work was first published, I did not entertain the slightest suspicion that the House of Israel would ever be restored separately from the House of Judah, and that afterwards the two would coalesce into one kingdom. Taking up the common notion that the Ten Tribes are irrevocably lost, excepting such individuals as returned from Babylon with Judah, I had a confused idea that all those prophecies which speak of the restoration both of Judah and Ephraim, meant that of Ephraim only as included in that of Judah. A more exact, laborious, and connected view of the subject has now led me to adopt a very different opinion."

Here are four things which may be remarked :—

1. A scholar, "taking up the common notion (which is erroneous) that the Ten Tribes are irrevocably lost, excepting such individuals as returned from Babylon with Judah."

2. A scholar entertaining "a confused idea that all those prophecies which speak of the restoration both of Judah and Ephraim" meant that of Ephraim only as included in that of Judah," whereas they mean no such thing.

3. A scholar, acknowledging that a "more exact, laborious, and connected view of the subject has now led him to adopt a very different opinion," implying, therefore, an opinion more nearly correct than that which he had entertained.

4. A scholar so humble-minded and candid as to confess his error of judgment, and bearing his testimony to the necessity for, and advantage of, "a more exact, laborious, and connected view of the subject" of prophecy. To make such an acknowledgment indicates true moral greatness, and is a spirit immensely removed from that dogged determination to adhere to opinions apart from the question of their correctness, simply because they have been long formed, or are "common notions." —*Verbum sap.*

THE REDUCTIO AD ABSURDUM.

THE Rev. J. B. Clifford's argument regarding the Hamitic origin of the Saxons, succinctly stated, is as follows :—

1. The ancestors of a part of the British folk were doubtless the Sacæ, or Gothic Saxons of Europe (page 13, pamphlet).

2. These Saxons derived their name from their god Sesac, Saca, or Secasa, and were called from Shishac (a god), Soco, Sukkim, Saxons (page 13).

3. Their remote progenitors were the sons of Cush, the son of Ham (page 14).

4. Therefore the Goths and Saxons of Europe were in reality not the children of Japheth, as many have usually supposed, but the posterity of Cush, the son of Ham (page 16).

5. Therefore the British folk have, for the most part, an origin which is Hamitic.

6. But the Word of God distinctly declares that "Cursed is Canaan, a servant of servants shall he be unto his brethren" (Gen. ix. 25).

7. For the sin of Ham, the descendants of Ham, in Africa, the *land of slaves and of Ham*, have, as the testimony of all mankind witnesses, been "cursed" ever since.

8. But the British are Hamitic.

9. Therefore the British are "cursed; a servant of servants" they must be, at this hour, and for all future time.

10. But there is no one so ready to admit as the Rev. J. B. Clifford (see sermon, page 176, BANNER vol. i., No. 21, May 23, 1877) that "England" is a peculiarly God-blessed nation, destined to convert Judah in part, to take back the said Jews to their land, fight Gog and Magog on their behalf, and finally to have the Lord Himself interpose in their favour while *they* defend the Israelites in Palestine.

11. Therefore the British, so far from being a "cursed," are a very "blessed people" even now, much more in time shortly to come!

12. The British further, as even Mr. Clifford will not deny, so far from being "a servant of servants," are the very liberators of *Hamitic African slaves*.

13. Therefore the British are a God-blessed, free, and much favoured race.

14. But Mr. Clifford has also proved them to be cursed—the slave of slaves—WHICH IS ABSURD!

15. Therefore the Rev. J. B. Clifford's argument is wrong from the beginning to the end; and

16. We had better trust to the Holy Scriptures, and not to the Rev. J. B. Clifford at all, believing that what they teach is true—namely,

17. That the British are the Lost Ten Tribes; and *because God dwells in their tents*,—

18. Therefore Semitic, but not at all Hamitic, in their origin.

Q. E. D.

NOTE.—God's Word calls Africa "*the land of Ham*," not the "land of Canaan" (Psa. lxxviii. 51, cv. 23—27, cvi. 22); therefore Mr. Clifford cannot say Canaan was only cursed, not Ham. Africa is *par excellence* the land of slaves—"the servant of servants."

"CURSED BE CANAAN."

THE author of "The Heir of the World," at page 136, writes of Gen. ix. 25, 26, that the Arabic version of the stanzas of which the passage is composed, reads in the first line as follows :—

"Cursed be *Ham, the father* of Canaan;"

and as the metre of this line is much shorter than the rest in our version, it seems likely something *is* deficient. Mr. Green, of Cambridge, writes that according to Bishop Hare's metre the Hebrew words "*Ham abi*," "*Ham, the father*" of Canaan,

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are necessary to fill up the verse; and he would read it thus:—

"And Noah said,
"Cursed be Ham, the father of Canaan;
"A servant of servants shall he be to his brethren.
"And he said,
"Blessed be Jehovah, the God of Shem;
"And Canaan shall be their servant.
"God shall expand Japheth,
"And shall dwell in the tents of Shem;
"And Canaan shall be their servant."

We republish the above from vol. i. of the BANNER, page 112, No. 13, in order to guard our position as a Semitic nation from a possible counter statement from the Rev. J. B. Clifford that Canaan, the son of Ham, only, was cursed for the sin of his father, and that Ham, escaping without a curse, but being (we suppose) rather blessed than otherwise, was the father of favored Cush, the father of the honored Saxons, and of the blessed British, who have, like their favored progenitors Ham and Cush, received the choicest gifts that lie at the right hand of Almighty God, as it is this day!

. . . . credat Judeus Appella
Non ego!

God's Word calls Africa "the land of Ham." Africa has been always the land of the most "hideous" slavery, and of the most hateful slave trade for centuries, which this afflicted world has ever seen. Therefore "the cursed one" was Ham, and his whole progeny also was "cursed" after him; the very slave of slaves; the "servants" of Semitic Anglo-Israelites once, and of American Manassites lately; the "servants" also of Japhetic races in Europe all through the ages.

THE CHOSEN PEOPLE.

A LECTURE BY JOHN T. GOTT.

(*Continued from page* 242).

PART V.

Now I maintain that we are Lost Israel—1st. Because we are doing the work assigned to the chosen people by sowing the seed, which is the Word of God, over all the world—that seed, which, when the promised showers of blessing are poured upon the hearts of men, will eventually result in God's name being magnified, glorified, and made a praise in the earth. 2nd. Because there is not a more Divinely favoured nation on earth than our own, and *not one* less deserving of the many great blessings we receive. It may be said of us, as of Israel of old, "Unless the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been as Gomorrah." 3rd. Because the signs of the times have clearly shown that the British nation is "pre-eminent" in all things, that it occupies the position Lost Israel was to hold in the latter days, and the nations are a witness to the fact that to the British people has been assigned the protectorate of the lands of the Bible. Add to this also the fact that the prophets predict that in the latter 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," and the published statement of the Editor of the *Jewish Chronicle*, that there is no nation whose aid and protection the Jews would more gladly receive than the aid of the British people in restoring them to their own land. Lastly, the prophets declare that in the latter days, Israel will have one dread foe in Gog and all his bands. Britain, representing Israel of old, has in Russia the very foe predicted—a foe that has hitherto been checkmated on every side, but one whose desire for more extensive territory will never die. Russia holds now the fortresses on the mountain heights in the North of Asia Minor. There is the fact, that the re-settlement of the Holy Land is in the near future. It will be inhabited by a people utterly defenceless, a land of unwalled villages, of towns without walls, having neither bars nor gates, a people that are at rest and dwell confidently (Ezek. xxxviii.). Ezekiel's prediction is that Russia, the ancient Gog, will think an evil thought, will come down upon this land with all his bands (probably from these very fortresses Russia now has in possession) like a storm and like a cloud to take a spoil and to take a prey. Who that has seen the mist and the cloud rolling down some lofty hill, can fail to grasp and realize the meaning of the prophet? Then will be that awful battle of Armageddon and the time of Jacob's trouble, when God will fight for His chosen people.

Let me now draw your attention to the second parable, the lost piece of silver. "What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it?" The chief point in this parable is that something valuable was lost which must be found, and that great perseverance and diligence were necessary to find it. *We* fail to see the full force of the parable, for when we drop a coin on the floor, we do not need to get a candle and sweep diligently till we find it. In order to apprehend the meaning of the parable, we must therefore refer it to Eastern manners and customs, and we find that mother earth generally formed the floor of many of the houses. The constant traffic about the room pulverised the soil often to some considerable depth. Now picture such a room, and a woman with ten pieces of silver accidently dropping one. It passed into the dust of the floor, was hidden from her sight without leaving a trace behind. How is she to find it? She knows it *is* there somewhere and is determined to find it. She lights a candle, sweeps all the dust on the floor into a heap, and diligently begins to sift it until she does find it. It may be that she has nearly gone through the whole heap before the silver sparkles in the rays of her little light. That lost piece of silver, I imagine, has some reference to Lost Israel. God threatened to "sow them in the earth," to "sow them among the people," to "cast them out of His sight," to "hide His face from them, and eventually to raise them up out of their graves," and much has already come to pass. Just as the woman swept the floor to find her piece of silver, so have all the civilized nations in the world searched everywhere for the Lost Ten Tribes. And having nearly gone through all the heap by the candle-light of Identity truth, they have been found in the most unthought of place, and identified in the British people.

Just as this woman rejoiced with her friends and neighbours on the recovery of her piece of silver, so will there be great joy and rejoicing on that day when Lost Israel is identified in the British people before the eyes of an astonished world, as the great bulk of God's ancient and chosen people.

But there is a further application and meaning in this parable. The lost sheep of the House of Israel were to sow the seed—the Word of God—among all people, to be instrumental in making God's name a praise in the earth, and to be a blessing to all the families in the earth; and being redeemed, they were to carry "good tidings of great joy" to all men. Every living soul alienated from God is like a lost piece of silver. Every living soul restored to Divine favour—through faith in Christ Jesus—is a source of great joy, not only on earth, but in heaven, for the good Shepherd has said, "There is joy in the presence of the angels of God over *one sinner* (no matter whether he be Israelite, Jew, or Gentile) that repenteth." And this world-wide expression of the good Shepherd's desire that no living soul should perish is grandly illustrated in the succeeding parable in the same discourse—the parable of the prodigal son.

I have not one disparaging word to say against many of the sublime spiritual lessons that have during the last 1800 years been drawn from this beautiful parable. But if we look on our Saviour as Divine, then His utterances are based on the foundation of fact, and have no place in the region of fiction;

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and by anticipating a literal meaning to the words He uttered, we in no way disannul the sublime spiritual instruction to be derived from His discourses, but rather add another strong proof of His divinity, by showing that He not only spake of what had occurred in the past, but typically showed what should be in the far future.

The certain man who had two sons I believe to be the Man Christ Jesus. The two sons I believe to be the House of Judah and the prodigal House of Israel—Judah was the first-born, Ephraim or Israel the younger. It was the younger son who said to his father, "Give me the portion of goods that falleth to me: and the father divided unto them his living." This is purely an Eastern custom, and we may perceive the literal application of this in the division of the Land of Promise, which occurred after the death of Solomon, when the younger son, Israel of the Ten Tribes, received his portion of the land, and became estranged from Judah of the Two Tribes, who received his portion; for the living which the God of Israel had to give to His two sons, was the territory He promised to give to the descendants of the patriarchs—the Land of Promise.

Not many days after, the younger son, Israel, gathered all together, took his journey into a far country and there wasted his substance in riotous living. Now, as a day in the Bible symbolises a year, we find that the kingdom of Israel existed only 255 years, or days, of the parable.

Then a famine arose, and this younger son began to be in want. This briefly depicts the many vicissitudes, afflictions, and trials the Ten Tribes would have to undergo before they became re-united in Great Britain. For although God had hidden His face from them, and left them to their own devices, He declares by His prophet Jeremiah, "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me and I shall be turned, for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." This prediction of Israel of the Ten Tribes has its counterpart in the parable when the prodigal son "came to himself." This "turning" and "repenting" were pleasing alike to the father in the parable and to the God of Israel, for when the prodigal had resolved to return with the prayer of penitence and humility on his lips, the father saw him a great way off, and had compassion, and ran, and fell on his neck, and kissed him. So God, seeing outcast Ephraim "turning," "repenting," "being instructed," in other words "coming to his right mind," begins to think with great loving-kindness of him; for in the verse following the prophecy I have been quoting, we read, "Is Ephraim My dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him. I will surely have mercy upon him, saith the Lord."* In both instances we have the same yearning compassion, the same earnest desire to pardon and to bless. As time rolls on, and events transpire before our eyes, we shall understand, in measure, that our Saviour, by the parable of the prodigal son, was speaking of the prodigal House of Israel, the people of whom the Lord hath said that "He will *wait* that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. And though the Lord give you"—or, literally rendered, "I (the Lord) will give you"—"the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and 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" (Isaiah xxx.).

Now we must take this prediction very carefully into consideration with the parable of the prodigal son. Believing that Lost Israel is in Britain, let us endeavour to ascertain what Scripture declares must be the character of the times when the chosen people shall be restored to their own inheritance. In the parable itself we cannot go further with a literal meaning than the period when the prodigal "came to himself." The rest remains unfulfilled prophecy. But when prophecy is in the course of fulfilment, it is possible to perceive what is likely to take place in the near future, especially when such predictions harmonize with the Old and New Testaments. I have already shown that in the prophets, prodigal Israel "coming to himself" is represented under three aspects, "turning," "repenting," and "the time of instruction." In our British or Israelitish history, the "turning" took place at the Reformation. The "time of instruction" is *now*. The "repenting" is yet to come, because while the Almighty has promised to restore, sanctify, and bless His chosen people, we are distinctly reminded that it is not because of any inherent goodness in ourselves, nationally or individually. This is the stern reminder—"*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. 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, whither ye went" (Ezek. xxxvi.). Thoughtful Christian Israelites know too well how true all this is. But *this* is not all. The time of instruction is now, as I have already intimated. Not instruction in Christian knowledge so much as instruction in our national history. The British people are an enigma to all nations. They are an enigma to themselves. How came it about that so many apparently different races of men have assimilated and consolidated themselves together into such a nation as this? What nation on earth has, or *ever had*, "such power, such wealth, such dominion, such greatness, such revenues, such commerce" as the British nation? Her ships are "to be found in every sea." Her "colonies open a door to us in every climate." Her "influence is felt by every government under the sun." Britain "is the heart of the world: the slightest movement in this little island is a pulsation felt in the remotest corner of the globe" (Canon Ryle). This is a very great difficulty with many, but when God cast out the Ten Tribes and left them alone in their idolatrous and backsliding propensities, He cast them *not* out for ever. He promised to gather them out, to establish them, and finally to restore a remnant of them to the land and inheritance of their forefathers. We are living in days when the fulfilment of that promise has been almost realised. In the British people, supreme on land and sea, the policemen of the world, you have a nation, and the only nation in the world, consolidated from several apparently different tribes. These can be no other than the Lost Tribes of Israel. God's ways are not our ways, nor His thoughts our thoughts. The fact is before us. We belong to that nation. A mightier nation never ruled in this world. Seeing that the Bible has predicted the rise and fall of all the great Powers that have existed on earth, and that the greatest, wealthiest, and most powerful nation that ever existed is to be found now in the British nation, if we are *only a* Gentile Power, then the Word of God, which has been given to man as a revelation for all time, has fallen short of the truth, for there are *no* predictions concerning any Gentile Power attaining such pre-eminence to be found there. This power, wealth, and supremacy belongs only to the chosen people, the great bulk of whom were to be found under a new name, who are yet in their graves, buried out of sight (so far as the world is concerned); but when the Spirit of God breathes upon them, they shall stand upon their feet an exceeding great army.

(*To be continued.*)

* With such a sweet vision as this, well might the prophet exclaim, "Upon this I awaked, and beheld; and my sleep was sweet unto me" (verse 26).

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Review.

We are a Shemitic Race. Written in reply to the Rev. J. B. Clifford's "Hamitic Origin of the Anglo-Saxons." By the Rev. H. Herbert Marriott, M.A., curate of Amberley. W. H. Guest, 20, Warwick-lane, and I. E. Chillcott, 26, Clare-street, Bristol. Price fourpence.

WE are glad to see the Rev. H. Herbert Marriott has taken the field against the Rev. J. B. Clifford, in reference to the latter's recent attack on "our Identity," and on the views of all and sundry who hold it. Mr. Marriott adheres chiefly to the testimony of Scripture, that God being with our favoured race we inherit the Semitic blessing, "God shall dwell in the tents of Shem," and, therefore, cannot be Hamitic; but must be derived from his God-favoured (younger) brother. He refers also to the testimony of the Cuneiform inscriptions, and tells us what is true—namely, that they are the very essence of history, and point distinctly to British connection with Ten-Tribed Israel.

In reply to Mr. Clifford's argument against the Bishop of Rangoon, that he has misapplied Isaiah xlii. 1—4 (*which, as a fact, the Bishop never quoted or alluded to at all in the "Post Bag"*), Mr. Marriott refers us to the translation of the first verse by the LXX. as found in the Septuagint Version, and shows us that *they* at least held the view denounced by Mr. Clifford in pages 28 to 35. Their rendering of the verse was as follows:—"Jacob My servant whom I uphold, Israel Mine elect, My soul delighteth in him. I have put My spirit upon him, he shall bring forth judgment to the Gentiles." "Up to the time of the Messiah's appearance," says Mr. Marriott, "there was no other view entertained of the passage."

On the whole, we are satisfied that our opponent's attack has been fairly met in this little pamphlet by Mr. Marriott. We think that more of the points brought forward against us by our adversary might with advantage have been taken up, discussed, and refuted by our friend in the early part of his paper. There, however, he enters on a digression regarding the subject of Solomon's temple, which does not seem to us to relate particularly to the matter in hand—viz., our Semitic, but not our alleged Hamitic origin. We hope our readers will all peruse what Mr. Marriott brings forward against Mr. Clifford's now thoroughly discredited production, and that its sale may be rapid and also extensive.

Correspondence.

THE PROPHETICAL CONFERENCE AT WIMBLEDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—During the past week it has been my privilege to have attended the above-named conference, convened by my beloved brother the Rev. C. Skrine, chiefly in relation to the consideration of that most precious truth—viz., our blessed Lord's return and the signs which accompany the second advent.

One day was devoted to the following subject: "The purposes of God concerning ISRAEL and concerning the Church, especially in connection with the Second Advent, as separately revealed;" and as it is now generally admitted that a large and increasing body of prophetic students have accepted the doctrine of our descent as a nation from the "outcast" House of Israel, it was thought advisable to give up the afternoon meeting of last Thursday to a discussion on the subject, and eight brethren were appointed to advocate the *pros* and *cons* of this interesting question.

I regret to say that the discussion, with the exception of the golden rule which bore sway at Wimbledon on every occasion—viz., of its being carried on without any infraction of the law of love—was not satisfactory for this reason. Besides the time allotted being far too brief for such an object, there was this specific feature in the discussion which will account for its apparent failure respecting any useful purpose. Most of the speakers came prepared with their own arguments, and really had no time to notice the arguments on the other side of the question; so that it is probable each one left the meeting with the same opinion that he held at the commencement.

As it fell to the writer's lot to open the discussion, he was of course unable to notice anything that could be said on the opposite side, and the meeting broke up before there was time for a reply. Had there been time for this I would gladly have taken the opportunity of noticing the only two points which seemed to me to require an answer. As one of the appointed readers at the morning meeting, which was not intended for discussion, had spoken of the "LO-AMMI" people mentioned in Hosea i. as referring to the *Twelve* Tribes of Israel, and not to the Ten Tribes, as the whole of the chapter and especially the last verse seem clearly to indicate, I thought it well to call attention to this apparent error. Nevertheless, one of the succeeding speakers in the afternoon discussion, having it, as I conclude, in his prepared speech, again assumed that the "LO-AMMI" people did not refer exclusively to the Ten Tribes which formed the House or kingdom of Israel.

So another brother—in noticing my remark that Sir Henry Rawlinson considered the name of Sacæ or Saxons of the *Behistun Rock*, was the Aryan equivalent for the *Beth Khumri* or Cymry, the name which the House of Israel always bears on the Assyrian monuments—suggested that I might as reasonably contend that the Turks were of the House of Israel, because their forefathers were once supposed to dwell in the neighbourhood of the Behistun Rock. But here is an evident mistake, or rather a double one. The Behistun Rock does not tell us where the *Sacæ* dwelt, but only records Darius's triumph over them; and, again, my contention of course was very different from the interpretation put upon it, as will be seen by my allusion to the opinion of Rawlinson.

I only mention these trifling incidents to account for what I think was a failure in our friendly discussion at Wimbledon,

And remain, dear Sir,
Faithfully yours,
BOURCHIER WREY SAVILE,
June 9, 1879. (*Rector of Shillingford.*)

To the Editor of the "Banner of Israel."

DEAR SIR,—There seems to be an idea in the mind of your correspondent of April 15, A. J. J. Cachemaille, that if the birth-rate of England were lower than that of the three other European countries, there must, therefore, be some inferiority in the physical condition of the English as compared with those races; and, doubting the existence of this, he endeavours to account for the possible inaccuracy of the returns. This attempt, if called for, is unnecessary. *The physical condition of a people is judged from the the death-rate*; the birth-rate is no criterion. Thus, suppose two districts each to contain 10,000 inhabitants, the yearly number of births exactly equalling that of the deaths, and assume the number of births and deaths in the first case to be 250, in the second 500. Here it is evident that the population in each district would be stationary. But which would bear the palm as regards strength and longevity? Assuredly the former. For by calculating the average length of life by dividing the population by the number of deaths, we find it in the former case to be 40 years; in the latter, but 20. Thus, comparing the birth-rates and judging from these would inevitably lead us astray; for it is plain that, with the rates of increase equal, *the higher the birth-rate the lower the longevity*, and hence the physical stamina. By referring to the table published in your issue of April 9 (assuming it to be accurate), and calculating the average length of life by dividing 10,000 by the several numbers of deaths, we find the longevity to stand as follows:—England, 45·4 years; France, 43·3 years; Germany, 34·2 years; Italy, 32·7 years; Austria, 28·4 years.

But the fecundity of a people is measured by the excess of births over the deaths. Here England again holds the van, for the excess per 10,000 in each year stands thus:—England, 126; Germany, 114; Italy, 54; Austria, 50; France, 36. Thus there is no disparity for which it is necessary to account; for the statistics in whichever way viewed show England's superiority.

Yours faithfully,
Ludwell, Salisbury, May 19, 1879. JAMES RALPH.

PROGRESS.—A friend near Chippenham, residing at Marshfield, writes to say that among his fellow-villagers, chiefly labourers, the Identity is fast spreading. He promises us news as to the way it first got an entry among the people seven years ago, and the good it has done already. We shall be glad to receive this, and, if suitable, to publish it in the BANNER. He tells us that he has just been informed that in course of conversation with a Jew, the latter had stated his firm belief that a large majority of the Lost Tribes would eventually be found amongst the British. We quite concur with our Jewish friend and also in his surmise that the entire British race, as now existing, are *not* purely Israelites. No more were the Twelve Tribes when they left Egypt with a "great mixture" of strangers and the offspring of "mixed marriages" besides, such as Joseph contracted with Asenath, the daughter of Poti-pherah, priest of On (Gen. xli. 45).

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

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

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

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

VOL. III. No. 130. Entered at Stationers' Hall.] WEDNESDAY, JUNE 25, 1879. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE COST OF THE ARMIES OF CONTINENTAL NATIONS.—A "SIGN."

FROM the *Times* of the 25th April, 1879, we learnt that the increase on the cost of our army and navy for the last few years had not exceeded £1,700,000. The First Lord of the Admiralty, Mr. W. H. Smith, thought that the country had not now a man too many, nor a ship or a single ton of shipping too many either. While our own increase of armament had thus been of a merely trifling "automatic" character, as he described it, and that "during a period of the gravest European dangers," with war with Russia on several occasions trembling in the balance, what had during recent years been the increase in the cost of *foreign* armies and navies?

In 1870, when Mr. Gladstone's Government asked Parliament for a vote of credit to provide against the menacing aspect of European affairs, the armies and navies of Russia, Austria, Germany, France, and Italy cost in the aggregate £73,650,000. In 1878 that sum had been swollen to £97,744,000.

That is to say, while our armaments had increased in cost only under two millions sterling, those of the five leading States of Europe had cost in the aggregate, in 1878, over twenty-four millions *more* than they had done only eight years before. There surely is something very remarkable in this. In this, the land of God-protected, Divinely-favoured Israel, the extra cost of the needful preparation to meet the coming times of danger, troubles, wars, and rumours of wars, amounts only to £1,700,000; but abroad the average increased expense which *each* of the five leading States of Gentile Europe finds to be necessary to enable it to enter on the struggle that all perceive to be approaching is nearly five millions sterling. What is the comparative result? Let the *Times* tell us. Writing on the eve of the Queen's recent return from Baveno to her island home, the editor said:—

The Queen will be welcomed back by her people with their long-established loyalty; and, on her own part, she may well feel, as she sets foot on English soil, that *she is treading on the most solid ground in Europe.* With all the difficulties and troubles of the British Empire, we are in a far more secure and happy position than any other European State. In other countries, however strong and prosperous they may be in various ways, there is hardly an institution which is not menaced by powerful foes. Elsewhere neither Thrones nor Parliaments nor Courts of Law seem beyond the reach of revolution.

Such, then, is the outcome of a state of things which finds the British nation sitting at peace in their little sanctuary in the West, at one with all the civilized nations of the world—in rest, in quiet, none making her afraid, while abroad there is everywhere anxious and fearful expectation of wars, of revolutions, of conflicts, and of political upheavals, which force the five Powers (two against three, three against two—Luke xii. 52), to remain armed to the teeth, to add continually to their already costly preparations for what they know is coming—a devastation of political volcanic destruction, which God's Word calls the "great earthquake such as there was not since men were upon earth, so mighty an earthquake, so great;" and which the *Times* describes, in language men use, to tell of a coming subterranean volcanic catastrophe. Surely our unthinking, unbelieving opponents and friends must see in all this more than mere chance and accident. Why is ours, apparently the most defenceless, because widespread empire the world has ever seen, yet the most secure, its soil the "most solid ground in Europe," its institutions founded on the rock of a people's love and loyalty towards a monarchy which has endured for a thousand years, and sees no abatement after all in the affectionate hold it has on the nation's heart? It cannot be because of our deservings, for of that we verily see none. Nor of our Protestantism, our possession of the Bible, or of our love of liberty, of our truth, and hatred of all false ways? for these, if we really possess them (which some doubt), are God's good gifts to a recreant, undeserving, stubborn, headstrong race. What *can*, then, cause the difference, unless it be our Hebrew origin, and the faithfulness of our God to His oath to our forefather Abraham, which cannot but grant us all those good gifts He promised to him and to his seed *for ever*? Hence our stable Government—our securely founded Monarchy, destined to last for ever; hence our Protestant faith, our civil and religious liberties, our political freedom, our resolve to banish slavery throughout

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the world; hence our wealth, our Gates, foreign and domestic, both of them ours, and both free, safe, and secure as God can make them; hence our colonial, and our heathen empires, too; our desolate heritages, our maritime supremacy, our unconquerable armies, our security at home, our continually advancing military power abroad, our Bible circulation, our Sabbath-keeping, church-going propensities, our respect for God's Ten Commandments, our longing and waiting for the outpouring of God's Holy Spirit on our degraded heathen masses, even in God-favoured "England," the Isles of the West, where Israel dwells now so securely. These, and a thousand other blessings *we* derive, and our Gentile neighbours want, "because the Lord loved us, and because He would keep the oath which He had sworn unto our fathers;" for "the Lord our God hath chosen us to be a special people unto Himself above all people that are on the face of the earth" (Deut. vii. 6—8). Hence He has made our burdens light in respect to the cost of our necessary military armaments at the present time, but He has rendered those heavy which are laid upon the Gentile nations of the continental "earth," because, as He has told us, His determination is to gather the Goy-yim (or Gentiles), that He may "assemble the kingdoms to pour upon THEM His indignation, even ALL His fierce anger, for ALL the earth shall be devoured with the FIRE of His jealousy," what time "He turns to *the people* a pure language, that *they* may ALL call upon the name of Jehovah to serve Him with one consent" (or shoulder). What time, too, "His suppliants" "beyond the rivers of Cush," "even the (Ten-Tribed) daughter of His *diaspora*," or "dispersed," shall bring "the House of Judah" to Him as "His present" (Zeph. iii. 8—10).

Reader, these are things to make the heart sing and dance with joy, and to rejoice with exceeding exultation for our God's undeserved mercy to our ungrateful race! Let us "praise Him" for His tender love to US His chosen ones, and pray Him to hasten the day when WE shall all know Him, from the least of us to the greatest of us—when Judah shall be converted—when "many Gentile people" and "strong nations" shall "come" to the Lord, and the "earth," the afflicted "earth," shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Jer. xxxi. 33; Zech. viii. 22; Hab. ii. 14; Ezek. xxxvi. 25—32).

THE GREAT SIGN.

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. xxiv. 14.

WHEN the disciples asked the Lord, "When shall these things be, and what shall be the sign of Thy coming?" He gave first a general reply, then one relating especially to the fall of Jerusalem, and lastly, one relating to the time of His second advent, to "gather His elect from the four winds: from one end of heaven to the other."

According to the present arrangement of the text, it appears that He gave the above particular sign of His coming at the close of His general reply; and a remarkable sign it was, and still is. At that time the Gospel had been preached only in Palestine for about three years, and very few had received it. The likelihood of it ever being preached in all the world was very remote indeed. But what is the fact at the present day—1879? The prediction is fulfilled; the Gospel is preached in all the world as a witness of the love and mercy of God, through Messias, the Redeemer, the Holy One of Israel.

Where is the land in which the glad tidings of the Gospel is not now proclaimed? The great wall of China, and the multitude of the inhabitants has not prevented it penetrating to the very interior of that country. The last dark place of the earth was Central Africa, and there its light now shineth, and its influence is felt.

The Gospel is published, and consequently preached, in upwards of two hundred languages and dialects, many of which had to be reduced to a written form before the Scripture could be printed. Through the instrumentality of the Bible and Missionary Societies of this and other countries, the people of every nation under heaven can now read and hear, in their own tongue, the wonderful works of God, and of His love and mercy to man through the Messiah, Jesus Christ. The great societies which were brought into existence in the early part of this century to finish the work in time have accomplished the task. The work is done. The sign of our Lord's coming is before our eyes in it completeness—the sign of His coming to gather to Himself those who love Him and look for His appearing.

Let Christians now take special note of the parable of the Ten Virgins, and also mark the warning our Saviour gave at the close of His *particular* reply: "WATCH ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "WATCH, therefore, for ye know not what hour your Lord doth come, lest coming suddenly He find you sleeping. And what I say unto you I say unto *all*, WATCH!"

"Behold, the Bridegroom cometh."

"The Lord is at hand."

"He is near, even at the door." J. S. L.

THE CHOSEN PEOPLE.

A LECTURE BY JOHN T. GOTT.

(*Continued from page* 250).

PART VI.

THIS is the nation which God has promised to do so much for, but of which He has solemnly declared, "I will yet for this be inquired of by the House of Israel, to do it for them" (Ezek. xxxvi.). The prevalent idea respecting this passage is, that believers in our Israelitish origin ought to engage in united prayer at certain times and seasons. This was my first view of the passage, but I soon discovered that that was not its full scope; and while it has been a subject which has exercised much thought and meditation on my part, I will only undertake to suggest now what I think may be its deeper signification.

When the prodigal son said, "I will return and go to my father," the father ran to meet him. Did the prodigal see his father coming? Ah! no. His head was bowed low with shame and humility. So must it be with the prodigal House of Israel. God has promised that they shall dwell in Zion; and that they shall weep no more. That He will be very gracious unto them. When? "At the voice of thy cry!" So, then, it must be a national cry: such a cry as went up out of Egypt when God sent the Israelites a deliverer in Moses. Such a cry as went up from them on the brink of the Red Sea. Such a cry as was heard during the time of the Judges. Such a cry must be heard again from the chosen people, for it is declared that in these latter days, "Before they call I will answer, and while they are yet speaking I will hear" (Isa. lxv. 24). You will perceive that I am referring to a remarkable prophecy I have already quoted. It seems to my mind to bear exactly upon the times in which we are living, and to be another token of the near approach of those times in which God has promised to bless His people Israel.

Thus, in the parable, the prodigal began to be in want, and no man gave unto him; and then he came to himself—*i.e.*, to his right mind; in the time of his deepest distress, human sympathy failed, so he turned to go to his father.

What is the condition of Anglo-Israel to-day? Complications in trade, bank frauds, gigantic failures, commercial depression, strikes, general discontent and insecurity, have

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brought upon us bad times, the like of which has no parallel within the recollection of living man. This has all been our own doing. The continued effect of bad times has been felt by all classes, in every grade of society. There are few now-a-days who have not had to eat the bread of adversity, and to drink the water of affliction. 'Seventy-eight was a year full of disaster, calamity, and trouble. It has been calculated that in that year 14,000 lives were lost by disasters round our shores, explosions in our mines, and other accidents! 'Seventy-nine, young as it is, promises to be no better than its predecessor. It may be worse. If worse, what then? Many of us have been well sobered by the events of 1878; compelled to think a little more seriously, to take heed to our steps, to be careful, prudent, and watchful. Another year's discipline may have a wondrous effect, for it cannot be denied that God Almighty is dealing with the British people in Great Britain in a manner totally different from that with which He is dealing with other nations. So it simply amounts to this. God has said that He will be inquired of by the House of Israel to do the good things He hath promised for them. But before that comes we distinctly read that there is to be a time of affliction, and that in their affliction the children of Israel shall "cry" unto the Lord. But we have this sweet promise to console us, "God will be very gracious unto thee at the voice of thy *cry*; when He shall hear it, He will answer thee" (Isa. xxx.). Many of you remember that we have had in the past a day set apart for national prayer, a day set apart for national thanksgiving, and we must now anticipate, in the near future, a day set apart for national humiliation before Almighty God for national sins. Just as no man gave to the prodigal son in the time of his trouble, so no nation is willing to assist us—even if any nation could. Just as the helpless prodigal turned to go to his father, so will we ere long bow in penitence and humiliation before the great God of Israel. Just as the father saw his son arise to go to him, so will Jehovah see the repentance and humiliation of the great bulk of His chosen people, the Ten Tribes of Israel. Just as the father saw the prodigal a long way off, so will Jehovah see His prodigal son Israel a long way off from home. Just as he ran to meet him, so hath God promised to bless Israel in the Isles, just where they are. The prodigal son returned just as he was, with wasted form, ragged clothes, and nothing left; returned with the words of penitence and confession on his lips; but "the half was never told." And there is the same gracious promise given to the prodigal House of Israel: "While they are yet speaking, I will answer." We are now dealing reverently and cautiously with what we believe Scripture declares to be God's dealing with His chosen people, the House of Israel, in the near future.

Now, when the father saw his prodigal son a long way off, what condition was that son in? In filth, in rags, shoeless, haggard, and utterly wretched. What did the father do? His son said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Then followed the father's loving kiss of reconciliation. There was no confession after that kiss, and thus the "half was never told." This has its exact counterpart in the prodigal House of Israel. "Go and proclaim these words towards the North, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you; *only* ACKNOWLEDGE thine iniquity (there is the turning-point), and I will not cause Mine anger to fall upon thee. I will heal their backsliding, I will love them freely, for Mine *anger* is turned away from them" (Hosea xiv.). This is just as the prodigal of the parable was treated. No anger, all compassion; no reproof, but a kiss. And the next verse of this beautiful prophecy in Hosea contains the promise of great blessing: "I will be as the dew unto Israel; he shall grow as a lily, and cast forth his roots as Lebanon." This blessing partakes of the same character as the blessing which the father in the parable blessed his prodigal son.

We have the ring, the shoes, the robe, and the feast. These are all necessary preliminaries to investiture with the insignia of office.

The ring is the symbol of re-installation. The prodigal son then took up his proper position in his father's house.

Now I humbly believe that we, being Lost Israel, have already had the "ring" of re-installation given to *us*, inasmuch as the civilised nations of the earth have *unanimously* assigned to the British people the protectorate of the lands of the Bible. The *ring* typifies *honour*, and that honour has been conferred upon us.

Then we have the shoes. Slaves went bare-foot; and thus we have in the shoes the symbol of *freedom*.

Then we have the *best robe—i.e.*, the robe of Christ's righteousness.

This is just what Jehovah has promised to do with the dry bones of Israel. They were buried in the earth, but He promised to raise them up, and He has done so. There has been a shaking. The bones have come together, bone to bone, sinews and flesh have come up upon them, and skin has covered them above, but there is no breath in them—*i.e.*, no spiritual life. That is just the condition of Anglo-Israel to-day.

The Great Pyramid, commentators, and living divines, all point to 1881-2 as a remarkable era. Many anticipate the second advent; while we, who believe in our Israelitish origin, humbly think that it will be the time when God will make a new covenant with the House of Israel and with the House of Judah, when He will pour down upon us His Holy Spirit, and we shall become a righteous nation. Can such a thing be possible of the British people? The prophet Ezekiel was asked that question after having passed round the valley, and having seen the bones, very many, and very dry: "Son of man, can these bones live?" The prophet could not answer that question. It was as hard and stupendous as the one now under consideration: "Can the Spirit of the living God cause the British people to become a righteous people?" With God all things are possible. With the prophet let us answer, "O Lord God, Thou knowest."

The dry bones in the valley symbolise Israel's death and burial out of sight, but God hath promised to breathe upon them, and Israel's resurrection will be the manifestation of the sons of God, and will usher in the day when God will write His law in our hearts, when He will be our God, and we shall be His people for ever.

(To be continued.)

FRESH EVIDENCE FROM THE ENDS OF THE EARTH OF SPIRITUAL GOOD TO A MAN'S SOUL BY BELIEF IN OUR IDENTITY.

WE thought when we recorded the instance we gave from India, at page 159, BANNER No. 120, of the blessing our Identity had been the means of bringing to a man's soul there, that we should soon be privileged to announce yet another true case of conversion and turning to the Lord of one dead in trespasses and sin by the instrumentality—blessed of God—of the Identity, and the truths it teaches from the Bible. The good news we now have to tell is of a case somewhat similar to the one we noticed from Bombay. Here, again, was a young man straying from the right way—far from his parents' home—departed from the living God—and yet after years of sad declension brought to Jesus by the application of saving truth, found while searching the Word in order to learn the proof of the facts of "Our Identity." Who after this will dare to call our teaching "Satan's most subtle contrivance to rob Christ of His glory;" the system, nothing but the "mystery of iniquity;"

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the teachers, anti-Christ and hideous "blasphemers?" We say if such reflections be henceforth entertained of a work which God is so clearly owning to the conversion of lost sinners, and to the glory of His own blessed Son, the very stones will cry out and rebuke the men who venture thus to pour contempt upon what has *His* blessing, "who openeth and no man shutteth, and shutteth and no man openeth." The details regarding this case, which have been furnished us by the parents of the young man in question, we may refer to but very indistinctly. We must not give either names or localities. But our readers may trust us that the facts are true; that the case is a genuine and a very remarkable one, perhaps the most remarkable in all its features we have yet had the privilege to record in the pages of the BANNER.

"You will be glad," writes the thankful parent of this youth, "to hear of the Identity spreading fast at the very ends and uttermost parts of the earth. But you will rejoice far more over the history of our mingled joy and sorrow in connection with it. 'This our son was dead and is alive again; was lost and is found.' The instrumentality of his conversion (for such I humbly trust it is) has been the subject which we both have so much at heart—namely, our Identity! After giving much occasion to the enemies of the Lord to blaspheme, he had thrown off all parental control and left his home. His has been the history of Ephraim in miniature. But prayer has prevailed on his behalf, and God has been unspeakably gracious to us. Every effort *we* had made had failed to bring him to Jesus. We had sent him the BANNER OF ISRAEL, and occasionally books and papers about our Identity. Now he writes as follows: 'Since studying this most interesting subject I have been enabled to see the Bible in an entirely different light; in fact, I may say it seems *as though a new existence has been opened to me*! I can hardly express the sort of feeling or change that has taken place in me, but I hope and trust that I have been led to see and to believe that Christ's precious blood has been shed to save sinners, and that all those that believe in Him shall be saved.' Much more of the same kind follows." The joyful, grateful parents end with the voice of praise, and ask us (as we ask all our readers) "to praise the Lord" for this His glorious work effected through means of the Identity, and by the written Word, blessed by the Divine Spirit to the saving of a precious, but till lately lost and erring, soul.

We do thank God for the encouragement this fact gives us in the midst, as our readers know, of the terrible contest with our opponents which we have just passed through. Accused openly of blasphemy, charged with leading men to dishonour that precious One whom to know is life eternal; compared with Korah, Dathan, and Abiram for hideous sins, which make us shudder as we read the awful charge; and publicly pilloried before the world by an aged and much honoured minister of the Gospel resident in the very town where our lot is cast, ours has been no bed of roses lately! We thankfully, therefore, turn to this proof of the good hand of our Lord upon our cause, and point with grateful satisfaction to the fresh instance we are now authorised to publish of the good done to a man's soul by those very truths which our enemies denounce as Satan's most subtle contrivance to dishonour Christ! How, we ask, *can* Christ be dishonoured by teaching which robs Satan's kingdom of an unrepenting sinner, and brings that sinner, sorry for his sins, to the feet of Jesus, henceforth a loving and obedient son, a true penitent, and believer in the redemption purchased for him as a son of Israel by his dying Saviour, now one who boldly lectures and writes in favour of the truths which concern our Identity, whereby he was first enabled to lay hold of the Sacrifice which has saved his ruined soul? Reader, make known this case far and wide, and be sure that as such as these multiply, the opposition of good men and good women to our glorious Identity *must* rapidly diminish, since nothing can withstand the evidence they afford that ours is a teaching which has our own God's blessing, our dear Lord's fullest approbation, and the sanctioning benediction of the Holy Spirit of truth, by whom it is revealed in the Scriptures written by His inspiration, for our comfort and for our learning. Finally, let us praise Him, with the rejoicing parents and with the restored son, that He has seen fit again so soon to give us manifest evidence, such as all men may see and understand, *that this thing is from* GOD.

THE SCATTERED OF ISRAEL.

BY L. E. DE RIDDER.

(*Concluded from page* 248.)

PART II.

SOME may say that many of the before-mentioned passages, if not the whole of them, refer to the House of Judah; but there is a fatal objection to that assertion; it is this:—In Isaiah xi. 12, we find the two Houses are referred to with totally different expressions—viz., the *outcasts* of Israel and the *dispersed* of Judah. Some may not think much of this distinction, but it becomes overwhelming when we consider the passages in Ezekiel v. 10—12: "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter *into all the winds*. And a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part *into all the winds*, and I will draw out a sword after them." For in the above we have the description of Judah, a people who are to lose all national unity, without the power of cohesion, dispersed like chaff before the whirlwind; without leaders, without aim or purpose. Nor are they gathered again before the time of the second return, when they are to walk to the House of Israel, appointing themselves one head who will direct their return (Hosea i. 11). This is a very different scattering to that of Ephraim, for though they are *outcasts* they can be outcasts without losing the whole of their national unity, or without leaders. Far from this being the case, the whole of the prophecies point to their scattering as though it were a migration of a people with a promise of unity at the end of their wanderings towards a wilderness of refuge. Not only is this so, but we are forced to the conclusion that that migration had already begun, for if we turn again to Ezekiel xxviii. 25, we find there is a most important point that we did not notice before. Let us read it again: "Thus saith the Lord God, WHEN *I shall have* gathered the House of Israel from the people among whom *they are scattered*." Here, I take it, we are plainly told that the people are already on their journey, and a promise held out to them that they shall be gathered in the future, and when so gathered, shall commence their sanctification and keeping of the statutes, in repentance for the sins of their forefathers in the land of Israel. By reference to the margin we find the date given as B.C. 588 when these words were written. This gives us a clue to the date when we should search history to find them in scattered bodies migrating; and does history so speak? I say it does most eloquently. Not only so, but we find before they start a message is sent to them by the prophet Zephaniah to gather themselves together as though ready for flight from the land of their captivity. We have it in Zeph. ii. 1—3: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

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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." Now, what is the day of the Lord's anger spoken of here but the breaking up of all the nations through the instrumentality of Nebuchadnezzar? This message was written, we find by the margin, in B.C. 630, therefore before the destruction of Assyria and Nineveh, as is shown by the 13th verse, which destruction must have exerted a powerful influence upon the direction taken by the Ten Tribes even more than we can have any conception of at this distance of time. Taking the above message into consideration, what are we to say to this passage in 2 Esdras xiv. 39?—"And whereas thou sawest that he gathered another peaceable multitude unto him, those are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and carried them over the waters, and so came they into 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 Euphrates by the narrow passages of the river, for the Most High then showed signs for them, and held the flood till they were passed over. For through that country there was a great way to go—namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time; and now, when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through, therefore sawest thou the multitude with peace." With the undeniable facts of history before me, and the remarkable reference in this passage to the first and second gatherings of the Ten Tribes, I am persuaded we have not hitherto attached sufficient importance to the historical facts and prophecy therein recorded. Of this there can be no doubt, that they are of the utmost value in pointing to the direction in which we must look for waymarks of the people in their migration. Nor can I see what motive the writer could have had in so recording the fact if it were not true, for at the time those books were evidently written there must have been no lack of evidence that the bulk of the Tribes were not in the place of their captivity, as well as of the direction they took in their migration. That they were gone even before the year B.C. 587, I hold the following passage to be a confirmation—viz., Ezekiel xxxvii. 21: "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen *whither they be gone*, and will gather them on every side, and bring them into their own land." We thus see that in B.C. 630 they are told to gather themselves together, and in B.C. 588, that they are already scattered, and in B.C. 587, the same prophet speaks of them as *gone*, and I maintain that history fully bears out that statement. I would wish that deeper readers of history would take this subject up, and weave together the many silver threads that now be hidden in most of the ancient historical writers, as well as in many of the more modern, such as Strabo, Tacitus, Ptolemy, Pliny, Herodotus, George Smith, Layard, Sharon Turner, Rollin, and a host of other writers, for what little I have been able to glean proves to my mind that the wanderings of the Ten Tribes are not hidden under such an impenetrable mystery as we have been led to suppose.

Clifton, Jan. 14, 1879.

NOTICE.—The Hon. Secretary of the Metropolitan Anglo-Israel Association being about to organise a course of Lectures on the Identity for the first week in September, 1879, at or near Taunton, Torquay, Exeter, Devonport, or Plymouth, begs friends in towns and places near the above to write to him at once, should they desire Lectures or Meetings in their localities. For terms, apply to the Hon. Secretary, 20, Warwick Lane, Paternoster Row, London, E.C.

BRITISH HOME MISSIONS.—"AN IDENTITY."

WE must have observed in recent times the multiplication of Home Missions throughout our favored land. They have become exceedingly common everywhere in the British Islands, and throughout America. Partially also in the British Colonies there have been for some time past strong efforts systematically made to bring the Gospel of the grace of God, through the blood of the Cross of Christ, home to every man and woman of our sin-stained, lost, and erring race. This is a peculiarity of the Anglo-Saxon nations. Do our readers notice anything of the sort proceeding as the work of *French agents* in France? of German missionaries generally through their fatherland? Are Spaniards, Portuguese, Austrians, Greeks, Russians, or even Italians (except so far as the Waldenses are true Italians, which is doubtful), mindful to carry the Gospel to the semi-heathen in Spain, Portugal, Austria, Greece, Russia, or Italy respectively? Alas, no! Nowhere in these lands is the call felt by their home-born inhabitants that Christ ought to be made known to their fellow-countrymen "lying in the wicked one," as the Saviour of sinners, as He who died that even they might live! Whatever work of this character is done in France, or in Belgium, or Spain, or Austria, on purely Protestant and therefore, true Bible principles, is chiefly done by British or by American missionary agents, and by native catechists and teachers sent forth or paid for the most part by British aid.

This is certainly a curious state of things, and responds pretty faithfully to the prediction of the prophet, "ISRAEL shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). But is there any other indication in God's Word that Israel's home missions should be a characteristic of her people in the latter day—one so marked that it would be worthy of special mention in connection with the great outpouring of the Holy Spirit, which it is the very object of these Protestant missions to seek and confidently to expect as the result of believing prayer? There is! Let the reader turn to Jer. xxxi. 33, 34, and he will read a passage very familiar and very precious to all "All-Israelites" in connection with "the new covenant" blessing promised only to the House of Israel at a particular crisis of the world's history, even to the British nation *now*. What are the words? "But this is the covenant I will make with the House of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach NO MORE every man his neighbour, and every man his brother, saying, Know the Lord: for they shall ALL know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." "They shall teach NO MORE every man his neighbour!" That clearly implies that up to the period of the expected outpouring of the spiritual blessing, these happy ones should be "teaching every man his neighbour, and every man his brother, saying, Know the Lord." No mention is made in this or other passages to show such will be the characteristic of any Gentile race properly so called. The nation distinguished by the desire and the practice too described—namely, that of a large proportion of the people (sufficient to represent the whole) teaching "every man his neighbour, and every man his brother, saying, Know the Lord"—is clearly the House of Israel wholly, exclusive, and independent of, the House of Judah. The British being Israel, they have to respond, just as the time of the Identity draws near, to this very important sign, and remarkably they do so to the very jot and to the very tittle of God's Word! London, Bristol, Liverpool, Brighton, Hull, &c., &c., have all, we believe, their City missions, their Bible women, their Scripture readers, Pastoral Aid and other Societies, and throughout the length and breadth of this Empire it is the same. Here, then, is a new Identity, a spiritual sign, tying us to Israel, and Israel to our

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nation, as described in God's Word, proving to all candid minds that we nationally are that very Hebrew people destined to be lost, and when "found" to be doing the gracious Gospel work for Christ, described by both Jeremiah and St. Paul, as "Teaching every man his neighbour, and every man his brother, saying, Know the Lord." Reader, let us thank God for our Identifications! let us prize and practise this new one more than all the rest, praying also for our people the words God Himself taught us to use, saying, "O Lord, save Thy people—the remnant of Israel" (Jer. xxxi. 7).

NOTE.—We are indebted to the Rev. C. W. Hickson for the bright new light furnished us as the chief point of the above. He dropped the hint during his address at a meeting we lately attended in Bristol, when, we are glad to say, we assisted at the organization of the Bristol Israel's Identification Association, in union and affiliation with the Clifton parent Society. The new Bristol branch was set on foot on the 20th March, 1879, with the Rev. C. W. Hickson as President, with a local Secretary and Treasurer, and a good working Committee. The future operations of the new Society will be confined to "publishing" the "Identity" in the Rev. C. W. Hickson's parish, and in those of the neighbouring clergy, of whom the chief are the Rev. Vicars of St. Emmanuel, of St. Paul's, and of St. Mary-le-Port, Bristol—that is of the Rev. R. Cornall, and S. A. Walker, and G. Alford (of whom the two first are our bitter opponents)—thus "overcoming evil with good" (Rom. xii. 21).

THE OPINION OF HIS INFALLIBLE HOLINESS THE POPE REGARDING ISRAEL, THE BRITISH NATION.

WE find the following in the *Standard* newspaper of May 31, 1879. The four friends who have drawn our attention to this extract, consider it remarkable enough for notice in the BANNER, and we agree with them. While on the subject, we think our readers would like to know that zealous Israelites, to the number of *thirteen*, have already each sent us a copy of the *Daily Telegraph's* leader of May 12, 1879, which we have already noticed in our issue of June 18. From every part of the United Kingdom—even from the Channel Islands—these extracts have come to us, showing we have eager, zealous friends everywhere, always on the watch to see we lose no good and cogent evidence to prove "our Identity" with Israel. We beg to thank these vigilant fellow-workers for their thoughtful aid, which we highly appreciate and wish them to continue.

Thirteen copies of the same article will, however, suffice; and we are inclined to cry out, "Enough!" when one post after another brings us more and yet more of M. Littré and his wonderful corroborations of our views.

Not quite so remarkable, but still very striking, is the *Standard's* quotation from Rome of the Pope's estimate of the importance of "England" in the affairs of the world just now. The extract is as follows:—

THE VATICAN AND ENGLAND.

ROME, Saturday, May 31, 1879.

The following report has reached me from the Vatican, and may be accepted as at least an authentic account of policy and opinion there:—

"The Holy See is at the present moment much occupied with England. It is known that the English Government holds all the threads of European events and the fate of Governments in its hand; and reports have reached the Vatican, leading to the belief that new events are imminent in sundry countries, that England knows all plans conceived, and that her policy tends to become dominant. In presence of these facts, the Vatican, desirous of not finding itself in the position of losing the game, and anxious not to be overtaken unprovided, is making every effort to unite its moral influence with England's material influence. Possibly the Vatican may think that it has cause to expect changes in the arrangements in the East which may produce conditions under which England's influence might be useful to the designs of enlarging the dominion of the Church in those regions. Fresh reports have reached the Vatican from France, indicating the critical nature of the situation, and the necessity for the Church to take some action in the question of public instruction; but the Vatican does not approve of the aggressive attitude of the French clergy. New instructions have been sent to the Nuncio at Paris to argue the question on the ground of the safety and the interests of France, but the Holy See remains firmly determined, come what may, to open no door to a breach of the relations."

What does the Vatican notice here?

1. That "the English Government holds all the threads of European events and the fate of Governments in its hands; its policy tending also to become *dominant*." We have in this as neat a way of describing Israel's God-prescribed position and functions as we could well desire. It says in plain words what the Scriptures foretell of *Israel*—namely, that she should be "the head, and not the tail; above only, and not beneath;" "the chief of nations" (Deut. xxviii. 13; Amos vi. 1).

2. That "England" has "the material influence," and the Pope desires to unite "his moral influence" with the same. But Israel is "God's dominion," and thus is gifted with "material influence" everywhere (Psa. cxiv. 2).

What concord, however, there can be between Israel, "God's dominion," and the Papacy—the enemy of the Lord's Christ, the Babylon of the Apocalypse—is best known to the Pope himself. For our own part we accept the above blind testimony, but reject the proferred "moral influence" of the mother of harlots.

We allude to the above on the principle that *Fas est et ab hoste doceri*—that is, that it is proper to learn even from a foe, such as the Vatican is to "free-born" Israel. We do not, as our readers well know, love the Papacy. Nay, we hate the system, though we may love the souls of the misguided men who uphold and believe in it, since Christ's salvation is for them as well as for all Israel. But we are glad to point to direct testimony such as we have here, unwitting blind evidence as it is, of the supremacy of the British among the nations; and that we are exerting an influence so dominant in its character, that even the prejudiced Pope can see and wish to use it for his own purposes.

Such a character, so powerful, so dominant, so leading, and commanding among the nations, is certainly the one the Word of God assigns to Israel in the latter days; and we are glad to recognise it even when the picture is drawn for us by the hostile hands of a Pope of Rome, and thus be sure that the British people are Israel of the Lost Ten Tribes, God's heritage and inheritance (Psa. ii. 8).

THE CIRCULATION OF THE BIBLE.

(Extract from the *Graphic*, April 26, 1879.)

FORWARDED BY DOUGLAS A. ONSLOW.

THE *Printing Times* says that the present century has witnessed the circulation of no fewer than 150,000,000 copies of the Bible. Of these the British and Foreign Society (founded 1804) have issued 82,000,000; the Hibernian Society, 4,189,000; the National Society of Scotland (1861), 4,768,000; the British Translation Society (1841), 3,200,000; the Trinitarian Society, 1,250,000; the American Society (1817), 35,000,000; the German Societies, 8,500,000; the Swiss, 2,000,000; the French, 1,600,000; the Dutch, 1,287,000; the Danish, 37,000; the Swedish, 1,000,000; and the Norwegian, 250,000; whilst the remainder have been issued by a few other organisations whose names are not given. The above estimate does not include those volumes issued by such institutions as are not primarily *publishing* societies, such as the Religious Tract Society, which last year issued 74,000 English Bibles and Testaments, and the Society for Promoting Christian Knowledge, which circulates 250,000 copies annually. These and large numbers of private firms are allowed, however, as a set off against the separate issues of the Bibles and Testaments in the other societies, and it is assumed that the grand total thus arrived at is approximately correct.

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A NEW WAY OF OPENING "OUR IDENTITY" TO BEGINNERS.

HITHERTO one has usually stated the case with an elaborate opening argument on the "Scriptural distinction between Israel and Judah." This is a mistake. The proceeding occupies too much time, and after all is not necessary to open the subject. This is better done in a clear, logical, forcible manner—very short, very exact, and perfectly unanswerable. The Rev. Mr. Hickson in his lecture, delivered at Riddings, in Derbyshire, on Monday, March 17th last, gave us a good example of this mode of reasoning. He said, "The theses of this theory were—(1stly), God cannot break His promises; (2ndly), He has made certain promises to the Hebrew people as a nation, and therefore cannot divert those promises to any nation not of Hebrew descent; and (3rdly), The exact counterpart of those promises is to be found in the present position of the Anglo-Saxon race. Wherefore it necessarily follows, since the first two propositions are accepted by all believers in the Bible, that the Anglo-Saxon race must be of Hebrew descent. That was the Anglo-Israel contention in a nutshell."

We believe the above will be found a very excellent method of introducing our Identity at lectures and general addresses. The distinction between Israel and Judah will of course follow, but it may be taken up quite as a subordinate point, independent of the reasoning which establishes our right to be considered the Lost Ten Tribes. God's promises to "Abraham and his seed for ever" are contained in Gen. xxii. 17, 18, also in many other similar Scriptures. These promises are inalienable, and were never, as a matter of fact, transferred or declared transferrable to any purely Gentile race whatever. Neither can they be for a moment in abeyance. "God is not a man that He should lie, nor the son of man that He should repent." "His gifts and calling are without repentance" (Numbers xxiii. 19; Rom. xi. 29). At this moment, and for hundreds of years past, this one nation only of all those on the face of the earth, possesses all, and lacks not one, of the promises God made "to Abraham and his seed for ever." So marked is the resemblance, that a Christian Jew, the Rev. J. C. S. Kroenig, the vicar of St. Barnabas, Hull, declares this nation is the "modern Israel," and that the "Identity is proved" (see BANNER, No. 110, *et seq.*). We may logically conclude, therefore, that the British are Hebrews. And as they certainly are not Jews, they must be Ephraim or the Lost House of Israel.

Q. E. D.

TESTIMONY FROM GRANTHAM OF SPIRITUAL GOOD DERIVED FROM BELIEF IN OUR IDENTITY.

WE have received from a believer in our Israelite origin at Grantham, the following acknowledgment of the good the subject has done to him:—"I cannot see," says this truly godly man, "how any one can read the Bible intelligently now without the help of the fact that we are the Lost Tribes. I love the Bible a great deal more since I have known we are God's chosen people set apart for a given work. Salvation is, indeed, for all men who believe in Christ; but my prayer is, 'Lord, remember Thine holy covenant and save the remnant of Thy people; for Thy glory and name's sake.'" The Identity thus has brought our friend—

1. To love his Bible as he never did before.

2. To recognise that he and his people are set apart for God's work.

3. To plead in prayer for his nation that God would give them "salvation."

4. To recognise that God's faithfulness, His glory, and His covenant with His people are involved in the issues of this great question.

Correspondence.

PSALM II. VERSE 8.

To the Editor of the "Banner of Israel."

SIR,—Mr. Clifford, in his pamphlet, "The Anglo-Saxons and the Israelites," accuses, as guilty of "hideous blasphemy," those who maintain that verse 8 of Psa. ii. means that the Father, at the request of the Son, gives the heathen and the uttermost parts of the earth to Israel. Let us look into the question a little and see whether we are not strictly justified in our views, and so remove the charge of blasphemy from ourselves.

The literal translation of the Hebrew, in which this Psalm was originally written, is as follows: "Ask of Me, and I shall give the heathen thine inheritance, and thy possession the uttermost parts (of) the earth." When this was translated into the Greek of the Septuagint, the word "thee" was introduced after "I shall give." As there is no "thee" in the Hebrew original, this word was most probably inserted by the translators because they could not make what appeared to them sense of the passage without the introduction of this pronoun "thee;" they evidently being under the impression that the gifts of "the heathen" and the "uttermost parts of the earth" were to be made to the Son just before mentioned. Our translators, with this idea in their heads, had to put the chapter into readable English, and to suit our idiom found it necessary to insert the preposition "for" before "thine inheritance" and "thy possession." Thus we get three words introduced into our translation not to be found in the original Hebrew in order to make the passage, with this idea, fit into readable idiomatic English.

Now let us take the passage as we find it literally translated from the Hebrew and put it into readable idiomatic English, without adding to or taking from the original, and see whether it is possible not only to make sense, but also to adhere strictly to the text. First, we will analyse the passage. There are two gifts to be made—"the heathen" and "the uttermost parts of the earth;" this is manifest and will hardly be disputed, because it would be nonsense to say the gifts are "thine inheritance" and "thy possession." Then these gifts are to be made to some recipient, or recipients; there being no others mentioned in the passage than "thine inheritance" and "thy possession," these must be the recipients. This being so, all that is required is to write the passage thus: "Ask of Me, and I shall give thine inheritance the heathen, and thy possession the uttermost parts (of) the earth." Here it will at once be seen we make sense of the passage without introducing any words not to be found in the original Hebrew, and also strictly adhere to the literal translation. This transposition of the words in the first sentence only is perfectly legitimate where the idiom of one language has to be rendered into the idiom of another. Where the dative case immediately follows the verb we know that the preposition is not needed; but where the object is interposed, as in our translation it is if the Hebrew is literally followed, it becomes necessary to insert the preposition "to" in order that the sentence may read agreeably in the English idiom. Probably Mr. Clifford may not approve of this explanation; but one thing, I think, is clear, there is no "hideous blasphemy" about it.

Yours obediently,

DOUGLAS A. ONSLOW.

14, Waverley-place, St. John's-wood,
May 27, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think that our friend E. J. Roberts in the BANNER of June 4, 1879, might rejoice with us and be glad rather than go seeking a champion to oppose Mr. Roberts, the Christadelphian, because the latter is only doing what God, by Hosea i. 10, said should come to pass. Mr. Roberts is as much under our heavenly Father's control as was Nebuchadnezzar when he put (what Mr. Roberts calls an interloper) Zedekiah on the throne over Judah. But for this, Nebuchadnezzar would no doubt have placed some of his own friends on the throne—just as Mr. Roberts would if he could have brought better proof that our most gracious Queen did not descend from King David. Is our most gracious Queen an interloper because her father was not king? Praise ye the Lord, say I, and also God save the Queen.

MATTHEW MARK.

Liverpool, June 5, 1879.

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

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



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

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VOL. III. No. 131. Entered at Stationers' Hall.] WEDNESDAY, JULY 2, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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THE RULING RACE.

WE ask our opponents, and especially the three Bristol clergy who oppose us—namely, the Rev. Messrs. J. B. Clifford, S. A. Walker, and R. Cornall—men who stigmatise us as "blasphemous," "anti-Christ," and what not, for asserting that the British are Israel—to answer us two plain questions as in the sight of God.

1. To what race does God's Word assign the proud position of "Ruler over many nations," but never of subservience to the foreigner, provided only they be obedient to God's commands?

2. What nation at the present day exactly responds to the facts above stated—namely, that they "rule over many nations, but that the said nations never rule over *them*?"

To the first question, the above opponents, being men of truth, must answer in the words of Deut. xv. 6, and xxviii. 13, that the promise was made to Israel of the Twelve Tribes only, but to a Gentile people NEVER!

To the second, the consent of mankind responds that the British, and they alone, have been—since their Reformation certainly—"rulers over many nations, but subject to any foreign ruler NEVER." We ask these gentlemen, our opponents, to account for this. They deny our Israelite Identity. How have *we* then acquired a blessing given by the Lord to Israel-obedient only? Our opponents are bound to explain this phenomenon! We are, on our parts, quite ready to stake our origin on this one single Identification only. We believe it will bear us through triumphantly! Let our opponents try their skill in unseating us from our position. They may do it in two ways. *First*, by proof that the Word of God gives to Gentiles, such as they say the British are, this peculiar privilege of Israel's, temporarily, or for ever. *Secondly*, by showing we are wrong in declaring that the British alone "rule over many nations, but are never dominated by the foreign alien." We believe and know in both these points our opponents must fail! Nowhere in the British, Hebrew, or Greek Bible will be found a promise conferring on the Gentiles, *qua* Gentiles, any such a gift as that in question. We are sure they cannot find by careful search any such nation as the British which rules over many Gentile races, but has no ruler of the alien races domineering over even so much as one single village of the British folk! What said the *Times* on July 10th, 1876?

"There is no Englishman in any part of the world kept subject to a foreign Power." "We British *alone among the nations of the world* do not know what it is to feel that our kinsmen are the unwilling subjects of the foreigner. France, Holland, Denmark, Italy, even Germany, know this." On the other hand, over what races do the British rule? Over sixteen nations of Hindoos in India; over a million of Frenchmen in Canada and in the Mauritius; over Dutchmen and Germans at the Cape; over Caffres, Hottentots, and Africans in the land of *Ham* (*not* Canaan); over Chinese in Hong-Kong and Singapore; over Spaniards in Gibraltar; Italians and Levantines in Malta; over Greeks, Asiatics, and Turks in Cyprus; over Jews, Parsees, Arabians, and North Africans at Aden; over Cingalese in Ceylon; native Blacks in Australia; Maoris at New Zealand; Malays and Dyaks in Borneo; Red Indians in Canada; over various nationalities in the Falklands and St. Helena; and over Burmese and Peguans in British Burmah, over Russians in Canada, &c., &c.

If all this be not a literal fulfilment of the glorious blessings given to Israel obedient only, by her God in Deut. xv. 6, we know not what language means! Let our opponents explain their position! If we be really Gentiles, then has God forgotten His promise; and righteously failing to bless the disobedience of Judah-Israel, has bodily granted the very same blessings to disobedient British Gentiles, contrary both to the express words addressed to His people Israel, and contrary also to His antecedent unconditional covenants with His friend "Abraham and his seed for ever."

Our opponents are on the horns of this terrible *dilemma*, and they must make their choice on which they desire to be impaled! Either by their views they must admit the British, blessed with Israel's blessings, *are* "Lost Israel found" and now obedient; or, God has forgotten His promise, been faithless to His oath,

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and blessed a degenerate *Gentile* people called the Anglo-Saxons with a stupendous benison, unique in its character, universal and world-wide in its effects and incidence, which makes them "rulers over many nations, ruled over by none," although He promised His friend Abraham, unconditionally, that, "blessing, He would bless him" and "his seed FOR EVER" (Gen. xxii. 17, Luke i. 55).

We beg now to quote, for the benefit of our Bristol clerical opponents, the words of a fellow-townsman of their own, Mr. Elisha S. Robinson, J.P., a British merchant highly respected, as they well know, in Bristol, who has travelled much, seen and noted in foreign parts the real condition of British and foreign races, and now at a meeting of the Baptist Missionary Society, held in Bristol on May 21st, 1879, came forward to bear his testimony to the value of the mission work done by his denomination in British India as he has lately seen it with his own eyes. He said, *inter alia*,—

India has a population ruled over by the British of certainly not less than 200,000,000 people. I believe there are half a million of towns and villages included in British rule. One thing that has struck me very much in my travels, is—what I have long suspected—that the Anglo-Saxon race, to which we belong, is destined to rule, and to rule over a much larger population than we have under our sway at present. *There is a sort of instinct, somehow or other, in the Anglo-Saxon race—in Englishmen—to rule*; and go wherever you will—among Asiatics, Africans, Lascars, and men of different tribes, denominations, and nations—you will see Britons at the top of the tree. THE BRITON RULES THEM ALL: IT SEEMS INSTINCTIVE IN HIM. It is the instinct of this nation; it is the instinct of the Anglo-Saxon race, and we must realise it and recognise our responsibility in a larger and higher degree than we have done. It is no good dreading it; it is no good shirking it; we as a nation, we Britons, are bound—I was going to say condemned, but I will substitute the milder term—it is our duty, as it is our privilege, in the interest of humanity, civilisation, and Christianity, it is our destiny—TO RULE OVER FAR MORE MILLIONS OF PEOPLE THAN WE DO AT PRESENT, THOUGH WE NOW RULE OVER ONE-FIFTH THE HUMAN RACE.

Let our Bristol clergy note Mr. Elisha Smith Robinson's testimony! He suspects—

1. That the Anglo-Saxon race is destined to rule over a larger population than even at present! Was Mr. Robinson thinking of Israel's destiny as described in Dan. vii. 27?

2. He declares the Briton is the ruler go where you will. "Asiatics, Africans, Lascars, men of different tribes, denominations, and nations—Britons are at the top of the tree" among them all!

Surely Mr. Robinson had Israel's promises, as detailed in Deut. xv. 6, xxviii. 13, before him when he said these words! Yet we venture to state the speaker had not the slightest notion he was in the above giving "blind testimony" to our Israelite origin, and will be very much surprised when he reads this issue of the BANNER, to find that he has innocently been proving our Hebrew origin, and thus, according to the Rev. J. B. Clifford, has joined dangerously and too closely the company of the "hideous blasphemers," whose fate is likely to be Korah's, Dathan's, and Abiram's (see Rev. J. B. Clifford's *Anglo-Saxons and the Israelites*, p. 36).

Reader, let us thank God for our "blind witnesses!" They bring confusion to the ranks of our clerical and other opponents; they drive the wedge of the knowledge of our Identity far and firmly into the heart of God's people—the British-Lo-Ammi-Israelites; and will ere long, by God's blessing, raise in this dear old England of ours the glorious "Hallelujah chorus" of "Praise the Lord, for His mercy endureth for ever," and for His truth to the Lost House of Israel! Let our opponents do their worst! We can afford to smile at their efforts to frustrate the counsels of our God, who, having "raised us up," will cause us now to live in His sight" (Hosea vi. 2).

NOTE.—The Conservative *Bristol Times and Mirror*, commenting on the views of a Liberal and Liberationist such as Mr. Elisha Smith Robinson is, glories over him in the following way:—

Mr. Robinson, in his description of how the Briton is looked up to everywhere, literally exults in the dominant race, and almost implies that our heaven-born mission is to rule the whole human family, and in ruling to elevate and benefit them. We know nothing like the few touches which he gives of the evidence of the Englishman's supremacy wherever he goes, save the well-known passage in Eothen, where Kinglake tells us how the people of Cairo cleared the way for him as he rode through its narrow streets on a donkey, the donkey-boy shrieking all the time to the populace as he galloped along, "Eh! Sheik, Eh, Bint—reggelek—shumalek! O, old man, O, virgin, get out of the way on the right. O, virgin, O, old man, get out of the way on the left—this Englishman comes, he comes, he comes!" We can almost fancy our friend, Elisha Smith Robinson, not on a donkey, but on a dashing Arab steed, making his progress with equal effect through any number of the half a million towns and villages of Hindostan of which he speaks. We may depend upon it, he is made of the right ruling stuff, and if he had returned, not merely home, but to a seat in the House of Commons, and Earl Beaconsfield had asked for supplies to conquer, not Zululand alone, but all Africa—not merely to purchase the Suez Canal, but to appropriate Egypt itself—he might count on Mr. Robinson's vote in his present dominant mood and with his profound conviction that it is for the happiness of the whole human race, Kaffir and Zulu included, to be taken under the broad ægis of enlightened England.

"IN THE PLACE WHERE IT WAS SAID TO THEM, 'YE ARE NOT MY PEOPLE,' THERE," ETC.

WHERE is that place? Who is that people? Who says of this "people," so apostrophised, that they are "not" God's people? and what is the character, at the very time when the occurrence takes place, of this so villified a race? If we answer these questions in the order stated, we think a very remarkable result will be arrived at. Let us see to it. "The people" mentioned in the passage of Scripture, we quote (Hosea i. 10), are "God's people," the Ten Tribes of Israel. There is no manner of doubt respecting *that* fact. They are *not* Judah, they are *not* Gentiles pure. They *must* therefore be "the Lost Ten Tribes."

Where is the "place" in which the words are spoken? The "place" is indicated in 2 Sam. vii. 10. It is God's "appointed place for My people Israel," where once located, they are "to move no more;" where foot of foreign foe never treads; "a place of Israel's "own," where no sons of wickedness ever can or shall approach. It is the "wilderness" (Hosea ii. 14), where the Lord will "speak comfortably" to the heart of the poor "wandering" one, who has been "allured" there by her Lord, and re-married in faith, (Hosea ii. 14, 20) under grace. It is the "Isles of the sea," or "West," where Israel is "to sing" (Isa. xxiv. 14, 15); and that spot commentators and modern divines tell us is undoubtedly THE BRITISH ISLANDS. "The place," therefore, is this our own home! The people alluded to (being Israel)—who are they among modern races? Why, who but the inhabitants of these "isles of the West," the Anglo-Saxon, Celtic, British? But who are those who say of this people, that "they are not God's people"—that is, NOT Israel? We answer readily, the Rev. John Wilkinson, a friend of Israel, has said it! The Rev. R. Cornall, a Protestant Incumbent of the Church of England, has said it! A nameless Christian minister of Leeds, of the so-called Catholic Apostolic Church of Edward Irving, has said it! The Rev. S. A. Walker, a strong anti-Romanist, and one of God's own sons, writing to the *Rock* newspaper, repeated it. Philalethes, Mr. J. C. McClellan, the Rev. J. B. Clifford, and others, in separate publications, indirectly reiterated it. Mr. William Bathgate, of Liverpool, has said the very words as Scripture has it. The burden of all their separate cries was

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and is, "These British are NOT God's people Israel" Have our readers noticed how exactly, and perfectly literally, the very titles of the works of these opponents were repetitions of Hosea's own words? We quote them below, and we think our readers will mark here more than mere "coincidences."

1. What was the title of our first pronounced opponent's pamphlet, the Rev. John Wilkinson—the original Philo-Israel, or "friend of Israel?" It was "Englishmen NOT Israelites," the very words of Hosea i. 10: "*Ye are* NOT *My people.*"

2. The Rev. R. Cornall followed, and his *brochure* was called "The British Nation NOT Identical with the Lost Ten Tribes." God's Word again repeated!

3. "Clericus," the "Christian minister," followed suit, and his work is called "The English Nation NOT the House of Israel." Here Hosea's prophecy, descriptive of the title of the opponents' attacks, was accurately and involuntarily followed in the very words! "NOT My people, shall be said," Hosea predicted. "These English are NOT the House of Israel," said Clericus, and also the clerical fulfillers of the prophecy, his co-adjutors!

4. Mr. W. Bathgate, a layman of Liverpool, has published a pamphlet in that city, which only reached us on May 2nd, 1879. The title of it is "The British Nation, &c., NOT Descended from the Ten 'Lost' Tribes of Israel." In each of the four cases let it be noted that the writers drew especial attention to their own fulfilments of the prophecy by printing the word "NOT" in capitals, thus drawing attention to Hosea i. 10, where the point lies in the fact of the "hidden Israelites" being described by *men* as Lo-Ammi (NOT His people), while the fact was all the time they were God's own Ammi—that is, "His people."

Philalethes and Mr. McClellan chose titles for their opposition booklettes which, if not in the exact words prescribed, followed them closely. The lady (Philalethes) declared "Philo-Israel (was) answered." Mr. McClellan proclaimed "the pernicious nature of Anglo-Israelism fully exposed." These were only paraphrases of the prophecy that "the British are NOT God's people." So literally true is the fulfilment of a wonderful text!

But we have yet another question to ask. What was to be the character at the very time of the occurrence of this virulent opposition, of this so villified a race?

The Word of God tells us. The people declared to be by the opponents "NOT God's people," are, at that same time, or soon after, to be recognised by the whole world in a two-fold aspect, as—

1. Miraculously multitudinous.
2. "The Christian nation."

So says Hosea i. 10. "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" (Heb., *shall be*) "said to them, Ye are NOT My people, there it SHALL be said unto them, THE SONS OF THE LIVING GOD!" Reference to John i. 12; 1 John iii. 1; Rom. viii. 14—19; Phil. ii. 15, prove to us that a people who are "sons of the living God" are true believers in the Lord Jesus Christ, and a nation of such believers must be *par excellence* "a Christian nation," *ipso facto.*

The testimony of mankind is perfectly clear and undisputed, that the British people, as a race, are at this very moment exactly fulfilling both these prophetic requirements. We are fecund as a nation beyond compare; and the national Protestant Christianity of the British is proverbial, and proved by their world-wide character. To that very people's claim, to be recognised as Israel, there has arisen in our own very recent times the most bitter, biting, uncharitable, unchristian, violent, virulent opposition. It has been led by the clergy, by the good and by the holy; and the burden of their united cry is, "the British are NOT God's people:" the *ipsissima verba* of the prophecy being used by the opponents in total ignorance of what they were doing, in fulfilment of an attempt (like Isaac's), to defeat God's will; and yet in strict conformity with His declared purpose as to *how* the daring attempt should be made by their misguided zeal! Reader, let us no longer marvel at the wonderful acrimony of the opposition, nor think some strange thing is happening to us! It is but God's will we are suffering, and this is only a fresh Identity. Our opposing brethren, in their blind rage, are only doing what Paul thought he was about—viz., "doing God service"—when he went to execute his persecuting task near Damascus. But suddenly, the Lord spoke to him, and all was changed. So we trust our now bitter opponents, Messrs. Clifford, Cornall, Walker, McClellan, Philalethes, and the rest, may have the scales removed from their angry eyes even as St. Paul had from his; and "seeing" as we "see," may praise the Lord when they finally discover what *we* know to-day—namely, that the multitudinous, Lo-Ammi, Christian race, whom *they* so persistently declare are "NOT His people," are, after all, God's own AMMI, His chosen, His heritage, His inheritance, His people, ISRAEL! Oh, may that day soon come! May the Lord forgive the bitterness of our opponents, and make them, NOW BLIND, ONLY TO SEE!

"JUDY" ON THE AFGHAN "GATES."

WE hope our readers have seen the cartoon in *Judy*, June 4, 1879. It is worth their while to get it and study it, for it "blindly" speaks Identity in every line of the clever engraving! The subject of the drawing is "SHUT OUT;"—Russia "shut out" from British India, and from access through the "Afghan Gates" into that territory from Central Asia! The author of this capital idea could not conceive of a better way to depict the Khyber, Kuram Valley, and Michni Passes than by drawing a huge GATE in the middle of a solid wall of rock. This Gate has two leaves, giving thus the idea of "*The Gates.*" The pair of doors has written on it in large letters, "BRITISH INDIA," and its hasp secured by an enormous padlock (marked "Treaty with Afghanistan") is tight locked, the KEY being presented on bended knee, in the far distance *on an island*, by Lord Beaconsfield to his liege lady and Queen, the *seated* mistress of the ocean, "Britannia," who "rules the waves." But the chief interest of the story centres not only in "The Gates," but in a figure of a burly Russian soldier, *accompanied by a bear*. Both intended to pass through those barred and locked-up "Gates;" but alas! their approach and ingress was utterly stayed by those provoking Gates, now closed and locked by the recent treaty! The Russian officer stands, therefore, a picture of mortified, "checkmated" ambition "SHUT OUT!" The bear, equally *non-plussed*, stands "nose to ground," sniffing under the door itself, trying to see or smell out what bars the way, and why he cannot enter by what was lately an "open road." Too late! Too late! The treaty is made! Britannia, being Israel, has entered on "possession of her enemies'" (the Russo-Afghans') "GATES," and the doors are closed, the locks are turned, the way is barred, and Abraham's seed, according to the promise, has acquired the firm hold, and right, in those Gates which time never again can sever (Gen. xxii. 17). The picture finishes the tale by showing us the rising sun of "Peace" depicted in the far distance in the *Eastern* seas; and we really do not know which to admire the most—Britannia's grateful look of admiration at her servant, the key-bearer's smiling, radiant, *coronetted* face, or the angry, disappointed scowl of the military Russ, foiled of his purpose (the bear being in the same sad plight), or the grim reality of the locked-up, massive British GATES, once Afghan, now, for all time, the "possession" of our race, because we are God's heritage Israel, His chosen ones, the seed of Abraham, the Hebrews (Deut. ix. 26, 29; Isa. xix. 25, xli. 9; Gen. xxii. 17).

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REPORT OF THE PRELIMINARY MEETING OF THE PERTH BRITISH-ISRAEL ASSOCIATION.

A NUMBER of gentlemen, believers in our Israelitish origin, met in the Mason's Hall, Parliament-close, on Thursday night, for the purpose of considering the formation of an Anglo-Israel Association for Perth.

Mr. D. Fraser, lithographer, at once the senior member in point of years and in Identity knowledge, was called to the chair.

The meeting was opened by the chairman leading in devotional exercises, after which he gave a most interesting account of how he became acquainted with the question of our Israelitish origin, when quite a boy, through a then very-old man, and so far as he knew, before any book had been written on the subject, he had for many years looked upon the old man's story as merely a tradition; and yet it had made such an impression upon his mind that he could not shake off the conviction that there was a ground-work of truth in it, and the more he had studied the Bible in that light, just so much the more was he convinced of the truth of both. He then went on to show that the late Rev. John Willison, of Dundee, of hallowed memory, must have been of the same opinion in regard to our descent, and referred to his writings in support of this, where he traces and attributes the rise of Christianity in this country to the Culdees, a godly people who founded a faith almost identical with our Presbyterianism, and prior to the existence of the corrupt Church of Rome.

The Chairman then called upon Mr. A. D. Johnman, insurance agent, the convener of the meeting, to introduce the business of the evening, who, having read letters of apology for absence from several gentlemen, amongst which was one very encouraging note from a Presbyterian clergyman, who had thrown aside professional prejudice, and had gone into the study of this important and interesting subject, then said:—

Mr. Chairman and Gentlemen,—I fancy you will expect me to say something in vindication of my conduct in calling you together here to-night. I understand that all here present are, in some measure, at least, conversant with the subject of our Identity with the Lost Ten Tribes of Israel, and consequently I do not consider it at all necessary, even were I able, to open any discussion as to the proof of that—which, I am happy to believe, is with most of us a settled question. Nor is that the object of our meeting; our business rather is, as stated in the circular of the promoters, "to consider the formation of an Anglo-Israel Association for this city." And, I take it, should we succeed thus far, the objects we have in forming such an association will be—

(1) Our own culture in this particular subject, through the united study of God's eternal truth.

(2) The systematic distribution of Identity literature; and

(3) The arrangement of popular lectures by talented Christian gentlemen (clergymen and others) able to speak to the subject in a manner that will not fail to bring conviction to the hearts and minds of those who may hear them. In short, our aim will be the dissemination of the glorious truth, that it hath pleased God to reveal to us, in His own good time and way, that we are indeed the long-lost children of Israel—the erring, backsliding, stiff-necked, rebellious people no doubt; but all the same, the peculiar, chosen people of God—that God who "slumbers not, nor sleeps," but who of His long-suffering mercy, has been watching, and guiding, and leading, as if by the hand, His people Israel through all their vicissitudes, during all these generations, "leading the blind by a way they knew not." It seems now to be a fact conceded by all Christian students of Scripture history and prophecy, as well as by the Jewish authorities and profane historians, that the Ten Tribes have never yet returned from the Assyrian captivity to possess their own land, and that they have not, since their revolt, re-united with Judah (or the Jews), and that they are not now assimilated with them; that, though lost, they are not annihilated—that they still exist as a nation, and must shortly be found, when they are to unite with Judah their brethren, and return together to possess the land promised to their fathers. So much, then, being conceded, is it not reasonable—is it not duty—that we should make diligent search after, that haply we might find them? This is exactly what we have been doing; *inter alia*, we have searched the Word of God for the marks of His lost ones that we might be guided to a successful issue. We have studied their history and wanderings, and we have marked the predictions and prophecies regarding them. We have laid these alongside the history and prospects and characteristics of our own "highly-favoured" nation, and we have been compelled to believe that we have indeed found the objects of our search. And all the more are we confirmed in our faith since the Identity has been offered (by blinded explorers) to almost every conceivable race under the sun, and there have not any people been found within the range of the known world who bear the marks of the "lost sheep" but our own. Such being the case, gentlemen, is it not to be expected that we should show a desire to unite in proclaiming the glorious result of our search to the nations, especially our own? This, gentlemen, I am convinced, is the alone subject, by the blessing of God, which is destined to remodel or reform our social, ecclesiastical, and political life. Yes, brethren! this is the panacea for all our social, civil, and religious evils, misunderstandings, and wrongs, as we shall then be brought to see eye to eye in all things. Being of God and to His glory, it shall at once invest the popular mind with faith in the reality and personality of the living and true God (Father, Son, and Spirit), and with a due and lasting sense of the authenticity, authority, and inspiration of His Word. Yes, gentlemen, this, I am convinced, is the subject which is destined to usher in the latter-day glory—which is to bring the individual to accept the finished work of Jesus Christ for his own salvation, and all nations to bow in adoration and praise at His feet—which is to hasten the time when nations shall no longer study the art of war—when one will not need to instruct his brother, saying, "Know the Lord," for then "all shall know Him"—when nations shall be born to Him in a day, and when Jesus shall "see of the travail of His soul and shall be satisfied." With these remarks, I shall now proceed to read to you the correspondence I have had relative to the formation of an Anglo-Israel Association for the city and county of Perth.

After the convener had read a number of letters he had received from various parts of the country, notably from Captain Webster, of Stirling, relative to the formation of an association, the chairman invited all present to give expression to their ideas on the subject before them, when a very agreeable conversation ensued, in the course of which Mr. J. Wilson remarked that when quite a boy he had an intuitive feeling that there must be something peculiar about this nation that God had blessed it so, and explained that a legend told him by an old woman about the prophet Jeremiah having escaped to this country had led him to think seriously of the matter and prepared him to accept the fact of our origin, when Mr. Hine's work on our Identity with Israel came into his hands. He also referred to the universally acknowledged fact that this special favour was on account of our Protestant Christianity, and no doubt it was. At the same time there was something behind and beyond that, and he rather thought we were first a Christian-Protestant nation, because we are God's chosen, peculiar people Israel, preserved by His covenant and oath.

Ultimately, the following motion was unanimously adopted—viz., "That this meeting resolves to form a British-Israel Association for the city and county of Perth, and that a committee be appointed to frame rules and arrange for the delivery

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of two lectures on the subject, kindly offered by the Rev. James Billington, hon. sec. of the Metropolitan Association." This concluded the business, and the meeting was closed by Mr. J. Davidson leading in prayer.

PROGRESS IN ITALY.

We are glad to hear and record the fact that in one of the Free Italian Evangelical congregations in Italy, about a dozen members, with their rev. pasteur, are firm believers in "Inghilterra Israele." "One evening lately, at a united meeting of Waldensian converts and Italian Evangelicals, the pastor proposed and offered prayer for the speedy recognition and restoration of Israel, and for Christ's reign on earth." We wish we could see work like this in Israel's own congregations here in her own land. But Italian Christians (being Gentiles joined to Israel) see us as we are, and pray for the speedy recognition of the "Inghilterra Israele." The worthy and learned pasteur in question, we heard, lately forwarded to our beloved Queen, while at Baveno, a poem, accompanied by a letter, asking her "if she knew that the good news of Israel's recovery was already rejoiced over in Italy, and congratulating Her Majesty on being descended from the House of David!" The poem thus sent is now under publication in an Italian journal, and has for its subject, "The Reign of Christ." It deals "with the 47 Identifications of the British with Israel—describes Iona as the refuge of the 'Dove,' Ephraim, with the two days' burial and third day resurrection of Israel, typified in our Lord's three days' burial and glorious resurrection from the grave," &c., &c. On the whole, the account we have just received from our friends in Italy tells of progress there, and of preparation for the coming times when Jer. xxxiii. 9 will be fulfilled! Well may Israel of the Isles be thankful, and praise the Lord for this and all the other "good news" we are constantly receiving of our cause's advance, not only in "the nation and company of nations" belonging to Israel, but also as in this case from Gentile Italy, where Israel's discovery and restoration are subjects for heartfelt rejoicing.

THE JEWS OF TO-DAY.

From the *Spectator* of Oct. 12, 1878, we take the following:—

"The dread which the Jews are awakening in Eastern Europe almost equals the dread felt for them in Western Europe 600 years ago, and is based on the same grounds. They display a talent for accumulation with which Christians cannot compete, and which tends to make of them an ascendant caste. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights which were secured by the Treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry, till they possessed the whole land.

"In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the constitution needful, and in Germany literature is full of the success of the Jews in ousting the ancient families. Their remarkable success in politics, and their instinct for acquiring pecuniary control of the press, are observed in all free countries, and have recently called forth pamphlets, and even books, penetrated with a most energetic hate. Considering that 100 years ago the Jews were a despised caste, their rise into a dreaded order has been singularly rapid; too rapid, we imagine, for them to be perfectly safe in their new position.

"The explanation of their success is, we presume, that their peculiar capacity exactly suits the conditions of modern life, and their best defence would be this, that in the country where they are most perfectly free, France, they are least hated or distrusted.

"In England their conduct in reference to Turkey has undoubtedly profoundly modified the opinions of all Liberals, and will affect their future."

ANGLO-ISRAEL TRUTH—THE FULFILMENT OF OLD TESTAMENT SYMBOLOGY.

(*Continued from page* 233.)

The Vision of Dry Bones.—Ezek. xxxvii. 1—14.

By James Catterall.

PART II.

Most expositors contend that this vision is intended to set forth the restoration of the Jews from their captivity in Babylon. Dr. Adam Clarke, Canon Liddon, and a host of others might be cited. We take exception to this view. The whole context—foregoing and following the vision—forbids the conclusion. Let the reader carefully examine chapters xxxv. and xxxvi.; particularly xxxv. 12—14, which unquestionably depicts the overthrow of Turkey. "They (the mountains of Israel) are given *us* to consume," accurately describes Ottoman rule in Palestine. "I will make thee desolate," seals her doom. This overthrow of Turkey is immediately succeeded by the *final* and *complete* restoration of "all the House of Israel, even all of it"—not a *temporary* and *partial* return, such as characterised the Jewish restoration from Babylon (chap. xxxvi. 11). In connection with this return they realise a degree of prosperity and grandeur unparalleled in all their history. "I will do *better* unto you than at your beginnings." Calmet and Clarke both admit that it would be difficult to show the literal fulfilment of this prophecy from the days of Zerubbabel to the birth of Christ. The colouring is too high for that period. It is a fact of historical certainty that during that period they never attained to the success and prosperity enjoyed under the reigns of David and Solomon. Associated with this last and still future restoration is the inauguration of the new covenant (v. 25—29). The land is also restored to its primeval beauty and fertility, "it becomes like the garden of Eden" (v. 35). Dr. A. Clarke, in concluding his comments upon this chapter, remarks, "I do not ask my readers' pardon for having considered this most beautiful chapter as relating, not to the restoration from the Babylonish captivity, but to the redemption under the new covenant by Jesus Christ. There is no period of the Jewish history from that time until now to which it can be applied."

There is no warrant then to apply this vision of the dry bones to the Jewish restoration from Babylon, from its foregoing context. Equally decisive is the context which follows. You have the union of the two sticks symbolising the full and permanent restoration of the Two Houses—Judah and Israel—under one crowned head to the land of their fathers. "One king shall be king to them all . . . . and they shall dwell therein, even they, and their children, and their children's children for ever" (xxxvii. 22—25). The whole context, therefore, clearly shows that the application of this vision to the restoration of the captivity from Babylon is inadmissible.

Equally restricted and circumscribed is the view of many of our Identity friends, who exclusively apply it to the Ten-Tribed House of Israel. What language could be plainer or wider in its scope than the explanation vouchsafed to the prophet (v. 11): "Son of man, these bones are the *whole House* of Israel?" Nor is the term "all the House of Israel his companions" (v. 16) equivalent in breadth of meaning. There is appended a qualifying and restrictive clause, "his companions." Further, it is highly probable that the vision of the two sticks is the presentation of the same subject in another form. "The word of the Lord came *again* to me, saying, *Moreover*," &c. (v. 15). The term *again* and *moreover* prove conclusively that the subject-matter of the two visions is the same. And since the Two Houses are spoken of in the latter they must be equally included in the former. Again, verses 12—14 are probably not the explanation of verses 2—10, as is generally supposed. Dr. Clarke argues that they are not. Canon Liddon, who contends that they are explanatory, makes

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this remarkable admission, "The form of the representation changes as the explanation succeeds the vision. . . . . To the captive people Babylon was not merely a valley of dry bones, but socially and politically it was fatal to the corporate life of Israel. Babylon was a grave." In reply to this we merely ask, How can that be mere explanation when the whole form of the representation is changed? Observe that in verse 2 the bones lie upon the surface, exposed, uninterred. In the 12th they are concealed, hidden, buried in graves. Such a disparity favours the assumption that the vision resolves itself into two distinct phases. Having determined the *chronological* and *general* application of the vision, we come now to the vision itself.

Note the discrimination made by the prophet in the first and second verses of the chapter. It is a valley *full* of bones. "And behold there were very many in the open *champaign*, (marginal rendering), and lo these were very dry." The full sweep of the valley represents the whole House—the bones lying in the open champaign indicate only one section of it. The dry bones strewn upon the surface seem to us a graphic picture of the Jewish community. Three thoughts are suggested by this part of the vision, which receive abundant confirmation in the recorded history of the Jews. The dry bones lie—1. Exposed. 2. Disorganised. 3. Inanimate.

1. The corpses lying in the open champaign are subject to the disintegrating action of the atmosphere, and the ravages of birds of prey and wild beasts of the forest. What a startling and vivid picture this is of the persecutions of the Jews! "Here we behold," says Basnage, "a Church hated and persecuted for 1700 years. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mohammedans, Christians, disagreeing in so many things, have united in the design of exterminating it. . . . . From age to age they have been exposed to misery and persecution, yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen and nothing remains of them but the name."

2. The Jews are a disorganised, as well as persecuted, people. The bones promiscuously scattered and intermixed suggest this fact. They are to be found in all parts of the world. They do not federate for political purposes. They have no *corporate* existence.

3. They are inanimate and passive because disorganised. At present they (we think of them collectively, not as individuals) play no part in the fate of dynasties and the destinies of nations. They are utterly powerless. But a nobler and worthier part is accorded them in the rôle of prophecy. When the noise and the shaking take place, there shall be a re-adjustment of bone to bone. They shall be bound together with ligaments, clothed with flesh, and covered with skin. Then there shall be breathed into them an *animal* and *intellectual* life—such is the meaning of the original word *ruach* (Clarke).

As the prophet prophesied to the wind, "the breath came into them *and they lived*"—they obtain a national existence —"and stood upon their feet"—they regain their foothold in the arena of the world's politics—"an exceeding great army" —their forces are marshalled, and they become a mighty factor in international affairs. Verse 12 not only explains the vision but connects the two parts of it together. "*These bones* (comprising the whole valley) are the whole House of Israel." Behold they say, "Our bones are dried." This is the language of the dry bones—the Jewish section. The rejoinder, "our hope is lost," seems to me the emphatic and appropriate sentiment of the House of Israel. Then follows the chorus of their united testimony, "We are cut off *for* our parts." Observe the preposition *for*, not *from*. *From* would suggest the idea of severance; but that is conveyed by the term "cut off" without the help of the word *from*. We have a *reason* given for that severance in the use of the word *for* (see chap. xxxvi. 17—19). The term "our parts" strongly corroborates my view, that the vision must be regarded as having two phases, representing the Two Houses—Judah and Israel. Treacherous Judah and backsliding Israel are both cut off from their own land for the parts they have individually played.

Let us very briefly consider the last phase of the vision. "Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (v. 12). Here are three stages. Let it suffice to mention them. 1. Their discovery. 2. Their resurrection. 3. Their restoration. This cannot apply to the Jews, they have never been buried or lost. The Ten Tribes, represented in Ephraim, have been interred (Hos. xiii. 12—14). An interment does not necessarily imply a disorganisation. True, it does imply a process of decay and decomposition which will tend to it. You put in the tomb a perfect organism, you have more than mere skeleton, you have a body with all its parts. What do we gather from this? That the Lost House of Israel may exist in a *corporate capacity* while buried in its grave. You have not a *gradual creation* of a corporate nationality, as in the first part of the vision. You have a sudden, unprogressive resurrection. The Divine mandate goes forth, "I will cause you to come up out of your graves." Let me call attention to the essential and crowning feature of this resurrection, "I shall put My Spirit in you, and ye shall live." It is no longer *ruach* (mere breath, wind, soul); but *ruchi*, "My Spirit." They shall be animated with the Divine Spirit; in other words, they become a Christian people (Hos. i. 10). The possession of the Spirit is at once the badge of discipleship, and the attestation of their sonship. "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). "As many as are led by the Spirit of God, they are *the sons of God*" (v. 14). This precedes and prepares the way for the *restoration*. Many students of prophecy believe that we are approaching the time of the end, that the restoration of God's ancient people is coming on apace. We respectfully submit that the discovery, the resuscitation, the Christianisation of the Ten Tribes must *previously* receive their accomplishment and fulfilment. Thank God that we can discern the traces of the Divine handiwork—the literal fulfilment of these prophetic symbols—in the work of the Identity, and the increased evangelistic efforts of the varied churches.

May 13, 1879.

THE REV. DR. JOSEPH PARKER
(*of the City Temple, Holborn*)
UPON ISRAEL'S NEW GATE CYPRUS, AND THE PROTECTORATE OF ASIATIC TURKEY.

In the issue of the *Times*, of Dec. 31, 1878, our readers may probably have perused an able letter by Dr. Parker on the late prevailing distress, its causes, and the mode of its probable cessation. With the first part of the letter we do not concern ourselves; but the last few sentences contain sentiments in accord with our Israelite beliefs, and we shall proceed to quote them for our readers' satisfaction. The doctor said,—

I am not one of those who believe that national prosperity or national adversity is to be accounted for by party politics; such politics are themselves accidental, and are limited to a very small sphere of vital operation. My deep conviction is that the Anglo-Turkish Convention is fraught with the happiest consequences to Europe and to the world, and that through its operation, due time and care being granted, prosperity will return to England. I am well aware that civilisation has always followed "the process of the suns," and that America is supposed by many to be the ultimate theatre of progress and dominion, but I am of opinion that civilisation does not go in straight lines, but in circles; that it goes West

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that it may get round to the East again, and that by the operation of this law we shall see the sunrise of honest and lasting prosperity. As to the process by which the Anglo-Turkish Convention was brought about there may be serious differences of opinion, but that our occupation of Cyprus and our protectorate of Asia Minor are essential to the most valuable and sacred interests of the world I have not the shadow of a doubt, and I am glad to be confirmed in my judgment by some of the most thoughtful and earnest men in America, whose political distance from the scene gives their opinion the advantage of impartiality. To all who are now suffering I would, with your permission, venture to say, look to the East for the return of the sun.

JOSEPH PARKER.

The City Temple, Dec. 28.

The rev. doctor, it will be seen, first looks to the enlargement of Great Britain's territorial possessions and her influence over the Eastern nations as a blessing to the world, as the signal in fact for returning "prosperity." This, we recollect, was exactly God's promise to Israel when He told her by Jer. xxxiii. 9 that all the nations of the "earth" should hear of the good He would do unto them, and hearing they should fear and tremble for all the goodness and "prosperity" that He procured to the nation.

2. The doctor also rejoices in the addition of Cyprus to the number of British possessions and to the protectorate, as valuable to the sacred interests of the world; pointing, doubtless, to our newly-acquired influence over Palestine, and the "Bible lands" of the East; but here the preacher recoghised clearly that Cyprus was a Gate which facilitates the future occupation of Palestine, and that the protectorate will secure also equal justice and the spread of the Gospel over lands and races now in outer darkness, enabling the British to fulfil Israel's functions as "the budding and blossoming ones" destined to fill the face of the world with fruit" (Isa. xxvii. 6).

We think Dr. Joseph Parker ranks high as a blind witness in favour of our origin, and we thank him for showing us also what God's Word so clearly declares, and what the editor of the *Times* not long since announced as a new fact (Jan. 1, 1879), that the British are a great Asiatic or Eastern, as well as a leading European or Western Power. "Israel is to fear the Lord from the West, and His glory from the rising of the sun" (Isa. xlv. 6, lix. 19). "We now contemplate the fact," said the *Times* in its leader for the opening year, "that it is our destiny and our duty to accept the position of a great Asiatic Power—dividing with Russia the responsibility for the gradual introduction throughout the East of the principles and the methods of European civilisation." Behind these words the thoughtful reader sees no doubt the Scriptural prediction revealed to the secular mind, and its fulfilment announced by the leading journalist, that now at length the king of the North (Russia) and the king of the South (Great Britain or Israel) stand prepared in opposition, ready for their last great conflict for the dominion of the globe.

IS PAUL ALSO AMONG THE BLASPHEMERS?

WE might have been excused if, after reading p. 36 of Mr. Clifford's pamphlet, "The Anglo-Saxons and the Israelites," we had unhesitatingly, and with a shudder, flung all our Identification literature into the fire, watching its destruction with exultation, till the fiery "Parson and Clerk" had glided into darkness, as the last sparks vanished creepingly from the mass of blackened tinder. But before proceeding to such violent measures, we thought we should like to be convinced that the terms used by the rev. author were quite justifiable and applicable; and whether the "company" to which we belong, in so far as believing ourselves to be Israelites, were after all such "miserable creatures" as Mr. Clifford would have us consider ourselves to be on that account.

Not having gone through a course of study of various "delightful books," we doubtless are very presumptuous in venturing to offer any opposition to one, who, though pronouncing the philosopher's "conclusions false," evidently "floated joyously along the stream of his argument, which proceeds smoothly and delightfully" (page 7). Ours, we fear, will be offered but in a short, rugged, and blunt fashion, consisting only of one point, and that one a reference to verses 13—16 of Romans iv.

We think none will deny that whoever "inherits the world" can thereby claim as an inheritance those who dwell on it, including "the heathen" of Psa. ii. 8. Who does St. Paul point to as the heir of the world but to Abraham and his seed? We think this cannot be made to refer to the Lord Jesus, since v. 14 distinctly speaks of "heirs;" and, moreover, the inheritance is to depend on "the righteousness of faith"—faith in God's promises: but how could the Lord Jesus exercise faith in promises, in the making of which He shared, as being one with God from the beginning?

Any suggestion that this passage is to be applied in a spiritual sense, falls, we conceive, to the ground, since we do not see how the heathen, by becoming Christians, or spiritual Israelites, as we presume Mr. Clifford would style them, can inherit themselves.

We thank Mr. Clifford for his appeal to us "miserable creatures" to leave the tents of such men as Philo-Israel, Messrs. Hickson, Piazzi Smyth, Horner, and other Identification writers, whose works and articles, as far as we are acquainted with them, tend to exalt the Master whom we humbly desire to glorify. But before following the advice given, we must first be convinced that the "sins" of these writers, in the question of our origin, are deserving of the hard names bestowed on them, or are any sins at all; and we confess Mr. Clifford has failed to prove, to our satisfaction, that the upholders of our Israelitish origin are a body of mischievous, God-dishonouring blasphemers, whose secret leader is the father of lies, and whose banner bears the brand of Satanic agency.

L. P.

May 7, 1879.

THE FORMER AND THE LATTER DAYS.

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

AT the recent Anglo-Israel discussion in Exeter Hall, one of the opponent's questions was, "When are the latter days?" and an Anglo-Israelite, reporting the discussion, observed, Who can answer such a question as that?

But Holy Scripture seems to give us sufficient information upon this important, but little understood, chronological era, as the father of the re-discovery of Israel long since pointed out (Wilson, "The Millennium.")

The probationary period of man upon earth appears to be divided in Scripture into two portions, called the *former days* and the *latter days*.

From a number of converging lines of evidence, from a comparison of the various prophetic data, the general views of the Hebrew and Christian Churches, the meaning of the typical periods arranged by Moses, all too extensive to go into here, we are led to the conclusion that these periods are equal. From Scriptural and historical evidence we are brought to the conclusion that the *former days* commenced at the creation of the first Adam, and terminated at the creation of the second Adam, or included the whole period of man upon earth before Christ.

This period of the *former days* was divided by the Hebrew Church into two smaller periods—*viz.*, the first when man was *without the law*, and the second when man was *under the law*. These two smaller periods coincide with the times of the existence of the patriarchal Church, and the Hebrew Church,

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respectively. As the Old Testament writers actually lived in the *former days*, it is not to be expected that they would have occasion to speak of them as one distinct period of time; there are, nevertheless, intimations and allusions to the former things and former persons, showing that they referred to a period known as the *former days*. Thus the prophet says the *House of Judah* and the *House of Israel* had been *a curse among the heathen*, but that in the future it should not be thus *as in the former days*—clearly referring to times after the first advent (Zech. viii. 11—13). In other passages the prophet, speaking of the blessed state of Israel in the *latter days*, alludes to their state in the *former days* as *the former desolations* (Isa. lxi. 4), *the former troubles* (Isa. lxv. 16), *their former estate* (Ezek. xvi. 55), or the desolations, troubles, and estate which were their lot in the *former days*, as contrasted with what shall be theirs in the *latter days*. As to the exact length in solar years of the *former days* the best and soundest conclusions, deduced from a comprehensive and impartial study of the evidence contained in the historical, prophetical, and typical divisions of Scriptural chronology lead to a belief that they lasted 4,000 years. The second half of the probationary period is called, or alluded to in Scripture, as the *latter days*. This period would commence B.C. 0, or the beginning (probably September) of A.D. 1, not, of course, accepting Dionysius' very unsatisfactory so-called "correction" of the Christian calendar, which, to say the least of it, proceeded from a very unsatisfactory source (Dan. vii. 25). As before remarked, the study of the subject leads to the conclusion that the *former* and the *latter days* are periods of equal duration; the *latter days*, will, therefore, last for 4,000 years—that is, till A.D. 4,000. Like the *former* the *latter days* appear to be divided into two smaller periods corresponding with those in time and analogical character—*viz.*, the first, when man is *without Christ—i.e.*, without His bodily presence, ruling as King, neither by personal nor symbolical appearance; the second, when man is *under Christ—i.e.*, when He will rule on earth, through His twelve apostles sitting on the twelve thrones, judging the Twelve Tribes of Israel, under the light of the Divine Shechinah, or His manifested bodily presence. Again, these two smaller periods (as in the *former days*) coincide with the times of the existence of the Christian Church, and the Universal Church, respectively. From many considerations we are led to the conclusion that, as the *former* and *latter days* comprise equal divisions of time, so these smaller periods are similarly equally divided. Thus, as to the *former days*, the Hebrew Church held the belief that the world was without the law for 2,000 years, and under the law for 2,000 years: thus making up the, on other grounds accepted, period of 4,000 years from the first to the second Adam.

So, also, as to the *latter days*, the Hebrew Church held the belief that the world would be under the Messiah for 2,000 years, and that there would then be a Sabbath of 1,000 years before the final closing of the world's history. Similarly the Christian Church has considered that the Christian dispensation will close after 6,000 years from Adam have passed away—*i.e.*, after six working days of 1,000 years each, and, as 4,000 years were already gone at the incarnation, the same period of 2,000 years is left for the duration of the Christian dispensation, which was long since assigned by the Hebrew Church as the period of Messianic teaching: all portions of the ancient Hebrew and Christian beliefs thus agreeing one with another, in a remarkable and convincing manner: while, at the same time, coinciding with such Scriptural information as is vouchsafed to us. As the sacred writers, when speaking of the *latter days*, were referring to a period in no part of which they were living, they were naturally able to be much more explicit in their references than when alluding to the *former days*, which were then actually in progress: and consistently we find more and clearer references to them. Jacob says his prediction shall take place in this period (Gen. xlix. 1), and we know from Paul (Rom. xi. 25) that the blessings on Ephraim were not to commence till the Christian dispensation, or *latter days*, had commenced.

Moses alludes to the *latter days* also (Deut. iv. 30) when Israel, being out of the land, shall turn to the God of their fathers, and be accepted: which, of course, took place at the Reformation, during the Christian or *latter days*.

Jeremiah tells us that Israel shall consider their state perfectly in the *latter days* (chap. xxiii. 20, xxx. 24)—a prophecy not yet fully accomplished. Moab is to be restored (chap. xlviii. 47), Elam is to be restored (chap. xlix. 39), Gog is to be destroyed (Ezek. xxxviii. 16), Nebuchadnezzar's dream is to be fulfilled (Dan. ii. 28), the scattering of Israel must be completed (chap. x. 14), and, finally, Israel is to return to the Promised Land (Hosea iii. 5). All these events the prophets tell us are to take place in the *latter days:* and we know that they have all been accomplishing, or will be fulfilled in the period extending onwards from the first to the second advent. The *latter days*, then, commenced at the incarnation, when Israel at once began to receive some drops of Jehovah's over-flowing measure of mercy and loving-kindness, when her infant Saviour received Israel's wise and devout representatives at Bethlehem, coming from the far East of Media, and offering those costly gifts, symbols of that vast outflow of offerings for the cause of Christ which should be her pre-eminent glory in times of future restoration and re-union. To Judah belonged the honour of first welcoming their Messiah (Luke ii. 16), but Israel quickly followed (Matt. ii. 11), even in Immanuel's land, the Land of Promise; and then He was presented to the Gentile world in the most ancient Gentile kingdom (Matt. ii. 13).

We are told in Scripture that the Christian dispenation will be followed by a Sabbath of 1,000 years (Rev. xx. 1—3), and then is to take place the general judging and restoration, called the day of the Lord of a like period (2 Peter iii. 8), thus completing the 4,000 years of the *latter days*.

A brief synoptical table of the chief corresponding and analogous events and eras will make these Scripture periods more clear and manifest.

I.—THE FORMER DAYS, 4000 YEARS; B.C. 4000—A.D. 1.

First or *Patriarchal Church* for 2000 years.
1. The World without the Law for 2000 years.
(*a*) The First Adam created.
(*b*) The Shechinah at Eden.
(*c*) The Ascension of Enoch.
(*d*) The Purging Deluge by Water.

Second or *Hebrew Church* for 2000 years.
2. The World with the Law for 2000 years.
(*a*) Abram, "Heir of the World," born.
(*b*) The Shechinah at Jerusalem (Eden).
(*c*) The Ascension of Elijah.
(*d*) Judgment on Israel and Judah.

II.—THE LATTER DAYS, 4000 YEARS; A.D. 1—A.D. 4000.

Third or *Christian Church* for 2000 years.
3. The World without the Messiah for 2000 years.
(*a*) The Second Adam born.
(*b*) The Messiah at Jerusalem (Eden).
(*c*) The Ascension of Messiah.
(*d*) The Purging Deluge by Fire.

Fourth or *Universal Church* for 2000 years.
4. The World with the Messiah for 2000 years.
(*a*) The New Jerusalem.
(*b*) The Messiah at Jerusalem (Eden).
(*c*) The Ascension of the Church.
(*d*) Day of Judgment, 1000 years.

CAIAPHAS' PROPHECY.

WAS Caiaphas a prophet of the living God—he who was a murderer of the Lord Jesus Christ, and took an active part in procuring His condemnation? God's Word says "He prophesied," and we must conclude that as the Spirit of God spoke some of the most sublime prophecies which the Scriptures record by the vile mouth and the heathen lips of the soothsayer Balaam, so He also commissioned wicked Caiaphas the high priest to utter words which guide us now as to the destiny of Lost Israel,

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and show us that to him, and to the only wise God who taught him to speak in His name, the fact was well known that in A.D. 33, Israel and Judah were two separate nations. Let us look at the passage wherein Caiaphas' prophecy is set out—namely, John xi. 47—52. The stupendous miracle of the Lord, by which He had raised Lazarus from the dead—one who had lain four days in the tomb—had confounded the Jews. The Pharisees called a council to devise some plan for getting rid of this troublesome Nazarene; for they argued, "If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation." This brought Caiaphas forward. As high priest that year, he was filled by the Spirit of God and forced to utter a prediction which tells us now "the mystery of Israel." "Ye know nothing at all," he said, "nor consider that it is expedient for us" (Jews) "that one man should die for the people, and that the whole "nation" (Judah) "perish not." "This he spake," says the Word and Spirit of the Lord, "not of himself; but being high priest that year, he prophesied that Jesus should die for that" (Jewish) "nation, and not for that" (Jewish) "nation only, but that also He should gather together in one" (therefore they were separate before) *τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα* the children of God," those children "that *were* scattered abroad." Now who were these "children of God, those that once were scattered abroad?" They could not be Gentiles, because never is a Gentile—*i.e.*, a non-Hebrew—nation called in God's Word "the children of God," independently of belief in the Lord Jesus Christ. Here, however, we have a people who, before they were gathered, and after their scattering, were always "the children of God." These must have been the Lo-Ammi Israelites, to whom the very name of "sons of the living God" is attributed in Hosea i. 10. They are God's first-born Ephraim (Jer. xxxi. 9), to whom He declared Himself to be "the Father." These scattered Hebrews therefore, Caiaphas teaches us, are the "children of the living God." They were scattered abroad, and the Lord Jesus' commission was "to gather together in one" those errant sheep and bring them, with Judah, into one fold, under one Shepherd, as the Lord Himself declared in John x. 16, in Ezek. xxxvii. 22, and also in the passage we are now considering. The whole proves, on the testimony of inspired prophecy, that at the date when Caiaphas spoke (A.D. 33)—1st. Israel the scattered was not in union with the Jews or Judah. 2nd. That these "scattered Israelites" were, nevertheless, "the children of God" even in their then unconverted state, just as Ephraim in Jeremiah's days (B.C. 606) was "God's first-born," the Israelite son of the great father, *although an idolatrous and outcast nation at that very date.* 3rd. That the Lord Jesus came to these "Lost sheep of the House of Israel" that He might gather them in from "the wilderness" where they were scattered abroad. 4th. That to do that, He was obliged to die as an atonement for both Judah and Israel; and thus 5th, "redeemed" them from that wrath to come, to which the Gentile nations, *qua* nations, are obnoxious.

We beg our readers to ponder this view of a passage that has not been hitherto suspected to bear on our Identity but which clearly meets, we think, the arguments of many persistent opponents, since it proves the separation in our Lord's days of Israel from Judah; and that the mission on which He came was to gather those two branches of "the children of God" into His own single fold as their great, glorious, and loving Shepherd. (See our remarks on this subject vol. ii. BANNER No. 76, page 194, 1878.)

WE have an excellent paper in three or four parts, by W. Burnett-Coates, on "Assyria to Britain," which will be published as soon as room can be found in the BANNER for it.—ED.

CONFIRMATIONS FROM ALLAHABAD, NORTH INDIA;

FROM TRICHINOPOLY IN THE SOUTH; AND GOOD NEWS ALSO FROM ADELAIDE IN SOUTH AUSTRALIA.

OUR friend John Butterworth sends us a valuable extract from the *Pioneer* newspaper published in Allahabad under date March 7, 1879, confirming our Montreal friend's information printed on page 107 of this year's BANNER OF ISRAEL regarding Her Majesty's *Russian* subjects in Manitoba in Canada. Our readers will be glad to learn from the quotation, that our correspondent, John Butterworth, is watching in the far-off Deccan for Israelite confirmations, and is not slow in sending us whatever he can find to serve our cause. The extract is as follows:—

In the year 1874 and the three years following, there went of the Mennonites 6,330 souls—men, women and children—from Russia to Canada. The Mennonites are the Quakers of South Russia, by whose peaceful industry and agricultural ability the Odessa wheat trade has been largely developed, and who, objecting to enlistment, have naturally grounds for disagreement with the Russian authorities. They have found emigration the simplest method of settling their disputes, and in 1874 fixed on Manitoba, one of the newest provinces of Canada, as their location. On their arrival they lost no time in astonishing the Canadians by the vigour with which they began making roads to the nearest markets, and reclaiming waste lands. They have now made a spirited offer to Government to construct sixty miles of road work for a railway across the prairies of Manitoba. During the recent war so many obstacles were placed to their exodus that emigration was interrupted, but large numbers are expected to leave in the approaching spring. England will have reason to be proud of her Russian subjects.

Reading this wonderful statement our instructed readers, of course, commence quoting Deut. xv. 6: "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." We ask our opponents to find in Russia 6,330 British folk subjects willingly or unwillingly of the Czar! They will not! but here we show them that number of *Russians*, with large reinforcements to follow, who are useful and active subjects of her Majesty, doing much to make Manitoba "blossom as the rose" (Isa. xxxv. 1).

We turn now to Trichinopoly in South India, and from that city we receive by the mail of March 13, 1879, a capital little pamphlet written by Major J. Weldon, of the Madras Army stationed at Bangalore, to prove that the British as Israel are the "chief of nations." We shall republish this paper in the BANNER as soon as we can secure a little room, and meanwhile beg our opponents to notice how the Identity progresses. Major Weldon tells our correspondent (John Butterworth's near relative) that "he has never yet been worsted in an argument for the truth of our Identity by anyone;" "that he has obtained among the laity in India many a supporter of our views, but that there, as here, the clergy are the most determined opponents!"

Strange to say, Major Weldon had never seen the BANNER, an omission our friend at once rectified, and we hope he has now become a regular subscriber.

From Adelaide in South Australia the same mail brings us a most encouraging letter from the secretary of "The Israel's Identification Association" formed there. We publish this document below, and are sure our readers will thank us for the cheering news it contains. We wish our Adelaide friends "God-speed," and His best blessing in spreading our glorious truths far and wide throughout Australia.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have long had a desire to send a few lines to you concerning the Identity of our nation with the House of Israel, but have been prevented by various causes from doing so before. I am glad to be able to inform you that our association here is prospering; the knowledge of our Identity with God's chosen people Israel

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is spreading here very rapidly; and, like the Bereans of old hundreds of people here in South Australia are diligently searching, the Scriptures to see if these things are so. As one who has received great light and blessing through the writings of yourself and Mr. E. Hine, I feel it a duty incumbent upon me to send a few lines of encouragement to you and greeting in the name of the Lord Jesus, the Redeemer of Israel, although, no doubt, you receive sympathy and encouragement from those who are much nearer; yet I trust that a voice of greeting and encouragement from one of Israel's grand colonies at the ends of the earth will not be unwelcome, especially when it is remembered that this grand colony of South Australia was but a short time ago a "waste howling wilderness." To show what a wilderness this was, only forty-two years ago, I may just tell you, that the first settlers here disputed whether wheat could be grown here or not, and only a few years ago it was quite a common thing to hear people say wheat will not grow North of such and such a place; but experience tells a very different tale! The enterprising Israelites still keep pushing farther and farther North, and the wheat grows wherever the soil is broken up and prepared for it. South Australians have got quite accustomed now to taking the first prize for wheat wherever it is exhibited! Forty-two years ago people despaired of being able to grow any such thing here; now our wheat is known from one end of the earth to the other; but, sir, wheat is not all. South Australia is one of the finest fruit-producing countries that the sun shines upon.

Is there in this any fulfilment of Isa. xxxv. 1?—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

But to turn to the Identity question. A highly-respected minister of the Gospel in our city told me the other day that whatever else you may, or may not be doing, you were leading to an immense amount of Bible reading. I know many families who were very indifferent previously to all Bible topics, but now they are diligent students of the Word of God; it may now be very truly said of them, they

> "Devoutly read therein by day,
> And meditate by night;"

and from the abundance of the heart the mouth speaketh. They cannot keep silence; and thus it is working like leaven in South Australia. They not only speak to others concerning the matter, but are continually pleading at the throne of grace, praying that all Israel may speedily be brought to the light, and I believe that this cry, now started in earnest, will continue; and that they will not cease nor give God any rest until "He establish and make Jerusalem a praise in the earth." People here are often asking, why do not the ministers take the matter up? But they seem to maintain a silence on the subject which is hard to account for. I suppose it is so ordered. One thing we know, and they seem to know it too—namely, *that they are quite powerless to refute it*!

I will not trouble you with anything more at present beyond saying that we should be very glad to receive a few words of advice and counsel from you, either through the pages of the BANNER, or privately. You and Mr. E. Hine are doing a grand work! My prayer is that the grace of our Lord Jesus Christ may ever be with you.

Yours in the hope of Israel,
H. W. JAMES,
(Secretary to Israel's Identity Association.)

Hutt-street, Adelaide, South Australia,
February 24, 1879.

CORROBORATIONS BY THE WAY.

WRITING on the subject of the work of the South American Missionary Society, we find in its 1st of October Magazine the following from the pen of one of its literary contributors.

The testimony of the Rev. Dr. M'Neile to these being the last days is striking, and confirms our contention that, such being the case, Israel must be discovered now or never; for on their discovery, as God's Word testifies, the whole of the events which crowd into "the time of the end," are made to hinge. Israel found, then the restoration of Israel and Judah can take place; then the Lord can deliver His people at Armageddon; and then, after destroying His enemies, He can begin to reign in Jerusalem over "His ancients gloriously." In all these things the discovery of Israel is the very first step to take; and without it God's purposes, as we see by Holy Writ, cannot (we say it with due reverence)—*cannot* be carried out. Our quotation is as follows:—

Ten years ago the Rev. Dr. M'Neile said, "I am very much in earnest about this Society, because it is the last part of the world remaining to have the Gospel sent to, and when it goes to the very last as a witness among all nations, then lift up your heads, for the end cometh—the glorious end when the will of God will be done upon earth as it is in heaven." On this subject our blessed Lord's words are very explicit, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come."

This mission, then, in which we are privileged to labour, supplies the missing link in missionary enterprise. How sweet is that thought to them that love His appearing, and that thus the last link in the chain is forged and fitted, and the day is at hand!

Events are thickening around us, the world's pulse beats quicker each revolving year. Countless lives and treasures are expended to uphold the tottering kingdoms of this world, but they are hopelessly doomed, and will ere long be involved in one mighty overthrow; when upon their ruins will rise grand, stately, and glorious, the everlasting kingdom of Him "which is, and which was, and which is to come, the Almighty." May we, as good stewards of His manifold mercies, unweariedly strive by our pure lives, fervent prayers, and self-denying efforts, to hasten the coming of that blessed kingdom!

Here we see the writer of the above anticipates the speedy advent of the great earthquake which "will involve in one mighty overthrow the tottering kingdoms of the world," and also that on their ruins will rise what we know to be the great Israelite kingdom of the saints of the Most High, the extent and grandeur of which is the theme of Dan. vii. 22—27, explained by Psalm cxlviii. 14.

THE EDITOR OF "LIFE FROM THE DEAD."

WE apologise to our readers for personal references. We are obliged, in this instance, to deviate from our fixed and usual practice. It shall be only for a few moments. We are constrained to enter our protest against, and to repudiate an assertion to be found in a paper by "Harrison Oxley," on page 195, *Life from the Dead*, No. 67, for June, 1879, to the effect that "Edward Hine and the Deliverer," described in Rom. xi. 26, "are identical." That "Deliverer," as reference to Isa. lix. 20 will show, is "the Redeemer:" and if the editor of *Life from the Dead* has inadvertently admitted the monstrous statement in question, we trust he will hasten to repudiate it. But if from set purpose it appears in his journal, then it is ours, while we hold entirely aloof from such teaching, to say (while we refrain from judging the writer), "The Lord rebuke thee." Let not the public identify such statements as Mr. H. Oxley's with the BANNER OF ISRAEL, or with its editor. We henceforth must separate ourselves entirely from such doctrines, and as we, in the autumn of 1876, were unable further to contribute with satisfaction to Mr. Hine's journals, because of his failure to repudiate Mr. H. Oxley's application to him of the character of *Joshua*, mentioned in connection with the "stone" in Zech. iii. 9 (*Glory Leader*, Vol. iii., No. 80, p. 20), so now we are again constrained to enter a formal and public protest against the same writer's identification of a mere sinful mortal with the glorious "Deliverer" of Israel to come out of Zion, who is to turn away ungodliness from Jacob, even the Lord Jesus Christ. We have no desire to enter on controversy: but this is a matter on which to maintain silence would have been, we think, blameworthy. We therefore have recorded what we mean to be a decided protest, in view to guard our great cause from an injury which he, who was once its chief prop and stay, seems now bent on inflicting on it. May God forbid it.

PHILO-ISRAEL.

Bristol, June 19, 1879.

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THE CHOSEN PEOPLE.

A LECTURE BY JOHN T. GOTT.

(*Continued from page* 255).

PART VII.

BEING Israel, the Land of Promise is before us, the right of entering in exclusively in our own hands, and we are thus living in the days when it is possible for the remnant of Israel and the Jews to re-settle in the Holy Land, in conformity with the predictions of the prophets, for the people then shall not go out by flight nor go in haste.

When Jacob entered the Land of Promise after many long years of exile, he sent on before a present of immense value. When Israel returns to the land of rest, they are commanded to bring a present unto the Lord of hosts of a people scattered and peeled—the Jews—whom Isaiah describes as the "plant of Jehovah's pleasures."

Being Israel, we are the people to whom the Jews look for assistance; but while they wish to settle there, they forget God's decree that from the House of Israel must be taken one of a city, and two of a family, to settle there also.

Just as Jacob and Esau were eventually united in bonds of brotherly friendship, so God has declared of Israel and Judah, that they shall yet be united not to be divided any more for ever.

Just as Jacob's name was changed into Israel, ere he entered the land, so when God pours out His Holy Spirit upon us, it shall come to pass, that in the place where it was said to the House of Israel, "Ye are not My people," there it shall be said unto them, "Ye are My people, Ye are the sons of the living God."

We have seen Jacob in exile grow rich and powerful. We have seen Joseph sold as a slave, become the greatest man of the age; and the Lost House of Israel, long banished from home, has, in exile, grown into the richest, the mightiest, and most exalted empire the world has ever seen, with one whom we believe to be of the royal line of King David on the throne, and little Benjamin our ruler at the head of affairs. When Joseph was raised to this exalted position, his name was changed to Zaphnath-paaneah, but when among his brethren, he said, "I am Joseph," and we have our "Benjamin of Israel," whatever the world or his enemies may call him.

We have seen Joseph, by his policy, receiving money, cattle, and land in return for succour and assistance, and people willingly becoming his servants to receive his favour and protection. And we are now seeing the same thing taking place on a grander scale! Our dominions *were* very extensive, but how much more during recent years has been added to them. The untold wealth of the vast continent of Africa is now lying at the feet of Anglo-Israel. We have had bad times—nay, have them now, but *wait Jehovah's time!* We shall, ere long, catch a sight of the silver lining behind the cloud of our troubles, and then "All will be well." We need faith and courage in these times. Faith *to act*, courage to speak fearlessly. We have added so much to our dominions of late, and so much increased our national responsibility, that many who know not our future destiny and past history, are incessantly predicting: "The ruin of the empire." No, no! The earth is the Lord's and the fulness thereof, and we are His chosen people, destined to make His name a praise in the earth, and to be the great ingatherer of all the races of men, to teach them the glad tidings of the Gospel, and to induce all to become servants of the one true God, and to become believers in the great Redeemer of mankind. Just as the Israelites in Egypt, by their energy and success in trade, by their wealth and extensive influence wielded almost the whole powers of the country, so now, on a world-wide scale, does Anglo-Israel wield the same mighty power, manifest unbounded national wealth, and exercise a similar world-wide influence among all the nations of the world.

When Israel was in exile in Egypt, Moses the deliverer was sent to them with certain God-given signs which the people saw and believed. So now, in the days when the people of Israel are to be raised up out of their graves, God *has* given, and is *still* giving to us—Anglo-Israel—*signs many* and *convincing*.

A sign in the multitudinous character of our people. A sign in our mighty prowess, unconquered on land, and mistress of the seas. A sign in being a great nation and company of nations—a position allotted *only* to the chosen people by Biblical prophecy. A sign in being the universal creditor, lending to all nations, but borrowing from none. A sign in being the encirclers of the earth. A sign in being the only nation who has *let the slave go free*. A sign in our utter isolation. A sign in being the only Christian nation, called to do a work specially allotted to the chosen people, and doing it in blindness. Sowing the seed without any idea of the blessed results that must accrue, foolishly thinking that we shall never know till we arrive in the "better land," forgetting that the chosen people must exist and finish the work allotted to them—viz., to make God's name a praise *in the earth*. A sign in our continual and ever-increasing annexation of territory. A sign in possessing the Gates of our enemies—*i.e.*, in *our* holding the strongest place of defence and attack in *their* lands. These and many others by the score might be added, but one more we must notice.

But we have a sign, and a very wonderful sign, little known and less understood. A sign in the prospective colonization of the Holy Land.

Let me try to make this plain to you. When the Israelites journeying from Egypt were about to enter the Land of Promise, Moses sent out spies to *spy* the land. When the warlike Joshua, who led them into the land, was on the other side Jordan, he sent over spies to *spy* out Jericho. And inasmuch as there is no new thing under the sun; inasmuch as the thing that hath been, it is that that shall be, and that which hath been done is that which shall be done; inasmuch as the prophets demand of us to bring forth our strong reasons—to show the former things what they were, and to consider what the latter end of them should be—then we must conclude that as the land promised to the chosen people has always been spied by men specially appointed for the work, so must it be again, ere the return of the remnant of Israel and the Tribe of Judah can take place.

Without fear of contradiction, I assert that no land under the heavens has been more accurately and thoroughly spied out in these latter days than the land of Palestine—spied out by men specially appointed to the work from their Biblical knowledge and scientific attainments; spied out thoroughly, completely, and satisfactorily; spied out by one race of people—the English-speaking people; spied out by the Palestine Exploration Society, which is supported entirely by Christians in England and America. Here is a land the Lord Jehovah, the God of Israel, "careth for"—a land on which the eyes of the Lord are always fixed "from the beginning of the year even unto the end of the year—a land which Jehovah says "is Mine" and "shall not be sold for ever." *Who dares* to spy out a land so *jealously* guarded? *None* but *the chosen people*! How has it been spied? So thoroughly, that in the course of a year or so we shall be in possession of a map on which will appear the site of every wady, brook, hill, mountain, river, town, and city that formerly existed in the Holy Land, and of which we read in the Bible.

In a general way, many would say, Now what's the good of a map like that? You have been spending money and wasting time over a thing nearly worthless! Is that so? In our blindness and ignorance we have really been doing—unwittingly—a work absolutely necessary to be done by the chosen people if the predictions of the prophet Ezekiel are to receive a literal fulfilment, and such a fulfilment they must receive. I say "unwittingly" advisedly. I have met with clergymen who

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have been actually engaged in this work, who have thrown their whole soul into it. I publicly asked one of them if he knew why *we* were doing such a work? Why *no other nation* took any interest in the work? and concluded by asking, if he did not think this a clear proof that we were God's *chosen people*—long-lost Israel? He made no reply publicly. After his lecture, I went to him and asked him if he knew what I had been speaking about, and he informed me that he was aware of the Identity view, but saw nothing in it. I speak of the Rev. James King. So, just as Joshua sent out spies to spy the land without *their* knowing what *his* plans and operations might be, *so* have we been sending out *our* spies to spy out the land without their knowing what the purposes of the Holy One of Israel are! This suggests the question, Why has such a work been done? And the prophets supply the answer! Ezekiel declares that on the return of Israel and Judah, the land shall be divided into thirteen parts of equal breadth. To the Jews one part is allotted.

Now when we think of the map in course of preparation, and remember that Isaiah says, "the remnant of Israel that shall return will be one of a city and two of a family," we see the reason. In olden times the Land of Promise was divided by lots. Every man then entered upon his own inheritance. So must it be again. One of a city shall receive the inheritance, and two of a family enjoy it. The ark of the covenant was greatly in use among the children of Israel when Jehovah manifested His presence among them, and as greater manifestations have even yet to be made, the ark of the covenant must again be found and take up its ancient position as the standard of Israel.

NOTE.—Space prevents me touching on other kindred points equally interesting, striking and suggestive. I must pass on to the days of King Solomon. The early portions of his reign were bright, happy, peaceful and blessed, but they were not permanent. They are a fitting type of the *final* rest the Holy One of Israel has promised to give His chosen people Israel—a rest which will be permanent.

Solomon prayed for wisdom and an understanding heart, and that is just what we—God's chosen people, in particular, and the world in general—require now! The world is full of knowledge! There never was a time when science made such rapid strides, startled the world with so many discoveries, and piled up the ologies so furiously. What we want is Divine wisdom to make a judicious application of the knowledge we possess, and to establish and enjoy the blessed results which it promises. When the long-promised Holy Spirit is poured out upon us, Anglo-Israel, then shall we enjoy the blessed privilege of blending knowledge with wisdom and of acting accordingly.

King Solomon had eleven princes to assist him in the government of his prosperous kingdom, and we, being Anglo-Israel, with our extensive dominions, certainly require the same.

I may be wrong—but if there is one question more than another that must engross the attention of the leading minister of the cabinet in this empire it is, What is the best way to sustain and uphold our supremacy in these dominions? I may be wrong, I say, but I wish you to note that the Princess Louise is now in Canada with her Consort, and that the Duke of Connaught will probably take up his residence in Ireland. In the one case the result has proved eminently satisfactory. May it prove to be equally so in the other. And this calls upon us to watch what steps may next be taken, and to what several parts of our heathen empire the princes and princesses of the realm of Great Britain may be sent.

(To be continued.)

"THE REFUTER," MR. R. ROBERTS, ANSWERED.

BY C. R.

I CANNOT think with Mr. E. J. Roberts that it is necessary for some one like the late John Wilson to answer the arguments of Mr. R. Roberts, for the whole of the latter's statements are based on false *premises* (I do not use these words in an offensive sense), and it is only necessary to show this for the rest of his reasoning to fall to the ground.

The argument on which the whole of his contention is founded is that the blessings originally given to the patriarchs are granted to the Twelve Tribes collectively, and therefore can only be fulfilled when the whole of them are united. It would be perfectly fair to ask how, if this is the case, it happens that our Saviour was born in one section of the Tribes at a time when by far the larger part of them were dispersed? But it can easily be shown that Mr. Roberts' view is not well founded.

By referring to Gen. xlix. we get the key to the matter. We find that to Reuben, Simeon, Levi, Issachar, and Gad (five out of the Twelve) the promises given were certainly not such as were given to the patriarchs, and although to the others are spoken more comforting words, yet that the full blessings are divided between Two. To *Judah* is given the lawgiver, or (as I believe we are all agreed) the Messiah; to Joseph the rest of the promises in all their richness and fulness. This is made the clearer by turning to the preceding chapter, 13—20. In the sixteenth verse Jacob says: "Let my name be named on *them*, and the name of my fathers Abraham and Isaac, and let *them* grow into a multitude in the midst of the earth."

Now we know that Jacob was specially called "Israel" (Gen. xxxii. 28). In fact, he was the first Israelite (a prince of God), and here he is giving that very name to Ephraim and Manasseh (the sons of Joseph only); but not to any of the others. This fact, coupled with the other verses, shows plainly and decisively that, although the other Tribes have a portion in Israel, and are ultimately to be united to Israel, yet they only enter into the promises given to the patriarchs when they are united with the descendants of Joseph. In fact, wherever Ephraim and Manasseh are, there is Israel, and the blessings follow them; but not the other Tribes.

There is another passage bearing on this point which I think is not used as much by our friends as it might be. I allude to Jer. iii. 14—18, more especially verse 16. In this passage we find it clearly stated that when Israel is "multiplied and spread abroad," or already entering into the promises, then the House of Israel and the House of Judah are to be re-united, and the latter enter into the possession of the same blessings.

Thus I think the whole of Mr. R. Roberts' arguments utterly fall to the ground. His premises being wrong the rest of his statements and deductions must necessarily be so too. For if the foundation is bad, the building cannot stand.

I can quite agree with Mr. E. J. Roberts' views about the discussion as a whole.

It seemed to me as if for a very great portion of the time both the disputants were talking entirely wide of the subject. In fact, Mr. Hine seemed very much like a general who, though occupying an impregnable position, allows himself to be tempted off his ground by his opponent at any time that the latter chose to do so.

We owe much, very much, to Mr. Hine; but he can scarcely be considered a really good debater.

THE "TIMES" ON ISRAEL'S HEATHEN EMPIRE.

"IT is obvious to remark how very largely the whole foreign policy of England is affected by the fact that we hold India. Everything done East of Malta has some reference to this. If we are concerned for Asia Minor or for Egypt, it is because these countries lie on or near the highway to India. If the progress of Russia has been watched with jealousy, it is because each fresh step she has been taking has brought her directly or indirectly towards the sphere within which Indian interests are supreme. It is right that from time to time we should ask ourselves the reason and the justification of our Indian policy in the very wide sense we have given it. The advantage of our Indian Empire ought to be beyond doubt if we are to be at such vast and incessant pains in maintaining it. Nor can

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we refuse to look at the question from an Indian point of view, and to inquire what benefits we confer by the position we occupy. Our responsibility is immense. The well-being and happiness of more than two hundred millions of human beings are placed in our hands. There is no appeal from any course we may determine upon for them. We can govern well or badly, in our interests or in theirs, and they have no choice but to submit. Such plenitude of power seems almost greater than can safely be intrusted to any nation whatever. The fact remains that England possesses it and must use it.—*Times*, May, 1879.

The above shows, *teste* the *Times*—

1. That the British are an Eastern as well as a Western Power (Isa. xlv. 6, lix. 19).

2. That the Heathen Empire of the world is ours, God's gift to Israel at His Son's request (Psa. ii. 8 ; Isa. xli. 1—3 ; Rev. ii. 26, 27)

3. That we are the "Kings of the East," paramount in power and might, greater than ever any nation was before (Rev. xvi. 12 ; Dan vii. 27).

4. That holding India, our "interests" include Asia Minor, Egypt, all East of Malta, therefore "The Inheritance" of Israel' all derived and obtained by the *possession of the East* (Jer. iii. 18 ; Isa xli. 1—3).

ISRAEL'S BATTLES.

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

(*Continued from page* 59).

No. XIX.—THE BATTLE OF TALAVERA.

OUR subject now carries us to the scenes of the Peninsular War—a conflict when it was Israel, unaided by human allies of the smallest material value, against the colossal power of the great Napoleon. In that great war the God of Israel fought incessantly for His people, and brought her triumphantly and victoriously through all her dangers. He gave her first a great captain to command His host, and that captain was afterwards the hero of a hundred fights—the Duke of Wellington. In 1808, when the Peninsular War began, Sir Arthur Wellesley was appointed by Canning to command the expedition. On the 17th August that year, the British General let the Frenchmen, under Delaborde, see what kind of soldiers Israel's were on the heights of Roliça, in Portugal. The Bear Skins of the Grenadiers steadily struggling up to the attack, the cool precision of their fire, and their steady order "of upward march," struck terror into their foes and forced them to give way. The victory cost the French 600 killed and wounded against 480 on the side of the British.

The battle of Vimiero, in Portugal, followed Roliça, and there Wellesley sustained, on the 21st August, 1808, the assault of Junot, but sent him flying towards the heights of Terres Vedras. whither he was unable to pursue him. A year of uncertainty and humiliation followed, for Sir Arthur returned to England, superseded in command ; Sir John Moore's fatal retreat through North-west Spain, ending with the glorious victory of Corunna, intervened; and it was not till January, 1809, that Sir Arthur Wellesley, re-appointed, landed again at Lisbon, and advanced against the French under Soult, chased him out of Portugal into Spain, and met their army under Victor at Talavera on the Northern bank of the Tagus, 45 miles West of Toledo. On the 27th July, 1809, the battle was joined. Wellesley had with him about 25,000 men, aided by Cuesta's, the Spanish General's rabble called an army, numbering 30,000. These last were posted at the right of the position next the River Tagus and in front of the town of Talavera. On the left was a hill on which the British troops were posted, and this was the key of the position. On the evening of the 27th July, Victor attacked the British infantry on the hill, and sent column after column to the assault. In vain ! The British bayonet hurled them as they came on mangled corpses to the bottom ! Two thousand five hundred of the brave men who tried to storm that height, lay dead or dying there that night ! Bravely General Hill held his post that night and next day. But on the 28th July, a dreadful peril happened to the hosts of Israel, which, had it not been for their Divine protection, they had not been able to escape ! That day, when one of the attacks of the French had failed, and the British and German troops had pursued their flying foes too far, the latter fell into disorder, and in their turn were attacked by fresh French troops. The German legion was destroyed ! The British centre was pierced by the French ! and all was apparently lost ! Not so ! Man's extremity is God's opportunity. and He maintained His people's cause, whom He sent "to go out to battle against their enemies" into Spain. Sir Arthur had provided for this mischance, and instantly remedied it. He ordered the 48th Foot to occupy the gap formed by the breach of the British line, and to drive back the foe. And well that duty was performed ! The 48th sprung forward, and by their fire "withered and checked the torrent of the French attack," and hurled them down the hill again !

Thus ended the battle of Talavera ! The French, who were 50,000 in number, opposed to half that force of the British, after this fatal repulse, retreated across the Alberche during the night, confessing to a loss of 7,000 men killed and wounded—ours being about 4,000 to 5,000. The victory was celebrated by the bestowal upon Sir Arthur Wellesley of the title of Viscount Wellington, of Talavera, the first of a series of similar honours which terminated only in his attaining the highest rank to which a subject not of the royal blood can attain. Such was the battle of Talavera, one of the typical battles of Israel. It was fought out of their own land, at a long sea voyage distance from their base of operations in the native land of the troops engaged. The British, always a handful, not well provided with artillery or cavalry, were miserably served by their so-called allies, who, being consumed with jealousy of the strangers fighting for them, often treated Sir Arthur and his soldiers like open enemies, robbed, plundered, and betrayed them. And yet, though outnumbered by the foe, though served by bad allies, and feebly supported by a divided people at home, the British General and his gallant but small army were crowned with victory after victory by the Lord God of Israel. And why? Because, being Israel, they were still under the covenants of the New and Old Testament-blessing to the House of Israel, and God "heard in heaven their prayer and their supplication, and consequently He maintained the cause of His servants and the cause of His people Israel at all times as the matter required" (1 Kings viii. 59). Protected by the covenants of Solomon's prayer, the Lord watched over Israel's host under Sir Arthur Wellesley in the campaign which ended with the repulse of the French at Talavera, and "maintained their cause." We shall see as we proceed through the wondrous story of the Peninsular and Napoleonic Wars, that never once did the Lord forget His people, but always and at all times saved, succoured, and befriended them, giving them the victory over their enemies, and causing them to rejoice in His salvation

(*To be continued*).

THE Rev. J. Wild, D.D., of Brooklyn, U. S., says, in his recent book, that many have been savingly and truly converted to God through his discourses on "The Lost Ten Tribes and 1882." Let our opponents note this.—ED.

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Reviews.

The Promises to Abraham, with Select References and Explanatory Notes, &c. By W. S. Cavill. Price sixpence. Robert Banks, Racquet-court, Fleet-street.

We call our readers' attention to this valuable tabulation of Scriptural promises to Abraham our forefather, which Mr. Cavill has drawn up, joining with them other passages of the Word which "form a clear and undoubted commentary on them." Our author rightly observes that the promises to Abraham are the foundation of Identity belief and research, and with a view to that fact we think he has produced a very excellent *vade mecum* which cannot fail to be useful to the inquirer, to the Identity lecturer, and to the large and increasing number of our writers on the subject. The plan on which this part of the work is arranged is practical and useful. We have the text first named; then in parallel columns the promises quoted in full from the same, followed in the last part of the page by the Scriptural references which confirm or throw light on the promise quoted. Each cluster of promises is enriched by notes on the same, in which the author makes the Bible its own commentator. For "topical study" of God's Word the arrangement adopted by Mr. Cavill is well adapted, and we can imagine that for Identity readers and writers this pamphlet will become a valuable *aide memoire*.

At the end of his work Mr. Cavill has added a short treatise on "Israel Among the Gentiles." We are much pleased with the author's treatment of this part of our great subject, and feel that he is quite one with us in all our views as to the object our God had in mind in hiding Israel under her disguise, and in employing her, while so disguised as Gentiles, in evangelising the world. We wish our space allowed us to quote pages 45 and 46 of the work regarding this part of the subject treated, for our readers' gratification; but we have said enough to induce many, we hope, to make Mr. Cavill's work their own, and to peruse it for themselves. We wish it God-speed as a useful aid to Identity research and knowledge.

Nebuchadnezzar's Dream and the British Empire. By Ephraim. With prophetic map. Price fourpence. Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane, Paternoster-row, E.C.,

We are glad to see another attempt to connect Daniel's dream of the metallic image and "the stone which becomes a mountain," with the British Empire. Since we ourselves wrote on this subject in No. 29, *Life from the Dead*, vol. iii., page 129, there have not been many who have entered on this path of interesting research and inquiry. Mr. J. G. Shaw. of Leeds, has published a very excellent little work on the subject, of which that now before us is a condensation.

It appears in the form of a letter to a friend abroad, and is illustrated by a map taken from Mr. G. Shaw's larger work, giving a picture of the great sprawling figure of the image stretching from the head of the Persian Gulf to Calais on the Straits of Dover, and to the East coast of Spain, at the Western extremity. The pamphlet, though very sketchy in its character and aim, is on the whole a useful little work, which will serve to introduce Mr. Gilder Shaw's more pretentious publication. We wish well to both, and trust, that being well conceived, and well executed, both pamphlets may have a large circulation.

The Gentiles and the Times of the Gentiles. By J. Leyland Feilden. Price Sixpence. W. H. Guest, 20, Warwick-lane, Paternoster-row.

This little work is from the pen of our friend and ally, Mr. J. Leyland Feilden. Its object is to show, in the first instance, that the Gentiles of the Old and New Testaments are the hidden Israelites of the Ten Tribes—the Lo-ammi Gentilised people we are constantly identifying with the British folk. Mr. Feilden's second object is, we perceive, to warn his readers—the "Goim" inquirers of the present day—that we are living in times between the two latest *termini*—the space of 75 years—which bring to a close the "7 times" or 2,520 years that, in Mr. Feilden's view, are equivalent to the "times of the Gentiles."

In reference to the last point, our author relies a good deal upon Mr. Guinness's "Approaching End of the Age." He closes his pamphlet by stating his belief that while Satan's number is the three sixes—6 + 6 + 6—Israel's Royal Family, being an institution originally under God's ban, has the same number (!), since the age our royalty attains its majority is 6 + 6 + 6=18. *Per contra*, Mr. Feilden holds that the "number" of the children of Israel mentioned in Deut. xxxii. 8, was 7 + 7 + 7=21, a triad of perfect numbers.

In regard to the latter point thus raised, we fear we must state our conviction that the word "number" in Deut. xxxii. 8, had no reference at all to any particular numeral, but to the masses or multitude of God's people Israel, known, when the words were uttered, to Moses and his hearers. and known by prescience to the God who sees the end from the beginning.

In regard to the ingenious arguments by which Mr. Feilden endeavours to show that the Gentiles or Goim in God's Word, are synonyms for "Israel," we think some practical difficulties of interpretation occur to a person inclined to adopt that view. Let us see how a few texts answer to the rendering if we adopt Mr. Feilden's ideas. Hosea viii. 8 is distinctly a verse concerning Israel of the Ten Tribes and their disappearance (like Jonah in the whale's belly), when they were outcasted and sent out as "wanderers *among* the Goim" (Hosea ix. 17). Hosea viii. 8 read as Mr. F. would have us read the word Goim, is as follows:—

"Israel is swallowed up: now shall they be among the Israelites as a vessel wherein is no pleasure." Is that the meaning of the passage? Surely not. So in Hosea ix. 17 did God, we ask, send Ephraim to be "wanderers" among the Goim Israelites? Surely not again. Yet, if we understand Mr. F. aright, we are to come to that conclusion. The Holy Scriptures of the Old Testament, up to the date of the dispersion of Israel of the Ten Tribes, certainly deal with three nationalities—viz., the kingdom of Israel, the House of Judah, and the Gentiles. We do not see on what grounds Mr. Feilden alleges that no one in modern times identifies the Gentiles with Hottentots, Negroes, or Kaffirs. Why not? we would ask. God gave—at His Son's request—to the Lord's "inheritance," and, therefore, to Israel, the *Goim* or Gentiles as His free gift (Psa. ii. 8); and these include to-day certainly all the sons of Ham, millions of Hindoos, Chinese, Arabians, Australian blacks, Maories—the Gentile races, in short, embraced under the name Goim, granted in fee simple in the passage in question. These also are the dwellers in "the uttermost parts of the earth"—nay, "under the whole heaven" (Deut. ii. 25). If we are to accept Mr. Feilden's view, the passage would stand thus: "Ask of Me and I will give the Goim Israelites for, or to, thine inheritance"—*i.e.*, I will give the Israelites to the Israelites. Referring to the New Testament, we find Cornelius, a Roman, and his party were all termed "Gentiles" in Acts x. 45. Were they then Israelites? We hope Mr. Feilden does not hold that error as some do, and so constitute, not the Romans only, but all the European world to be of the House of Israel.

The New Testament Scriptures, we affirm, know only of two races of men—namely, the Jews, representing Israel as the only Israelites extant or known then; and the Gentiles. Among the latter, no doubt, there were Gentiles and Gentiles. There were the Ten-Tribed House "swallowed up" and "wandering" even then in St. Paul's and St. Peter's days "*among* the Gentiles." St. Peter, doubtless, wrote to the Ten Tribes as "the dispersion" (1 Peter i. 1). In his second chapter, verse 12, he tells these same Lo-ammi people to have their "conversation honest *among the Gentiles*." Did he mean among the Israelites? If so, he indicated the Jews, for there were no Israelites *qua* Israelites then known. In truth he addressed the hidden Gentilised Israelites then "swallowed up" and living *among* the true Gentiles, just as Jonah was concealed and hidden by the whale's carcase, and our Lord was "hidden" while dead in "the heart of the earth" (Matt. xii. 40). As the Lord was concealed by the earth, as Jonah in the whale's belly was hidden, so is Israel of the Lo-ammi House now "swallowed up" by the Gentiles and concealed in those graves (Ezek xxxvii. 12, 13). The Gentiles, therefore, we submit (*pace* Mr. Feilden), are not the Israelites; but are the matrix in which, till the Identity be declared and Israel be revealed, that nation is now hidden from man's view.

We have delivered our verdict. We may, however, be in error, and urge our readers to judge for themselves. Let them all peruse Mr. Feilden's new pamphlet, and we are sure that even if they agree with us regarding "the Goim," there are parts of this little work which will well repay perusal.

We have received a capital little pamphlet, by J. Norman, of Exeter, on "Who and Where are the Lost Ten Tribes?" which we hope to notice soon. Price twopence. Chambers & Co., Exeter. —Ed.

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Correspondence.

THE CHARACTER OF EVIDENCE PRODUCED AGAINST US BY THE "RECORD," MAY 12, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—The editor of the *Jewish Chronicle* has written an article in that journal, in which he gives it as his opinion that our case is "not proven." In reply to this opinion of one individual Jew, I quote the words of another individual Jew who resides in Newcastle; they are, "I have been persuaded for the last forty years that the Anglo-Saxon race are the lineally descended present representatives of our Lost Ten Tribes, from the incontrovertible fact that they alone, of all the nations of the earth, observe a Sabbath, whereby they prove themselves to be in possession of *that* sign which is common to ourselves and them, and given by the God of our fathers *as a sign* throughout our generations for ever." But does the editor of the *Record*, who transcribes this article from the *Jewish Chronicle*, really believe that Christian men, who of their ownselves judge what is right; who prove all things and hold fast that which is good; who are ready always to give an answer to every man who asketh them a reason of the hope that is in them with meekness and fear; who refer for all their proofs to the law and to the testimony, would give any weight to the opinion of a Jew, whose mind is *so* warped by the traditions of the Talmud that he is absolutely unable to see through that blinding vail; who sees no strength of reasoning in Gen. iii. 15; Isa. ix. 6, liii., and Dan. ix. 24—27? I have the assurance (ungentlemanly and un-Christian as it may appear) to declare, with the full persuasion that my declaration is true (and for the *apparent* want of courtesy I must beg the editor of the *Record* to excuse me in the cause of a truth so dear to me), that he himself does not value at one straw the assertions of all the Jews in the world in any matter connected with the interpretation of the prophets.

Further, I seriously consider his foisting this Jewish opponent into his pages to be a farce and a proof either of a wilful attempt to cast dust into the eyes of his readers, or a puerile joke altogether unworthy of the occasion. If the cause of our opponents requires buttressing up by *such* witnesses, it is indeed far gone and lost!!!

Non tal 'auxilio non defensoribus istis.

Yours faithfully,
H. MARRIOTT.

THE OBSCURITY OF JER. XXXI. 22.

To the Editor of the "Banner of Israel."

DEAR SIR,—Seeing that my view of the above passage of the inspired Word is regarded by some as objectionable, I beg to state that it was not my intention to force it upon any mind as the only possible rendering of the Hebrew.

I will just compare it with another prophecy, and only so far set it before your readers as entirely satisfactory to the individual mind of myself alone. The reading I ventured to propose was, "The spouse shall return to the Mighty One;" and agreeable to this I read Isa. x. 21: "The remnant shall return, even the remnant of Jacob, unto the Mighty God." Yours faithfully,

HERBERT MARRIOTT.

"AND HE SET EPHRAIM BEFORE MANASSEH."

To the Editor of the "Banner of Israel."

DEAR SIR,—The British and Foreign Bible Society of England have published eighty-two million Bibles since the formation of the Association. The American Bible Society have published thirty-five millions.

No other society in the world approaches these numbers, the next highest being the Scotch National Society, which reaches four millions.

Let our friends, who hold to the North American Indian, the Chinese, the Persian, or other Identifications, explain this blossoming, and budding, and filling the face of the world with fruit, which so convincingly speaks for itself in support of our faith in opposition to their purely speculative ideas.

Yours faithfully,
H. MARRIOTT.

To the Editor of the "Banner of Israel."

DEAR MR EDITOR,—In the BANNER OF ISRAEL for this week, I was glad to find some more champions of Israel were battling with our opponent, "The Rev. Mr. Clifford," and that Psa. ii. was again the subject. It occurred to me, when reading the articles therein, that, as Scripture is of no private interpretation, he that is *willingly* led by the Spirit would, therefore, try and understand Scripture by Scripture. Now David, by the Spirit, wrote Psa. ii., and our Saviour in the Revelation, by the power of the Spirit, explains the verse of Psa. ii. which has been so much disputed of late. Christ sends a special message to each of the angels of the seven Churches, but at the end of each address He does not address the angel of the Church He is writing to, but the Churches. Now, in the end of the address to the Church of Thyatira He says these very remarkable words: "He that overcometh and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as a vessel of a potter shall they be broken to pieces, EVEN as I *received* of My Father."

I say, sir, the clear unmistakable explanation of this would be that Christ received from the Father the command to break the nations to pieces (heathen), and that mission He actually confers upon His own "heritage" Israel. Is it not, therefore, consistent to say, "Ask of Me and I will give the heathen to thine inheritance? and is it not most inconsistent for Christ to rule His inheritance with the rod of iron and dash them in pieces like a potter's vessel? To explain, or rather interpret, the passage in the original to mean "That God says to the Son, Ask of Me and I will give THEE the heathen for Thy inheritance," would land us in this predicament, that Christ intended to break His own inheritance to pieces as a potter's vessel! I place the heathen in the same category as the kings of the image of Nebuchadnezzar, and there is no mistake in that case! The stone kingdom, and not Christ, is to grind *them* to powder.

Yours faithfully,
H. SOWDON.

8, St. Andrew's-terrace, Belmont-road, Bishopston,
June 11, 1879.

JOHN BUTTERWORTH sends us the following extract from a Bombay paper, and suggests it is the first whispering of "Come out of her, My people" (Rev. xviii. 4):—"Naturalized citizens of the United States who have returned on a temporary visit to Germany, the land of their birth, have of late frequently been called upon by the German authorities to perform military duties and to respond to the obligations of laws, from which, as foreigners, they hold themselves to be exempt. This has led to numerous applications to the American Legation at Berlin to interfere on their behalf; and a recent despatch received at the Department of State at Washington, from the American Minister at Berlin, Mr. Taylor, gives some advice on the subject which these Americo-Germans will do well to follow. Mr. Taylor says that, in view of the prevailing political agitation in Germany, and the increased tendency towards repressive measures on the part of the Government, it would be well if naturalized citizens contemplating visits to their former homes were officially advised that many possible annoyances may be avoided by declaring the probable term of their stay to the local German authorities on arriving, and by abstaining from irritating political discussions; and by quickly obeying such municipal laws as apply to temporary as well as permanent residents. Another, perhaps more prudent, course might be adopted by German-born but naturalized United States citizens—namely, to refrain from re-visiting their "Father-land" until the advent of the Millennium.

EVIDENCE THAT PIAZZI SMYTH'S REASONINGS FROM GREAT PYRAMID TEACHINGS HAVE LED A SCEPTIC TO THE TRUE GOD.—We have much pleasure in quoting the following sent us by a friend at Portsea, taken from the *Evening News* of Portsmouth, under date May 20, 1879. If the perusal gratifies our readers as much as it does us, they will be well pleased indeed, and will join us in the cry of praise to the God of Israel! The matter relates to the proceedings of the Portsmouth Young Men's Christian Association. Yesterday evening, at the weekly meeting of the elocution class held at the rooms of the Association, G. Long, Esq., J.P., occupying the chair, MONS. DUSSURE read a paper on "The Great Pyramid," in which he argued that the subject of his paper, the largest and oldest known building in the world, must have been erected under Divine inspiration, and was intended in these latter days to give forth its wonderful parallelisms to the whole world. *He had been converted by the reasonings of Professor Piazzi Smyth from scepticism to a knowledge of the true God.* Messrs. Martin, Candey, Pullen, Way, and the president (Mr. Long) took part in the discussion which followed. Votes of thanks to the essayist and chairman having been passed, the meeting closed with prayer.

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(Motto of Her Majesty's Most Exalted Order of the Star of India.)

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

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

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

VOL. III. No. 132. Entered at Stationers' Hall.] WEDNESDAY, JULY 9, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE DEATH OF THE PRINCE IMPERIAL AND THE ZULU WAR.

IN common with every right-minded person in these islands we have heard of the death of the Prince Imperial in Zululand with the deepest sorrow and regret. We feel greatly for his widowed sorrowing mother, now an honoured guest in England. We regard the youth just fallen in Israel's cause as one of ourselves, for he lost his life in doing battle for our country, and we think of him as one of the princes of the land of our birth.

The whole story is a very touching, very sad one. We look back on his career, and that of his father, and of his father's uncle, with solemn awe, since we see in them the close of a dynasty whose record is in the Word of God (Isa. xiv. 22, and "*remnant*"). The death of the Prince Imperial, moreover, adds startling emphasis to what God is doing with our race in the savage lands of our present enemies, the Zulus. The sudden awful death of the aspirant to the throne of a European Empire has riveted the attention of all France upon our nation's action in South Africa. The strange indecision and apparent vacillation of Lord Chelmsford, who has improved no military advantage and followed up no success, has, on the other hand, made our position such that the whole civilised world is gazing in amazement at the barren results of a contest where all this great empire's strength seems foiled by naked savages, who are really few in number, and wanting every appliance of modern warfare in their contest with the best and bravest soldiery of Christendom.

How are we to account for the facts? How is it that God permits our nation to be thus set at naught, while we are in reality the chief of all? It befits us not in these circumstances to dogmatise. But we may venture an opinion which the light of our Identity seems to justify, and which we set out for our readers' consideration just for such value as they may consider it to be worth. Let us for a moment suppose that the battles of Ginglelova and Kambula Kop had been followed up by vigorous action, and such results obtained thereby that the Zulu nation had fallen prostrate at our feet last April, and Cetywayo had then sued for peace. Does any sane man suppose that in the temper our people were at that time there would have been any desire or intention whatsoever on our part to interfere in the government of the Zulus, to dethrone their savage king, or do more than secure a patched up peace to last for a few years and certain to break out again in open war when the Zulus were prepared afresh for action? At this moment also, sick as the nation and the people seem to be of an inglorious contest which has brought us only hard knocks, much loss of blood and treasure, no glory, and less renown, would not the country be glad if Sir Garnet Wolseley could so conclude a peace, however unsatisfactory, that forthwith we could be quit of the trouble for the present, recall our troops, and leave the Cape, Natal, Zululand, and the Transvaal to themselves? That, no doubt, would be the heartfelt desire of nine-tenths of our countrymen to-day. But what would be the result? The Cape colonists would be as averse as ever to confederation—knowing better than we in England seem to do, that nothing short of annexation of Zululand will make confederation safe for them, or render it possible for British colonists to live in safety in the neighbourhood of our Zulu enemies. The war would ostensibly thus be over, it is true, but God's will in reference to the formation of an Israelite nation at the Cape would be as far off as ever from accomplishment; and do we suppose that He would rest still and abide *our* time? His will, we believe, demands immediate confederation, and the birth at once of one of the company of Israel's nations. He therefore, we suggest, has caused our difficulties to increase. He has given our Commander-in-Chief the vacillating spirit we see to-day, and rendered his supercession needful.

The sad death of the Prince Imperial, which is such a startling blow, adds consternation and a nation's sorrow to what was trouble and grief before; till at last, taught by blow upon blow, trouble upon trouble, expense on expense, and loss upon loss, we shall do in the end what we have now set our faces, as a flint, on never doing at all—we shall have to dethrone Cetywayo, destroy his military organisation, disarm his people, take his country ourselves, "breaking and dashing it in pieces, like a potter's vessel, with a rod of iron," in order that his people may be brought to Christ (Psa. ii. 8—12); and in

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anticipation of the formation of that great independent "Confederated" nation belonging to England, which only awaits the conquest and annexation of Zululand to be formed at once, to fulfil God's will, and conduce to His glory.

Such, we believe, to be the real cause of all the present complications in the Cape Colonies. God has a controversy with us there because we *will* not fulfil His wise purposes. Those purposes were proclaimed in Psa. ii. 8—12, and *perform them we must.* The stroke will be laid on us till we do. The terrible events of Insandhlana, of Intombe, of Kambula Mountain, now the surprise in Bastoland and the Prince's death, all point, we think, in the same direction, and show God is withstanding us regarding the obstacles we offer to confederation, and demands of us the annexation of Zululand as the only way to effect that object. Once that be resolved on, just as the annexation of the Afghan Gates was declared to be the aim of our late war there, the difficulties in Zululand, we believe, will vanish, and the pacification of the country, with confederation in its train, will become easily accomplished facts. God's purposes, we believe, in Africa, as well as in Afghanistan, are purposes of mercy *to Israel.* He means to give us the heathen because we are "His inheritance," and the (people of the) "uttermost parts of the earth" because we are "His possession." We must, therefore, hold ourselves in readiness to fulfil His purposes, and not set our faces, as we are now doing, resolved when He bids, and the Cape colonists urge us to take over Zululand for our own, to do nothing of the sort, but merely to conclude in haste a patched up peace, leaving savage independence and heathen barbarity to a people whom Christ died to save, and whom He wills that we, as Israel (His dominion), should subdue, that we may bring them to Judah—His sanctuary—for their good (Psa. cxiv. 2). We ask our readers to consider current events in this, the light of our Identity, and we think if they will candidly reflect upon the sad and sorrowful occurrences which are presented to our view in South Africa to-day, they will see with us that God's hand is visibly working in all that is taking place, and that He is preparing us, against our will, for what must come at last (no reasonable man can doubt it)—namely, the incorporation of all Zululand and its inhabitants into the mighty empire of Israel's Queen, Victoria!

THE BLESSINGS ON ISRAEL.

OUR opponents are always reminding us that the Twelve Tribes of Israel were obnoxious to the curses pronounced for disobedience to God's laws and will, and that therefore the Ten as well as the Two Tribes must now be under the said curses. The Rev. J. W. Wilkinson, at the Wimbledon conference, was very particular on this point, and seems to have actually spelt out the word "few"—"*f-e-w*, few"—to show his hearers that fewness in number being a part of the curses pronounced on the Twelve Tribes for disobedience, the whole must now be f-e-w in number since all disobeyed. "If you can find any people on the face of the earth an innumerable host, until 'innumerable host' and 'few in number' are convertible terms, you will see," he said, "that Anglo-Saxons, if an innumerable host, are not the few in number that Israel is to be while in the lands of their dispersion." Just so. But Mr. Wilkinson is one of those divines who never has, does not now, and we fear never will, "see" that there are "Israelites and Israelites." With him all the "Israelites" were and are "Jews," and all "Jews" were and are Israelites." He cannot understand there being in existence now "Israel obedient" as distinguished from Jews who are "Israelites disobedient." The latter, as he himself admits, must be, and are, "few;" but if God's Word be true, the other, if existing, must be multitudinous, which, Mr. Wilkinson doubtless knows, means "many," and not "few."

The following are the texts that show (God being true and the Bible not being a fable) that "obedient" Israel was to cease to be "few," and to become "many." They are Deut. xxviii. 1, 4—11, 13, xxx. 1, 2, 9; Hos. i. 10; Ezek. xxxvii. 10—the last two passages showing that "the multitude" was to be realised *before* the return to Palestine of the Twelve Tribes, in the Lo-Ammi wilderness land, nay, in Israel's GRAVES. When Mr. Wilkinson has explained these passages on his principles and learnt to see the Scriptural distinction between Israel and Judah, we shall be willing to take a lesson from him in spelling and learning the meaning of the word "f-e-w."

We wish now to point out to Mr. Wilkinson, to Mr. Roberts, and to other opponents, a fact which perhaps they have hitherto overlooked. These gentlemen, by the way, though they differ from each other on every doctrine of the Christian religion (we wonder if Mr. Roberts' belief falls under the same category as an Evangelical Churchman's?), yet join hands in their earnest desire to destroy "our Identity" and God's glory with it. The fact we ask them to ponder is this: The patriarch Jacob, when about to leave the world, speaking by the inspiration and teaching of God's Holy Spirit, bestowed upon his two grandsons, the sons of Joseph, a blessing which for splendour, for extent, for depth, and for greatness, was not paralleled by any he bestowed upon his own sons. Not on Judah did such come from Israel's lips! Not to Joseph himself does God's Word show that the patriarch gave such particular and such grandly unique blessings. What were they?

1. That the God of his fathers, the Angel who had redeemed him, might bless the two lads (a world of blessing was therein contained).
2. That his own name, ISRAEL, the prevailing one with God and man, might be named on them (this was given to none of his own sons, not to Judah, not to Joseph, nor to the rest).
3. That the names of his fathers Abraham and Isaac might come on *them.*
4. That THEY might increase, as fishes do increase, in the midst of the earth (blessings these, reserved only for the grandsons; but not so fully given even to Joseph).
5. That they might become two separate powerful people.
6. The one "great," though standing (as Manasseh) alone.
7. The other "greater than he," because representing *Melo-hag-goim*—or "the nation and company of nations"—the "ten thousands of Ephraim" against the "thousands of Manasseh."

Our opponents will see that on the sons of Joseph (*not on Judah at all*) these peculiar and unique benedictions devolved. They were to be named especially "Israel." They were to be called *par excellence* "the sons of Isaac," or "Isaac-suna," Saxons. They were to be constituted "the seed of Abraham," "the spiritual house, which St. Paul so pointedly shows are the true Christian "sons of God," who constitute "the Church of Christ," found chiefly in connection with our own Anglo-Saxon race—more here than among any of the Gentile nations (Psa. cxlvii. 19, 20). To these two sons of Joseph were granted, and *that without condition of any sort* (let Mr. Wilkinson notice that!), the heritage of fecundity. They were to be, and none could or can let it, "a multitude." The word f-e-w was not to be *their* characteristic; but, on the contrary, the attribute of *m-a-n-y*, spelling "many" (see also Heb. xi. 12).

Let Mr. Wilkinson try to find any condition in the passage we have been quoting from Gen. xlviii. 15—22, and if he succeed we shall be prepared to admit that he is right. Till then, we maintain, that God being true, and His Word being also true, we are positively bound by the written promises of Jehovah to find that while Judah is, being yet "*disobedient*," "few in number," and therefore responding to the curse, there must be somewhere two races extant in the world to-day representing now Ephraim and Manasseh; the one "a nation and a company of nations," abnormally multitudinous, being Israel obedient; the other a separate and a "great" nation," similarly remarkable for vast and rapid multiplying power, both

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called Isaac-suna or Saxons; both testifying they are, as regards large numbers of their nationalities, "the seed of Abraham," and both now calling themselves and claiming to bear "the name of Israel."

The argument, to our view, seems particularly strong, and it shatters Mr. Wilkinson's little lesson to us in spelling completely, since it shows that so far from expecting to find the whole of the Twelve Tribes now under curse, and therefore "few" in number, God's Word distinctly shows that some Tribes of the House of Israel or Joseph must now be existing separate from the "few" men of Judah, both great Saxon nations, independent of each other, each wonderfully fecund, and rapidly increasing—even as fishes do increase—each belonging to, and now called, Israel, each possessing larger masses of truly converted Christians in their body politic than any other nation can produce—the one representing Ten-Tribed Ephraim-Israel, the other God-blessed Manasseh of the States.

Reader, we have reason to thank God for our opponents, since their opposition not only proves that their acquaintance with "the mystery of Israel" is limited, but leads us by prayerful study to find beauties and glories in God's Word, of which we had no knowledge or suspicion before.

N.B.—A hint from Mr. Matthew Mark, of Liverpool, has led us into the above train of thought, and we beg to tender him our thanks.

THE RIGHT REV. BISHOP OF RANGOON ON THE REV. J. B. CLIFFORD'S RECENT PAMPHLET.

In the BANNER OF ISRAEL, No. 125, May 21, 1879, page 210, we stated that on the second of that month we had forwarded to the Right Rev. Bishop Titcomb a copy of the Rev. J. B. Clifford's recent pamphlet, that we had pointed out those passages in it which seemed to reflect on his lordship, and asked him also for an explanation of certain remarks he appeared to have made to our opponent, regarding our published views on Psa. ii. 8.

The good bishop's reply was received by us on June 28, 1879, by return mail, and we hasten to place it before our readers, not quite *in extenso*, because the letter is, though intended for public use, written in part, we think, as a private communication to ourselves. We publish, however, what is needed to explain the bishop's conduct and words, to clear up what seems obscure in our reverend opponent's pamphlet on the subject of his lordship's opinions, and generally to set this matter before our readers as Bishop Titcomb views it. He wrote as follows:—

"Bishop's House, Rangoon, May 29, 1879.

"MY DEAR PHILO-ISRAEL,—In a country like this, where life may be described as a perpetual battle with heat, I shall certainly not inflame myself in an angry controversy with Mr. Clifford. My letters were *strictly private*, and written freely without the least idea they would be published. It is now nearly two years ago. So that I cannot positively remember whether Mr. Clifford ever gave me notice of his intention to publish my remarks, or asked my permission. I am, however, under the full conviction that this is one of the most flagrant cases of violated confidence ever to be met with. I wrote him with unsuspecting trustfulness, and of course with a gushing freedom I should never have adopted had I thought that they would be circulated among the public. By this proceeding he has gained an unjustifiable advantage over me; but it has been done (as I conceive) at the sacrifice of loyalty to that code of faith and honour which *most* gentlemen regard as supreme, and by a line of conduct which he himself repudiates in the note on page 34.

"The attack is too violent and unfair to be taken any notice of, and I shall treat it with silent contempt. As for his remarks about Isa. xlii., I wish you would look over your BANNER between May and November, 1877. I am under the impression that I wrote a short letter or article on that chapter, shewing the double interpretation of it, as having reference both to Christ as the then IDEAL Servant of the Lord, and to Israel the then *real* servant of the Lord—arguing that the picture of Messiah's person was to be seen in it most clearly, yet not to the exclusion of the Israel whom He represented. It was *something* of that sort. I know I sent it to Mr. Clifford; but while, for controversial purposes, he has quoted impulsive and vehement words never meant but for his own eye, he has disingenuously omitted that portion of my correspondence.

* * * * *

"If Mr. Clifford, or any of my friends, put me down for a Rationalist, let me beg them to read my book 'Before the Cross' (Religious Tract Society). No, no! I hope I have left my marks on my dear old country, which will make me quite independent of Mr. Clifford's criticisms.

"With regard to my writing as against yourself with any consciousness or any premeditation, dismiss it from your mind.

"My work out here is very hard and discouraging, though deeply interesting in many ways. How long I shall stand the climate I cannot tell; but there is one thing I am glad of, and that is, to get beyond the strife of bitter and rancorous controversy. *Here* we live in peace.

"Yours sincerely,

"J. H. RANGOON."

So far Bishop Titcomb. For ourselves we are quite satisfied. Doubtless the words Mr. Clifford parades were used. They were the bishop's opinion, when written, of our interpretation of Psa. ii. 8; words by him unguardedly expressed, too strongly urged, meant only for Mr. Clifford's eye; intended, perhaps, to disarm a known antagonist by a certain definite concession; but unfortunate in its results. We do not complain of them, and are perfectly content. For we know the good bishop never expostulated with us, and therefore we are sure *his* views of our opinions were either modified before he left England, or at any rate he did not deem the matter of really great importance on further consideration.

Of Mr. Clifford's conduct in using the late canon's letter at all, the public must judge. We shall offer no opinion. The charge against the bishop in respect to Isa. xlii. 1—4 seems to us to have been exploded by the latter's explanation of his views, though we do not doubt Mr. Clifford will fail to deem it satisfactory even now.

A LECTURE AT CLIFTON, BRISTOL, IN REFUTATION OF THE CHARGES OF "BLASPHEMY" LATELY MADE BY THE REV J. B. CLIFFORD.

We beg to annex a report taken from the *Bristol Mercury and Daily Post* of June 20, 1879, giving a detail of a crowded meeting held in the Victoria-rooms on the 19th, to hear a most excellent and able lecture from the Rev. H. Marriott, in refutation of the Rev. J. B. Clifford's recent pamphlet.

The report speaks for itself. We have only to thank God for the complete exoneration it afforded to ourselves and all who hold with us, regarding our rendering of Psalm ii. 8, as well as on other matters in which we have lately been doing battle with our rev. opponent. The meeting was enthusiastic and earnest, plainly showing that popular feeling in Bristol and Clifton was quite against Mr. Clifford, and in favour of our friends. Again we say, we thank God for this result, and pray He may soon open the Rev. Mr. Clifford's eyes, so that he

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may rejoice with us that we are indeed Israel. The report is as follows:—

THE ANGLO-ISRAEL CONTROVERSY.

A lecture in defence of the Anglo-Israelites against the Rev. J. B. Clifford's "Recent Unjust Charges of Blasphemy" was delivered last night in the Victoria-rooms, Clifton, by the Rev. Herbert Marriott, M.A., of Amberley Rectory, Stroud. There was a large attendance. Colonel Savile presided. A portion of Scripture having been read, and prayer offered,

The CHAIRMAN said the controversy which had led to this meeting had become so warm that it was incumbent on him to justify his position in taking the chair that evening. "Philo-Israel," whose views had been so severely condemned, was a personal friend of his own. He had long known him, and he had long listened to his views with the greatest interest, and on more than one occasion countenanced them in public. He was associated with him in a society which had for its object the maintenance of strict evangelical doctrines in the Church of England. Philo-Israel was also one of the hon. secretaries of that grand agency—the Church Missionary Society—for carrying the Gospel in all its purity to the ends of the earth. He was likewise the active hon. secretary of the Waldensian Church Missions in Italy, and of the South American Missionary Society—societies which were engaged in equally faithful work. He was treasurer of the Jews Society, and a cordial supporter of other societies engaged in disseminating the Gospel. Yet the views of this man on one text of Scripture were characterised by a minister of the Gospel highly respected amongst them (applause), eminent for his piety and faithful labours in the cause of truth, as "more hideously blasphemous than anything he had met with in all the records of infidelity or Popery." Such a charge, coming from such a quarter, demanded his serious and respectful consideration. If, after weighing the interpretation put upon this passage by Philo-Israel, he found this severe condemnation justified, it would become his duty not only not to preside at that meeting, but to dissociate himself from his friendship, and endeavour to save these societies from his influence. If, on the other hand, he found the condemnation unwarranted, it became his duty as a gentleman and a Christian to extend to him his sympathy and support. (Cheers.) The passage, the comment on which excited such indignation, and called forth such severe denunciations, is in Psalm ii. 8: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Philo-Israel suggested that that was a promise of God to His own people, to be fulfilled in the future. His denouncer asserted that it was a promise to Christ, and Christ alone. Now, it was the province of the lecturer that evening to defend Philo-Israel from the charge of blasphemy for suggesting this interpretation; but perhaps he might be permitted to express briefly the thoughts which led him to believe that the interpretation was not only not blasphemous, but probably correct, and that in consequence, when invited, he was bound to preside at that meeting. (Cheers.) Looking at the passage, the first thing that struck one was that the form of language—"Ask of Me"—was more like that addressed by God to His own people than by one person of the glorious Trinity to another. Again, the same promise was made by our blessed Lord in Rev. ii. 26, 27, to His "overcoming" people; therefore it could not be blasphemous, even if a mistake, to suggest that the promise in Psa. ii. was made to the same person or persons as that of Rev. ii., the thing promised being identical. But Mr. Clifford said, "Look at the two previous verses; they are addressed to the Son;" and that, in his opinion, settled the question. But look at a succeeding verse: "Be wise, ye kings." That was not addressed to the Son. Therefore, knowing how suddenly the subject changed in the prophetical Scriptures, had anyone a right dogmatically to assert that the intermediate passage was confined in its application to the Son, and that he who gave it a wider interpretation was a "blasphemer?" He was not there to defend all the utterances of the professed supporters of the Anglo-Israel theory. (Applause.) Many foolish and vain things had been said, but Philo-Israel was not responsible for them; many of them were a cause of sorrow and vexation to him, but for his consolation he might remember that no vital truth of God had ever been brought forward without professed adherents bringing discredit on the cause by their utterances. Therefore Philo-Israel might comfort himself with the thought that if he was propagating the truth of God, the more important that truth, and the more it tended to God's glory and the exaltation of His people, the more active would be the exertions of Satan to discredit that truth by both the violent opposition of its opponents as well as the unwise utterances of its professed supporters. But let him go on in faith. God would vindicate His own truth in His own time. The chairman concluded by deprecating the use of personalities by the speakers at the meeting.

Mr. MARRIOTT then proceeded with his lecture, and said the supporters of the Anglo-Israel theory had many little things to complain of in Mr. Clifford's pamphlet. They imagined that they perceived a great deal of rashness and injustice in the rapidity with which charges were brought forth without proof; they thought that they saw a great want of careful Biblical criticism which would lead to a thorough investigation of those grounds which they relied upon, and which they desired to present to the minds of all their intelligent fellow-creatures. They saw in the pamphlet certain new historical features brought to light and adopted apparently rather greedily in mature life after having never been thought of during a long ministerial career. What could be more astonishing to an Englishman historically than to be taught suddenly that he was really a descendant of Ham, and that that conclusion was an absolute necessity on account of the opinion of a person named Pinkerton, who was charged by an able historian in England with coming to the most rash conclusions, and being altogether chronologically wrong? The principle on which their identifying of themselves with the Ten Tribes of Israel rested had not been noticed by their revered friend—Mr. Clifford. It was faith. They rested their belief in the Identity of the English nation in faith in God's Word, and they had no other principle in coming to the conclusion to which they had been forced by the diligent study of the prophetical writings in the Bible. They had been accused of glorying in their union with Abraham as their father according to the flesh more than they did in their Saviour. They did not glory in Abraham more than they gloried in Jesus Christ. It was a profound mistake to say so; it was a misconception of their views. They gloried more in the Lord Jesus Christ than they did in a universe full of Abrahams. (Cheers.) He proceeded to carefully examine the eighth verse of Psalm ii., and denied that he and his friends were open to the charge of blasphemy for the view they had placed upon it. He went on to say that, as a minister of the Gospel, he had been sorely persecuted on account of his views on this subject. He very seriously questioned whether any clergyman in Bristol would accept him as his curate at present. (Laughter.) He had no fear that if Mr. Clifford would come to him and allow him to talk over with him one point at a time, in a spirit of Christian love, he could prove that he was a descendant from Shem through the line of Abraham, through the line of Ephraim, and one of those blessed ones extracted from Samaria and brought to these islands.

Mr. COX supported the views of the lecturer as to the Identity of the Anglo-Saxon race with the seed of Abraham.

Commander ROBERTS moved—"That this meeting, having heard the able lecture of the Rev. Herbert Marriott, M.A., is of opinion that the charges of blasphemy and unscriptural teaching which the Rev. J. B. Clifford has lately preferred through the press against those engaged in this place, in the publication of 'The Identity of the Anglo-Saxon Race with the Ten Tribes of Israel,' are unfounded and groundless, and that this meeting regrets that, in the discussion of this subject, language has thus been used which certainly is uncalled for and far too strong."

Dr. ANDREWS seconded the resolution, and regretted that so few clergymen were present to hear Mr. Marriott's exposition.

The resolution, which was characterised by the chairman as a temperate and moderate one when they remembered the awful charges that had been made, was carried with a few dissentients.

A Mr. WALTON stated that all he had read on the subject had failed to convince him that the British nation was descended from the Ten Tribes of Israel, and he contended that the lecturer had failed to prove the Anglo-Israel theory. He asked Mr. Marriott when the Israelites came to Great Britain; why it was that they ceased to observe the right of circumcision; why they discontinued the use of the Hebrew language; and how was it that their Identity had been concealed so long?

Mr. MARRIOTT said the questions did not belong to the subject of the meeting. The object of the gathering was to give him an opportunity of refuting the charge of blasphemy which had been brought against him and his fellow-believers.

Mr. E. W. BIRD (Philo-Israel) thanked the meeting for having passed the resolution, and said that it had wounded his heart to have the charge brought against him by Mr. Clifford in that "dreadful pamphlet." Mr. Clifford was under a tremendous misapprehension as to their views, but he was not angry with him, nay, he did not feel a spark of anger towards him.

A vote of thanks to the chairman closed the proceedings.

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THE CHOSEN PEOPLE.

A LECTURE BY JOHN T. GOTT.

(*Concluded from page 272.*)

PART VIII.

IN conclusion, let me remind you that when you speak of Israel, you speak of Israel the man, and Israel the nation. The picture of the life of the man is the prophetical picture of the life of the nation—the one is the fac-simile of the other, and must be found and identified as such.

What was there in the character and conduct of Jacob the supplanter—the darling of Rebekah—to commend itself? Very little!

What was there in Israel of the Ten Tribes? Nothing! Just as Jacob went out from his father to spend many long years in exile, so did Israel of the Ten Tribes! Just as Esau abode still in the land with his father, so did the Jews.

The first night that Jacob spent away from his father's home he had a vision, and God renewed the covenant blessing with him and said, "I am with thee, and will keep thee in all places; and I will bring thee again into this land: for I will not leave thee until I have done *that* which I have spoken to thee of."

The very same thing must take place with Israel of the Ten Tribes. The books of the prophets are full of promises to them of *precisely* the same character.

These promised blessings were not made because of any inherent goodness in Jacob—the supplanter—but because of the covenant made with Abraham and Isaac. So of Israel—"Not for your sakes do I this, O House of Israel, be it known unto you."

Jacob set up a pillar, and vowed a vow, saying, "Since God will be with me." The general reading is, "If God will be with me," but this partakes too much of a bargaining character, very unlikely in one who had had such a vision, and whose mind was filled with solemn awe, fervent piety, and lively gratitude (*Fausett*). "Since God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house *in peace*, and *since* (not if) the Lord shall be my God, *then* this stone which I have set up for a pillar shall be God's house, and of all that Thou shalt give me, I will surely give the tenth unto Thee." This is one of the landmarks in Jacob's journey. How he got to Haran we know not, and the way we know not, save that it was not by the ordinary route, for he fled in fear of his brother Esau.

How the ancestors of Anglo-Israel reached these shores can only be conjectured by the landmarks which have been left behind.

Jacob grew rich in Haran. He increased exceedingly, and had much cattle and maidservants, and manservants, and camels, and asses. And Israel in exile, in the isles of the sea, has grown rich and increased in precisely the same way.

Jacob's prosperity caused the unbearable jealousy of Laban's sons. It had been Laban's special request that Jacob should tarry longer with him, for said he, "I have learned by experience that the Lord hath blessed *me* for *thy* sake." And are not the nations of Europe jealous of Anglo-Israel? Jealous of our wealth, jealous of our supremacy, jealous of our territory, and jealous of our invincible sway.

We know that Jacob the supplanter was decidedly a changed man, yet his character was far from being perfect. There was much worldly wisdom about him, and while he was himself pious, we cannot say that he was imbued with any idea of the personal responsibility which devolved upon him in attending to the moral and spiritual welfare of his wives and children, and the many servants that composed his extensive household. One thing we know, Jacob's God, the Lord Jehovah was acknowledged, Laban acknowledged Him. And when Jacob called Leah and Rachel and expressed his determination to leave Laban, they both said, "Whatsoever God hath said unto thee *do*." But Rachel the beloved stole her father's idols. Therefore idolatry must have been practised in Jacob's household; and when we remember that in it he had many Mesopatamian retainers who were addicted to superstitious practices, we cannot but infer that there was a great amount of laxity displayed in the moral government and religious instruction of his family and dependents. They all seemed to act as pleased them best.

And what of Anglo-Israel to-day? are we not supplanters? Is not our national character far from being perfect? Nationally, are we not possessed of a great amount of worldly wisdom? And while we nationally profess to be, and are, doing the Lord's work—sowing the seed—are there not many idols in the land? Is not God the Lord Jehovah acknowledged in our midst and worshipped? Is there not manifest in our midst a great laxity of moral government? Is there not a total indifference to religious instruction? Are not all in these realms at perfect liberty to worship God, or *set up an idol*?

As a nation, we are the fac-simile of Jacob's household.

At the ford Jabbok, Jacob wrestled all night with an angel, and his name was then changed to Israel. When he crossed the brook, he halted on his thigh. How did he account for this lameness? There is no record! Neither do we find that he even intimated to them his change of name! Doubtless, he would tell the beloved Rachel, and thus some would know the true circumstances of the affair, while the great bulk of them would be utterly ignorant of them.

Now where is the parallel to this in our Anglo-Israelitish history? The wrestling has its exact counterpart in the fierce struggle which brought about the Reformation. True British history began immediately after, and that history tells of national blessing and Divine favour, and an ever-increasing realization of the world-wide meaning of the covenant promises. Were there any *then* who knew the great secret that we were God's chosen people Israel? The compilers of the beautiful liturgy of the Church of England must have had their minds illuminated with this sublime view that the British people were Lost Israel. The prayers and supplications we nationally offer to Almighty God are positive *blasphemy* if we be not God's chosen people—the Ten Tribes of Israel. We confess that we have erred and strayed like lost sheep. We beseech the Almighty to open *our* lips that *we* may show forth *His* praise. We call upon Him *to have mercy upon us*, to grant us *His* salvation, to hear *us* when *we* call upon Him, to make *His chosen people joyful*, to *save them* and *bless His inheritance*, to give us *peace* in our time, to make our *hearts clean* within us and to take *not* His Holy Spirit from us. But the great bulk of worshippers in the Church of England do not realize the fact that we are verily and indeed God's chosen people—the Ten Tribes of Israel—and consequently do not comprehend in the least degree the true meaning of the petitions we make to Almighty God. Thus we are living in the days when the predictions of Isaiah are receiving literal fulfilment. "This people (Israel) draweth near to Me with their *mouth*, and with their *lips* do *honour Me*, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men," instead of by the precepts of God given by His prophets.*

* Therefore, God declares that He will proceed to do a marvellous work among this people—the chosen people—even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. There are many men known to you, accounted wise and learned by the world, who denounce the idea that we are God's chosen people—the Ten Tribes of Israel—in language not always becoming and in terms not even Christianlike. We are heretics, blasphemers, and the like. But when we ask whether or not the Bible is true, whether or not the Bible has predicted the rise and fall of all the mighty nations that have hitherto existed, and if we be not the chosen people, in what part of Scripture do you find any predictions respecting the rise and fall of the British Empire—the most extensive, the mightiest, and the wealthiest that ever the sun shone upon, and we get no answer. It is easy to practise abuse. It is not so easy to answer common sense questions respecting Biblical truth.

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To return to Jacob or Israel. We find that he was between eight and ten years in the land before he thought of fulfilling that vow which he had made thirty years before at Bethel, the conditions and terms of which had been fully realized by himself. Here we have a trait in his character difficult to understand. Had he lapsed into spiritual indolence, or was he ashamed of his past career, and afraid to give expression to his convictions, and to set a better example as the head of the household?

Many trials and calamities had befallen Jacob during the last few years in which his vow remained unperformed. But his covenant-keeping God, after long waiting, said unto him, "Arise, go up to Bethel, and dwell there, and make thee an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother."

Jacob had to be *sent* to perform his vow! We have seen him doubting, yet yielding under temptation. We have seen him planning and succeeding in his worldly schemes. We have seen him the deceiver, deceived many times over. We have seen him wrestling with the angel of the covenant. We have seen him a man of prayer. If you study the life of Jacob the supplanter Biblically, you will see one who began from the lowest step of the ladder and gradually ascended until, in peace and tranquility, he passed away from this earthly sphere.

So must it be with Israel the nation; buried out of sight, raised up from their graves, waiting for the light. Ever rising—ever taking in a broader view—ever gaining clearer conceptions of her destiny—ever working out the behests of the Almighty, and waiting now for the quickening power of the Spirit of God.

When God commanded Jacob to go up to Bethel, we see the patriarch nerved to do that which he should have done long before.

Then Jacob said to his household and to all that were with him, "Put away the strange gods that are among you and be clean, and change your garments." Here is a reformation in the household of an extraordinary character. Unexpected, too, and yet one that *must* be and *was* obeyed, no matter how reluctant some may have been. They gave Jacob all the strange gods that were in their hands, and all their earrings which were in their ears, and Jacob buried them out of sight for ever, beneath an oak tree by Shechem, and thus put an end to idolatry in his house.

This transaction in Jacob's or Israel's life must yet find its counterpart in Anglo-Israel's career. You will observe that Jacob's name had been changed to Israel, but not yet is he known or spoken of as Israel. So we, the British people, are not yet recognised as Israel. There is a reformation in our national household first to be brought about! We have yet to put away our national idols and bury them out of sight for ever.

There must yet come a day of national humiliation and prayer before Almighty God. Jacob had many sad days of trouble and sorrow before he carried out this reformation in his household, and *we* are passing through similar troubles now.

After Jacob had performed his vow at Bethel, God *appeared* to him. He had never appeared to him since he had left Bethel. Now there was a visible manifestation of the Almighty's presence; and let it be observed that God at that time renewed His covenant promises made to Abraham and Isaac.

1. The promise of the inheritance of the land of Canaan.
2. The promise of a numerous posterity.
3. The promise of salvation, through them, to the world.

So of Israel. There has been no visible manifestation of Jehovah's presence in our midst, but there will be, for it is written, God will make a *new* covenant with the House of Israel and with the House of Judah. That covenant will be an everlasting one. And further that when the remnant of Israel of the Ten Tribes and the Jews shall return to their own land, the Lord will go before them and the God of Israel will be their rereward—a plain indication of the visible manifestation of the presence of God.

Pharaoh commanded Joseph to place his brethren in the best part of the land of Egypt. "In the land of Goshen," said he, "let them dwell."

The earth is the Lord's and the fulness thereof, and God Almighty hath promised to give to His chosen people, all the Tribes of Israel, a land which is the best of all the lands of the earth and in the most highly-favoured situation. Beautiful and fertile, it presents unknown capabilities if colonised and properly cultivated. Jehovah says:

It is 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; vines, pomegranates and figs.
A land of olive-oil and honey.
A land wherein thou shalt eat bread without scarceness.
A land wherein thou shalt not lack *anything* in it.
A land whose stones are iron, and out of whose hills thou mayest dig brass.

What pen can describe a land *better* that the heart of man could desire to possess? This is the land God hath promised to give to His chosen people! This is the land of which the nations of Europe have awarded to the British the protectorate! This is the land the British people have already spied and mapped out! This is the land to which the Jews have long desired to be restored. This is the land which the Jews—to-day—believe they will ere long regain, through the instrumentality of the British people; Israel and Judah are to go together—and world-renowned facts loudly proclaim that we must be the long Lost Ten Tribes of Israel—the great bulk of the chosen people—no matter how blind the eyes of many may be who deny the fact, who cannot perceive the truth, or render the Bible a harmonious book.

In advocating such a subject as this we are not laying down a new way of salvation, or interfering in any way with Gospel teaching. We are simply endeavouring to establish a national fact, to prepare our kinsmen for national blessing, which will result in a blessing on the whole earth. The first Adam brought sin into the world, and thorns and thistles were the consequences; the second Adam was crowned with thorns, the curse laid on the earth, and He *carried the curse away*. So through the instrumentality of the chosen people all the nations of the earth shall be brought to a knowledge of the salvation which is in Christ Jesus. Then shall we sing one of the songs of Israel, sing it in spirit and in truth:—

"God be merciful unto us (Israel),
And bless us,
And shew us the light of His countenance; and be merciful unto us,
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise Thee, O God,
Yea, let all the people praise Thee.
O let the *nations* rejoice and be glad,
For Thou shalt judge the people righteously
And govern the nations upon earth.
Let the people praise Thee, O God,
Yea, let all the people praise Thee.
Then shall the earth bring forth her increase,
And God, even our own God, shall give us (Israel) His blessing.
God shall bless us (Israel), and all the ends of the world shall fear Him."

This is one of the songs of Israel, brimful of Israelitish teaching; one often on our lips, but how few see its meaning! "This people draweth near to Me with their mouth, and with their lips they do honour Me."

We have been eating the bread of adversity and drinking of the waters of affliction, and the dark cloud still hovers over our head. The watchmen of Israel must be vigilant. We hope soon to see the silver lining behind the dark cloud of adversity. That silver lining will usher in a ray of hope and the prospect of better times.

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Times of peace and not of war.
Times of fair trading and honest labour.
Times of empty prisons and workhouses.
Times when we shall see an immense reduction in our national expenditure, and consequently a very considerable reduction in our taxes.
Times when the long-promised Holy Spirit shall be poured upon all flesh.
Times when all shall know the Lord from the least unto the greatest.
Times when there shall be no more dissent, but when a pure national religion shall be established.
Times that will usher in the dawn of the glorious days of Millennial rest.

This subject is an important one, and a serious one, and demands the attention of every conscientious Christian. We are now living in the days of positive reality.

In Jacob or Israel, the man, the first Divine revelation made to him was in a dream. In his latter days there was a visible manifestation of the Divine presence when he was wide awake. Formerly it was a visionary scene, now an actual reality; formerly Israel was a fugitive, solitary and destitute, now he is wealthy and at the head of a large establishment.

Just so with Anglo-Israel of the Ten Tribes. Once fugitive, desolate, destitute; now strong, wealthy, powerful, and at the head of the mightiest empire in the world. Anglo-Israel has the Land of Promise under her protectorate, its re-colonisation is in the near future. The time is drawing near when Jehovah will make His new covenant with His chosen people, and when the return of the remnant of Israel and all the Jews takes place, then may we anticipate the dawn of that glorious period when all shall know the Lord from the least unto the greatest; when God's name shall be magnified and glorified, and through the instrumentality of the chosen people His name shall be made a praise and become a blessing to all the families of the earth.

"THE BRITISH ISRAEL'S IDENTITY LITERATURE CORPORATION (LIMITED)."

As doubtless many of our readers peruse Mr. E. Hine's journal, the *Nation's Glory Leader*, we notice a scheme put forward on June 18, 1879, in No. 229, for the formation of a "Corporation" to establish a weekly, then a daily Identity newspaper, to establish a central publishing office, also depôts in leading towns, to buy up the copyrights of Identity works, to organise meetings, &c., &c., &c., &c., on a capital of, at first, £50,000, eventually of £250,000, with a prospect held out at once of not merely 50 per cent, but "100 per cent, *seven times told*."

The centre of the movement is to be Mr. Edward Hine, who desires all promises of (pecuniary) help towards this gigantic project to be sent to him. We only allude to this matter to state our firm resolution never to take part or any share in any plan for degrading our Identity into a money-making or money-bringing scheme. We cannot therefore approve of this project (if gravely proposed) or the terms in which it is announced, and though, of course, such repudiation may seem interested on our part, since its success would certainly, be the death of the BANNER OF ISRAEL, and of the Metropolitan Anglo-Israel Association, also the entire supercession of its labours in the cause as well as our own, we must run some risk of being misunderstood, preferring to declare what we do at once and without hesitation, that with the matter in hand we have no sympathy ourselves whatever, and we hope our friends will none of them countenance, directly or indirectly, so open a degradation of our glorious Identity, by reducing its publication to what Mr. Hine himself lately so strongly denounced—namely, to "a heartless *mercantile* organisation" (page 232, No. 228, *Glory Leader*).

THE LEADING JOURNAL ON THE ENGLISH LANGUAGE.

THE *Times*, in its sub-leader of December 11, 1877, administered a severe lecture to our friends, the Welsh, for certain foibles of character, with which, however, we have no concern here. We draw attention to the article merely to notice the views entertained by the leading journal of our peerless language, the one which *we* know, and as the *Times* editor affirms, "is so likely to be the chief language of the world." He says:—

"How and why, by what means, by what arts, in what arena, have the Scotch and Irish equalled and so often passed Englishmen in the imperial competition? Not in their own provincial tongue, but in that English language, with all its faults, so glorious, so powerful, so classical, and so likely to be the chief language of the world. Scotchmen and Irishmen are great as far as they are also Englishmen. They are not great without us and apart from us, but as members of our own family and sharers of our unsurpassed stock of common words, ideas, and associations."

The *Times* deems the English language, therefore, (1) glorious, powerful, classical; (2) likely to be the chief language of the world; (3) and the three great divisions of our nation—English, Scotch, and Irish—it regards as members of one family and sharers in one common stock of words, ideas, associations.

The Britons, Saxons, Angles, Jutes, Danes, Frisians, and Normans were therefore brethren, Tribes of one stock; and as their common language is destined to be "the chief language of the world," the language, *we* say, must follow the race, and the latter must be the "chief people of the world;" the chief of all the nations, the inheritors of the earth, gifted with universal dominion. These are but the Scriptural descriptions of Israel in the latter days, and are so far "blind testimonies," adduced by the leading journal, that the British are indeed God's people Israel.

REVIVAL OF THE HOPE OF ISRAEL.

(EZEKIEL XXXVII. 4—14.)

BONES of Israel, ye that lie
In the valley dead and dry,
Hear the word of prophecy—
Breath shall enter you again,
Bone and sinew, flesh and skin;
Live, ye members, dead in sin.

Hark, a noise! a sudden sound,
Bone with bone together found,
Shake and stand upon the ground.
Mark the sinews how they play,
See the flesh and skin o'erlay
Growing limbs of human clay.

Breath alone is needed now:
Come, O breath, and quickly blow:
Life thy precious gift bestow;
Hark! the elements are stirred,
Rapid as prophetic word
Mighty rushing winds are heard.

Hopeless lately, and forlorn,
Scatter'd as the dust in scorn,
Multitudes at once are born.
See the graves that open stand,
See the mighty martial band,
Homeward march to Holy Land.

Spirit of death and food of worms,
Such, the living Spirit warms,
God who promises, performs.

(Taken from a very old Hymn Book used in London.)

A CORRECTION.—We have been informed that J. C. N., in his paper on "Anglo-Israelism and its Opponents," published on page 239, No. 128, BANNER, has fallen into a singular error, which vitiates his whole argument. For whereas he quotes Mr. Roberts as having said that Josephus connected the Scythians with *Gomer*, the lecturer really asserted that the connection was with Magog according to Josephus. Mr. Roberts, it is added, quoted Gen. x. 2, and Josephus's history, in support of his allegations. We request J. C. N.'s attention to these points, and shall be glad to have his explanation. Our correspondent refers to page 65 of Mr. Roberts's published debate in support of the matters now alleged.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 133. Entered at Stationers' Hall.] WEDNESDAY, JULY 16, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE GATES OF INDIA."

WE quote the words "The Gates of India" from the leading article of the *Times* newspaper (which is our best commentary on God's Word as far as the secular fulfilment of the prophecies is concerned), published on May 21st, 1879. Speaking of the submission of Yakoob Khan, the editor said—

It has, once for all, put an end to the doubts which may have existed in the native mind of the power of the Government of India to maintain its authority at home and abroad. We have secured an impregnable frontier on the North-west, which places in our own hands the control OF THE GATES OF INDIA, and renders it no longer necessary for us to watch anxiously over the fidelity of untrustworthy GATEKEEPERS. But more than this has been accomplished. The predominance of the Government of India, moral as well as material, in the countries lying beyond our borders has been demonstrated and established. That predominance, attacked and undermined by various hostile agencies, was at last openly challenged by General Kaufmann's negotiations with Shere Ali and by the significant rejection of the British Mission. If we had allowed these intrigues to take their course, Afghanistan would probably have become by this time a State substantially and avowedly dependent upon Russia. We have now obtained from Yakoob Khan the guarantees which Shere Ali obstinately refused to concede. A British Resident is to be accredited to Cabul, *and the Ameer will surrender to the Government of India the control of the foreign relations of Afghanistan.* It will hardly be possible henceforward to raise an alarm on this side, or to make external dangers an excuse for the maintenance in India, not only of a vast and costly Imperial organization for war, but of armies levied by feudatory princes.

Do our readers note all the stupendous and most wonderful results of the events which have issued from this Afghan war now closed? It has given us "The Gates of India." It has secured us the control of the foreign policy of Afghanistan. It has made us the responsible protectors of the Ameer's domains. It has given us the right to have a "British resident" at the court of Yakoob Khan, and thus reduced him to the condition of one of the protected States of India, and virtually extended Her Majesty's dominions to the Hindu Khoosh! And what is the price we pay? An almost bloodless campaign—a military march past—a cost, measured in money for 1878-9, of about £670,000 in all! On the other hand, the gain in prestige is enormous. The native races have seen the reputed power of Russia shrink and disappear at the very hint of the British lion's interference on the scene. "Israel verily has gone through, trodden down, torn in pieces, and there have been none to deliver"—no Russian legions, no Afghan armies, no real resistance to the might of God's chosen nation (Micah v. 8). And why? Because of our superior prowess, excellence, or godliness? Nay, nothing of the sort. But because, being Israel, our God has destined us for this *rôle*—has predicted it in the Word, and brought it to pass as the foretaste and promise, pledge and first-fruits, of the glorious spiritual gifts which are soon to make this "the righteous nation," the race filled with the Spirit, "knowing the Lord from the least of them to the greatest of them" (Jer. xxxi. 33).

In reference to "The Gates of India," which the *Times* now sees and proclaims are ours, let the reader note what these "Gates" are, and were. They are—1st, the Khyber Pass; 2nd, the Kuram Valley, with the Shutargurdan Pass; and 3rd, the Bolan and Khojak Passes with the Pisheen Valley to the South. These are the only three available routes for a foreign foe's entry into Hindostan from the North-west. All other paths are closed by lofty mountain ranges, impassible to a modern army formidable to such a Power as Israel in India. But these Passes being veritable "Gates" were "the Gates of India," and also the Gates of Afghanistan as well. The late Ameer, Shere Ali constituted himself and his people "our enemies," and the Gates in question were therefore in a most strict sense "the Gates of our enemies" held by them in menace of the British lion. But here God's promise "to our forefather Abraham and his seed FOR EVER" came into force. "Thy seed," said the Lord Almighty, "shall possess the Gate of his enemies" (Gen. xxii. 17). The Khyber and the other two Passes were therefore to be Israel's! They were God's gift from eternity to the British, and in His own good time He gave them to us! But Oh! let the reader mark the tender love that has given these "Gates" with that least possible expenditure of life and treasure which we have seen to accompany our present acquisition of our new possessions. The Khyber fell all but bloodlessly with the fall of Ali Musjid. The Peiwar Kotal and the Shutargurdan became ours as the result

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of a rush, and the sharp encounter at the former mountain fortress. The Bolan and Pisheen Valley, dominating Candahar, became British by mere force of occupation, without the faintest shadow of a show of serious resistance. So faithfully has God fulfilled His promise to us the seed of Abraham! Our hearts surely ought to bound with joy, and to rejoice in these great thoughts. The hallelujah chorus of grateful praise should rise from joyful lips for these things, wherever the House of Israel is located in "the nation and the company of nations" throughout the world. By the cession to our nation further of the right to have and to hold these passes (that scientific frontier we have so long desired), by our acquisition of the right of controlling the foreign policy of the Afghans henceforth—such right being guarded by a British resident at Cabul—we are about to witness the wonderful spectacle (perhaps the one anticipated by the Rev. C. W. Hickson, and B. T. S., for May 22, and 26, 1879, p. 147, and BANNER 83) of the assumption of the control of Afghanistan by the sovereign Empress of Hindostan. It is the beginning of the end no doubt. And Afghanistan is clearly about to pass under the sway and protection of the paramount Power, to merge into the dominion of the glorious Tribes of God's chosen people Israel, who are in truth the very "kings of the East." We wish our opponents would look into these things; and ceasing to revile would try to understand how, not only in Afghanistan, but in Zululand as well, and elsewhere too, Israel succeeds in spite of herself and of the nation's wishes, in acquiring dominion after dominion, territory after teritory, till men with bated breath ask where all this is to have an end? We, enlightened by the glorious effulgence of the Identity, on the pages of the prophetic Word, see the end of all these wonders, and recognise that they lead surely and rapidly to that time and to that state of things, when Armageddon fought and won in the Holy Land, Russia humbled there, "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" a race which Psa. cxlviii. 14 assures us is none other than "the children of Israel, a people near unto Him!" "Praise YE the Lord!"—a race *we* know to be the Anglo-Saxons.

THE VERY REV. DEAN BAGOT, D.D., ON "THE JEWS."

By W. H. L.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." —Romans xi. 25, 26.

THE report of a sermon, preached from the above text, at St. Leonards, by the Very Rev. Dean Bagot, D.D., on behalf of the Society for the Conversion of the Jews, which appeared in a Hastings paper some time ago, calls for some remarks from those who believe in our Identity with Lost Israel; lest the preacher should lead his hearers to believe that the Jewish nation, or people, represent the Twelve Tribes, whereas they are but two parts of the Hebrew nation, and Israel made up the remaining ten parts. The Dean has, like many others, fallen into the too common error of failing to see the distinction between the Ten Tribes of the House of Israel and the Two-Tribed House of Judah, which have been separated since the death of Solomon, and have never been re-united.

But now to the first point—Who are the Jews? They are, as the Dean says, the descendants of Abraham. But Abraham was not a Jew. He was a Hebrew (Gen. xiv. 13). They were, therefore, Hebrews—a name by which they were known to foreigners. But they were also Israelites, a term made use of among themselves as descendants of their father Israel, and as such they were Israelites, but those of the Ten Tribes were not Jews. The first time we find the word "Jew" made use of was after the separation of the Ten Tribes, when Israel, in alliance with Syria, "drave the Jews out of Elath" (2 Kings xvi. 6). And, secondly, when the servants of Hezekiah, King of Judah, asked Rabshakeh "not to speak to them in the Jewish language, in the ears of the people on the wall" (2 Kings xviii. 26). And in both these instances it had reference exclusively to the House of Judah. But after their return from Babylon, the word (Jew) received a larger application, perhaps from the predominance of the members of the kingdom of Judah to which it more properly belonged; and all those of the captivity who returned came under the general denomination of Jews. But the Tribe of Benjamin did not belong to the House of Judah. It was one of the Ten-Tribed House of Israel attached merely to the former for a time, and for a special Divine purpose, but never incorporated with the kingdom of Judah, for Rehoboam "only reigned over the cities of Judah" (1 Kings xii. 17).

The distinction between the House of Israel and that of Judah may be said to have existed from the time when the rights of primogeniture were divided between Joseph and Judah. Of the latter came the Chief Ruler; but the birthright was Joseph's (1 Chron. v. 1, 2). And not only this, but all the blessings of his father were transferred to the head of Joseph (Gen. xlix. 26; Deut. xxxiii. 16). And Ephraim, again, who was put before Manasseh (Gen. xlviii. 20), and took his place in virtue of the birthright, because the heir to all his father's blessings, and the first-born—"I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9), and as such became the representative head of the House of Israel. On the death of Solomon, the Ten Tribes rebelled against the House of David, and "none followed it but the Tribe of Judah only" (1 Kings xii. 19, 20). But the latter was subsequently joined by the Levites and Benjamin (2 Chron xi. 12, 13). After the separation the Ten Tribes became a nation of idolaters, and were carried away captive by the King of Assyria; they have never returned to Palestine, and we, their descendants, are still exiles in these Isles of the West. The House of Judah (the Jews) were not long in following Israel into captivity, and from the very same cause. They returned, however, after seventy years.

Now, having reduced the Jewish question to its proper limits, I would ask the Dean to explain in what way, or in what manner, "the Jews" in time past have been employed by God as instruments of blessing to all the nations of the earth? This could hardly be expected of the worshippers of Baal! It is true the captivity had the effect of rooting out idolatry; but when Christ came, as predicted, "unto His own, His own received Him not;" and the Jews not only rejected His ministry, but consummated their guilt by the wicked act of the crucifixion, which brought down upon them all the judgments denounced against them by our Lord Himself (Luke xix. 41—43), "to be a reproach and a curse in all places whither I shall drive them" (Jer. xxiv. 9): and the curses cling to them to this day.

But it was different with Benjamin, "The beloved of the Lord" (Deut. xxxiii. 12), for like the good figs, in the parable of the two baskets of figs, they were sent into captivity for their good; but the bad figs (Judah) for their hurt. With the former, the chastening produced in them "the peaceable fruits of righteousness" (Heb. xii. 11), "and they returned with their whole heart unto the Lord" (Jer. xxiv. 5, 7); and when Christ came, they were ready to accept Him. Had they failed to do so, they would have been without "the light," to furnish which they had been attached to the House of Judah (the Jews), in order that they might be the light-bearers of the Gospel—in the first instance to their exiled brethren, the lost

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sheep of the House of Israel (Matt. x. 6, xv. 24), and eventually to carry the glad tidings of salvation to all nations.

To Judah was given the sovereignty, but, as St. Paul tells us, "The covenants and the promises pertained unto his kinsmen in the flesh who are Israelites" (Rom. ix. 4), and amongst the former was that which God made with Abraham, with Isaac, and with Jacob, saying, "In thy seed shall all the nations (or families) of the earth be blessed;" and this was passed on by Jacob to Joseph, and thence to Ephraim; and the fulfilment of this—viz., becoming an instrument of blessing to all the nations of the earth—devolves on Israel, and not on the Jews. And to whom was this duty delegated? Not to the unbelieving Jews, whose hands were stained with the blood of our Lord, but to the apostles of our Lord—poor Galilean fishermen, who, with one exception (Judas), were not Jews, but Israelites of the Tribe of Benjamin, one of the Tribes of Israel. The children of Benjamin, we may be assured, had no share in the crucifixion. They were warned by Jeremiah, and by our Lord Himself, to flee from Jerusalem, when they saw the city encompassed with armies (Jer. vi. 1; Luke xxi. 21); they left the city with the other Christian inhabitants before its final destruction, and they eventually rejoined their brethren of the House of Israel in these British Isles. This is the portion referred to by the Dean "who have been led to believe in Christ as our Saviour," and not the Jews, as he wished his hearers to believe. To say that the Jews in time past have been employed as instruments of blessing to all the nations of the earth, appears to me incredible; for how could they be so in their present unconverted state? And yet this is prominently put forward by the Dean, when, at the same time, he is pleading for funds to support a society expressly formed for their conversion.

This missionary work, which was to be a blessing to all the nations of the earth, was delegated, as I have shown, to the House of Israel only; and are we not, as Israel in Great Britain, jointly with our brethren in America (Manasseh), carrying out this good work?—and not only that, but doing our best to promote Christianity amongst our brethren the Jews? but we must not look for their general conversion until after their restoration (Zech. xii. 10).

Time and space will not admit of my offering any remarks on the exposition of the chapter from which the text is taken, but I might say that the Dean's teaching—like his other remarks—has the same tendency to overlook Lost Israel, and to apply to the Jews what more properly has reference to the House of Israel.

Ore, Hastings.

EVOLUTION AND IDENTITY.

By a Country Parson.

These two doctrines have now for many years run their course side by side, and though not directly connected together, the scope of either is so wide that it is not surprising they should have a bearing on each other; they may be called the two important philosophical questions of the day, and, as a general rule, I suspect, those who hold to the one, despise the other. The manner in which they were eventually first brought before the public and their after progress, form a very strong contrast; they have both succeeded in gaining very many adherents, but this appears in the case of evolution to be chiefly owing to the well-known character and learning of those who advocated it—they were men of renown in natural science; smaller minds follow in their wake—the doctrine is fashionable, it has prevailed and may do so yet awhile longer; but if not true, it will doubtless decline as rapidly as it has sprung up.

The Identity was not ushered in under such favourable circumstances; it seems to owe its continued existence not so much to the character and learning of its advocates, as to a vital force in itself; its growth has been most natural, slow, and sure; unperceived it had spread far and wide ere it attracted much attention; ridicule and abuse were then showered upon it; but it was too firmly established to be thus nipped in the bud; it is still spreading, and is occupying the minds of many in various parts of the globe—it is not a question only for a learned few, but concerns all mankind generally, and the British race most especially; for it sheds a light on God's written Word, leading us to interpret it in a far more literal way than we were taught; and thus taken, it seems to us much fuller of meaning, easier to be understood, and in harmony throughout.

I cannot go the length that some do and accuse evolutionists as of necessity guilty of atheism; for I know there are devout lovers of the sacred Scriptures in their ranks, who would renounce evolution if they thought it actually contradicted the Bible, or was in any way incompatible with their Christian profession; yet, for all this, my own private opinion of evolution cannot be better expressed than in the quaint language of the twenty-second Article of the Church of England, as a "fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

There is one point not altogether a Scriptural one where the two doctrines we are considering come into collision. Evolutionists have their reasons for representing the age of man on earth as exceedingly great; believers in the Identity have their reasons also for being content with some date within 6,000 years. Many have been rashly persuaded into the idea that the antiquity of man has been fully established by recent discoveries; but from the other side of the Atlantic has issued a work on the recent origin of man,* in which some terrible flaws are found in the foundations on which the theory of his antiquity has been built. This and a smaller volume by the same author are well worth the perusal by all who are interested in such questions, and contain a caution suitable to all departments of inquiry, not to be too hasty to jump at conclusions. These works appear to me a very serious opposition to one part of the evolution theory; nor is it allowed to go unchallenged in England: some weighty papers have appeared in the transactions of the Victoria Institute on the subject. One in the vol. for last year by Mr. Howard is specially worthy of attention, as well as the reply that was made to it and his answer. Apart from the subject itself, the style of both paper and reply in their Christian calmness are a model of how such discussions should be conducted.

The opposition that Identity has met with has often been of such a nature as to render it unworthy of reply; all respectable opposition meets with its due regard in these pages, and from what I can remember, there seems to have been a great dearth of such telling home thrusts as have been dealt to evolution; but I am no unbiassed judge, I know, of such a matter. Let those who care to do so examine into it themselves.

I will conclude with one curious question for the evolutionists which has often come into my mind, If man was evolved from some of the lower animals, from what were angels evolved? They were higher than man at his creation. If it be admitted they were a separate creation, then there must have been more than one; and if the unchangeable God saw fit more than once to exercise His creative power, why shall we deny that He did so in more than one instance on earth, but did His work here all by evolution only? It is not for us to limit the Almighty in His actions, but we have reason to believe that He changes not His plan, but that all His works are done in harmony.

* "Recent Origin of Man," and "Epoch of the Mammoth." By J. C. Southall, A.M., LL.D.; former published in America, latter in London.

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FROM ASSYRIA TO BRITAIN.

THE SEQUEL.

By W. Burnett-Coates, Home Office, C.D.

PART I.

In an essay on the above subject, I endeavoured to give a bird's-eye view (Banner, Feb. 26, *et. seq.*) of the Hebrew journey to the British Isles, an interest in which subject is—why or wherefore?—daily deepening and attracting attention, not only in Great Britain at home, but in the more extended Britain beyond the oceans and seas of the world we live in. Like the subtle mystery that conducts the whisper along the electric wire—sub-aerial, sub-aqueous—its limit seems, by some equally mysterious agency, to diffuse itself, and to swell from the whisper supposed to have died away when Wilson died, some few years ago, until it has become, in the present day, enunciated in a developed voice, telephonic in its tones and range, to which this nation and its company of nations can no longer "turn a deaf ear."

It speaks joyfully to the highest style of man—the Christian—to whom its resemblance to prophetic fulfilment appeals in the accents of that *Word* which is dear to him, and requires of him to investigate and to see for himself what it has to say on a certainly momentous question. It admonishes him that this Word is the word-embodied will of "Him who spake as never man spake." It calls upon him in these our latter times to "search and see whether those things are so"—to watch narrowly the bursting glories of the spiritual and temporal fruit ripening on the boughs of the great and grand old Hebrew tree, planted ages ago in earth's midst—a tree to bear fruit for the healing of the nations. Yes, that healing which, by another and more perfect figure, is in the wings of "the Sun of Righteousness" now risen upon us.

It appeals to the philosopher, the historian, and the statesman; and it calls upon each, also, to search and see whether these things are so, or not so. The philological philosopher is required to re-manipulate his ethnic acquirements—to re-examine his Aryan, Turanian, Allophyllian refuges, and see if they are perfectly consonant with the tripartite issues of the *Toldoth-beni-Noah*, the only after-flood roll-call that can exist to guide his craft, as given in the tenth chapter of Genesis.

The historian must learn to break away from the ostrich habit of hiding his bewildered head in the dust occasioned by the tumultuous eruptions of "Asiatic hordes," and rather turn to discover their ancient *habitat*, and follow in their wake.

The statesman, especially he who would hold the helm of England's ship, must look around, and keenly survey the verging tendencies of the British people, who gradually, and yet potentially, as a tidal wave, are overflowing the wildernesses of the wastes, and who are as certainly dominating the more civilised quarters, eventually to establish themselves as the heirs of him who was to be the "heir of the world," in virtue of their heirship. Their proclivities are inevitable, and the British statesman must be able to guide them, and quick to apprehend the resistless march of circumstances becoming more and more apparent, and gathering the force of a multiplying momentum as time advances. He must with courage and tact steer on her course of empire this noble vessel, which it is neither expedient nor possible to "bring to." He must approach his task with much more than a vestryman view, such as we have lately witnessed weighting the wings of a soaring spirit, and quickly reducing it to the unsightly proportions of a collapsed wind-bag, from which only foul gases evolve to offend a nation's nostrils. In good sooth it behoves the people generally to review their historical past, from the advent of the *Kumri* to this developed day of the unprecedented British Empire, unique in all its components.

Thus premising, let us hazard a guess at the aspect presented by our Western Isles when the bison, the bear, and the wolf were its denizens, no lord their "right to dispute;" the forest free, where stood the hoary oak, the towering beech, "the elm-tree tall," and the hardy fir, around whose trunks the brush-wood, the fern, and wild flower luxuriantly grew, covered hill and dale, save where the rivulet, the stream, and the *debris*-choked river overflowed the lowlands and ponded their surplus waters in pools and fens, giving birth and luxuriant growth to bulrushes, reeds, and sedge. A humid clime pervaded the land, induced by the frequency of forest, and almost universal woodlands. Green and fertile, the virgin soil put forth its strength, and forced vegetation into an abnormal growth, to flourish above the mineral treasure *perdu* in its bosom, or poetically assuming to rival the vegetable kingdom of the carboniferous age, when a tropical flora massed its myriads into the black diamonds that in our times far exceed the value of those crystallised gems, the glittering offspring of a cognate carbon. Then see where the miner strikes the iron-stone layers, even in the midst of the "black diamonds." How came they there, so diverse in their mineral form? The coal to smelt its iron hoard, and the iron hoard to be smelted. What for? Verily to bring wealth and power to a future people. Then the hills from whence copper and tin may be dug in abundance, to attract the keen *Phœnician*, who led Israel's sons, Dan and his sea-board fellows, to the "islands of destiny," where the *Cassiderides* rise roughly with heaped-up treasure.

The chalky cliffs, the granite and basalt rocks threw a ring of defence round the whole; still, here and there opening wide a water-way portal, to give egress to the land-bred rivers, and ingress to a coming navy, whose mission must be to "rule the wave." What hand unseen prepared these rock-bound sea-specks to harbour a people who must virtually dwell alone, whilst their energy draws wealth from every clime? We need not say it was the work of *One* who sees the end from the beginning, even though thousands of years elapse between them. Doubtless within this since well-proved magic ring, briars, and thorns, and thistles (earth's curse), and stubborn resistance, proceeding from natural sources, were present to try the mettle and endurance of the approaching wayfarers, whose journeyings lay on the route between N.E. and N.W. Presumably such were the features of the lands we live in when the *Avant Couriers* of an Asiatic exodus, after years of painful travel, arrived on our shores. These people made efforts to establish themselves in the Chersonese peninsula, now called "Jutland," and on the coasts of the Caspian and Black Seas; but it was only a short season of rest by the way, permitted to them on their route to a prophetic destination. They surely drank of the brooks by the way, and fastened their Oriental features even upon the brooks, by which they are recognised at this day. But the land of their rest was not yet attained. Their old friends, the Scythians, were on their track, and compelled them to "move on." On, on, was the word, until the *littoral* of "the *Mawr Tawch*,"—"the hazy sea"—or German Ocean, was reached. Here three *peaceable tribes* committed themselves to that flood one day to be the highway for their descendants to utility and to fame. Upon this flood they launched their people, not, surely, to dwell in their ships, as Dan had done centuries before, but to find an insular home, of whose existence they must have known something, ere they flung their destiny upon that hazy sea. How they effected a passage to the "*Isle of Prydain*," we who are accustomed to leviathan ships, and their luxurious living, can scarcely imagine. But they did come, doubtless with little *impedimenta* in their train, and found, so tell the *Triads*—and why not truly?—a land "where never man dwelt before."

This may be open to question as regards "the peaceable tribes;" for when Dan abode in his ships, and mingled intimately with the Phœnicians (whose language was nearly similar to his own)—and there are many reasons to induce belief in the conclusion, shared their sea-borne fortunes to a large extent—it becomes more than probable that he and the *littoral*

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Tribes of Palestine, for whom their home allotments were so inadequate as to compel them to make independent wars on their own account, had formed a colony or colonies, previously to the arrival of "the peaceable tribes," in Cornwall, to trade in tin, from which locality this commodity was largely exported, and also in the North of Ireland, as established by Colonel Gawler in his exhaustive researches into "the Migrations of Dun."

Speaking, in his "History of Phœnicia," of the Cassiderides and *their inhabitants*, Mr. Kendrick (p. 219), quoting from Strabo, who follows Possidonius, says "the men were clad in dark garments, reaching to their feet, and bound round the waist with a girdle." Very unlike some of our modern professors of history's theory of "*woad-and-raddle*" disguise for the ancient Briton's nudity. At all events it cannot be correctly said that people—*teste* historical phraseology—are, like mushrooms or truffles, *indigenous* to the soil of a country. They are not its spawn, nor do they grow out of it; and no history can show that the Asiatic *immigrants* who assuredly peopled these islands were not its primitive inhabitants. There are philosophers who speak fluently of "pre-historic man," "the stone age," "the bronze age," &c., such as at this day may be found in the obscure places of Africa. They point to *Celts, flint arrow heads*, and other rude contrivances of necessity, to sustain the theory of a British "pre-historic man." Reflection, however, may be permitted to question the conclusion thus arrived at.

(To be continued.)

THE REV. H. MARRIOTT'S ARGUMENT ON PSALM II. 8, AS DELIVERED AT THE RECENT LECTURE IN CLIFTON, BRISTOL.

THE report of the able lecture we published lately, as given at the Victoria Rooms, Clifton, on the 19th June, 1879, by the Rev. Herbert Marriott, M.A., in refutation of the Rev. J. B. Clifford's charges of blasphemy, did not contain any distinct statement of the rev. lecturer's argument respecting Psalm ii. 8. It was the ablest part of the whole address, and our contention is left, as far as the public is concerned, quite undefended, since no account has been published of the arguments by which the lecturer showed that our opponent was unsustained in his charges, either by the Hebrew criticism, by the grammatical meaning, by the plain rendering of the passage, or by its significance as ascertained by the golden rule of comparison of Scripture with Scripture. We shall now endeavour to lay before our readers an outline of the argument used, which was illustrated by the texts themselves written out at length by the lecturer in illuminated characters, and displayed to the eyes of his audience. In what follows we have had the help of Mr. Marriott's rough notes of his speech, and our readers may therefore rely upon the accuracy of our account.

Mr. Marriott laboured first to show, and to demonstrate to the eye, as well as to the ear of his hearers, the fact that the verb "to give," so prominent in Psalm ii. 8, takes in Hebrew, as in English, two "objects" after it. Thus we say in English, "I give this book to you," or "I give you this book," "he gave her a horse," "they gave him a ring." In each of these cases the book, the horse, and the ring are the objects as well as the words "you," "her," "him." A case exactly parallel to the words of Psalm ii. 8 ("and I will give thine inheritance the heathen," or, "and I will give the heathen (to) thine inheritance") occurs in Ex. iii. 21: "And I will give this people favour in the sight of the Egyptians." Here the verb "give" has clearly two objects: first "favour," then "this people." Read as Psalm ii. 8 is read, the sentence would run thus, "And I will give favour (to) this people in the sight of the Egyptians." That, Mr. Marriott concluded, was the only proper method of illustrating the two nouns which follow "to give." Upon applying this, the legitimate and only method of interpretation, to Psa. ii. 8, he said we are driven to the necessity of translating it in plain English as follows: "Ask of Me, and I will give thine inheritance the Nations"—that is, "I will give to thine inheritance the Nations," just as we translate "I will give this people favour in the sight of the Egyptians." The lecturer then asked, how it was our translators had swerved from their usual method of literal translation, and instead of allowing two "objects" to follow the verb "to give," had introduced a word—"thee"—not in the original—and altered the entire meaning of the whole passage? He presumed it had occurred from the fact that the translators had *not understood the prophecy*, and thus they *forced an ungrammatical* rendering on the words foreign to their own usage, whereas they ought to have given implicit credit to "the word spoken." Mr. Marriott then pointed out an alternative rendering to the one Philo-Israel advocated, and that was obtained by placing a full stop after the word "heathen." The verse then would run thus: "Ask of Me, and I will give the nations. Thine inheritance and thy possession are the ends of the earth." To this translation the lecturer said he himself, for reasons he did not enter on, felt inclined to give the preference. But even this translation gave, he added, the very same sense as that propounded by Philo-Israel, and denounced unjustly as blasphemy by Mr. Clifford—namely, "Ask of Me, and I will give thine inheritance (Israel) the nations, and thy possession (Israel), the uttermost parts of the earth." Turning from this translation to the spirit of the prophecy, and not encroaching upon Col. Savile's most admirable defence of the interpretation insisted on by Philo-Israel based on Rev. ii. 26, 27, Mr. Marriott proved from Dan. vii. 13, 14, with 18—27, that the Word of God teaches us to understand that the glories of Messiah's kingdom will be the future possession of His people—that is, of Israel, *His* inheritance. Finally, the lecturer clenched all by appealing to the clearest and most precise of all the statements in the prophecies of the future of His people, which runs in these words—the words of the Lord Jesus Christ Himself—"To him that overcometh will I grant to sit with Me in My throne, EVEN AS I also overcame and am set down with my Father in His throne" (Rev. iii. 21). Words are wasted if employed in the attempt to increase the value of *this* promise. Such a wondrous glory being in store for the Lord's "overcoming" one, Israel, there is no blasphemy in the assertion that in Psalm ii. 8, the "nations" or Gentiles are given by the Father and Son together to those same children of Israel His inheritance, to break in pieces, to subdue, to make obedient to the spiritual yoke of their Lord Jesus Christ, their Saviour and their God.

Such is a somewhat meagre report of a very able, very successful lecture, which was delivered to a room quite full of deeply interested listeners—mostly Anglo-Israelites—with a fairly large proportion of the hostile partisans of the opposing clergy of the place. It was felt that the lecture was a decided success; that the lecturer had done justice to the cause he came to defend, and that he had amply vindicated not only his own reputation, but those of the Bristol and Clifton brethren in the faith of Israel he came to defend against the violent, and unjustifiable charges of "blasphemy," laid against them by the Rev. Vicar of St. Matthew's, Kingsdown, Bristol.

THE "TIMES" GIVES BLIND EVIDENCE IN REFERENCE TO THE RECENT MAY MEETINGS IN THE METROPOLIS.

WRITING on this topic on the 20th May, 1879, the *Times* made the following remarks which might quite naturally have emanated from the pen of the Editor of the BANNER OF ISRAEL! Regarding the May Meetings as one of the Metropolitan "Sights" at this season, the *Times* said—

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The sympathy they arouse is given in about equal degrees to their objects and to their method. They stand for just everything which THE ENGLISH NATURE loves best and approves most deliberately. Philanthropy and religous zeal at home and abroad, displayed alike to friends and enemies and strangers, undertaken at no light expense, and started and directed all through by strictly voluntary agencies—all this is what the May Meetings represent in its most concrete shape, and assist very materially. A glance at the reports in our columns will show sufficiently the very varied interests these meetings include. There seems scarcely any form of good work which is left out. Schools, hospitals, benevolent societies, missionary societies, Bible societies, temperance societies, and a dozen other types of philanthropic or religious work, all come in, some of them several times over, and here and there with some little divergency in their respective aims. THEIR FIELD OF ACTION IS LITERALLY WORLD-WIDE IN ITS EXTENT. It reaches as far as there exist heathens to be converted, or Jews or Mahommedans or Roman Catholics to be brought to a sense of their more partial errors. Wherever, in short, there is ignorance, or vice, or suffering of any kind which human care and effort can hope to mitigate, in whatever part of the world it may be, there will a counter agency be set at work FROM THIS COUNTRY, and it will generally be found duly reporting itself at home in the course of the present month. In whatever direction the tide of human affairs is flowing, the forces which are represented at the May Meetings will find their opportunity or will make it. To whatever new regions ENGLISH POLITICAL INFLUENCE is extending or endeavouring to extend, it must take along with it the agents and messengers of this work in some one or other of its forms. Is Cyprus added to the dominions of the British Crown? The Church Missionary Society and the British and Foreign Bible Society seize at once upon the vantage-ground thus offered them for doing more effectual good. Are our troops sent out to Zululand? The Religious Tract Society keeps them well supplied with its publications, and the Wesleyan Missionary Society sends out its chaplains with them. Is there war between Turkey and Russia? The British and Foreign Bible Society pours its Bibles into both camps indifferently; and if prisoners are taken on either side, the same means are employed, even more hopefully, to relieve the *ennui* of prison life. But of all the societies of which we receive reports at this season, the Wesleyan Missionary Society seems, on its own showing, to be the most aggressive and ubiquitous. In Italy, Spain, Portugal, Bavaria, Austria, Ireland, wherever, in short, the Roman Catholic Church is strongest, the agents of the society rush in and dispute the ground. Of course all this costs money, and very large sums of money are forthcoming for it. The British and Foreign Bible Society has a free income of nearly £100,000, and with the help of the sale of its publications, deals in the course of the year with close upon a quarter of a million sterling. The Church Pastoral Aid Society received last year £56,644; the British and Foreign School Society, £23,676. The Religious Tract Society obtained from all sources a total income of £149,125. These are among the largest given, but the sum of the smaller ones taken together will probably be even more considerable. *The sight is an extraordinary one on every account.* The magnitude of the means employed, the character of the aims and purposes, and the vast multitudes interested in their success, *mark it off from everything else of the kind, on this side of the Atlantic at all events. The May Meetings and all they imply are essentially Anglo-Saxon creations.* The societies, so far as they are English, are also metropolitan. If they were deprived of the air of London, they would cease to flourish, even if they did not cease to exist. London is the great centre to which the performers and the audience are alike drawn, and in which the best chance is offered for recruiting the societies' strength.

What have we here? Much that points not uncertainly to our Israelite origin! For the *Times* implies and says—

1. That British benevolence, philanthropy, and religious zeal are shown forth at these May Meetings, as having for their field of action what is literally world-wide in extent. But this was what Israel was to do (Isa. xxvii. 6; Matt. xxviii. 19; Mark xvi. 15).

2. That these gatherings are unique at least in Europe. And why? Because Israel dwelleth alone (Num. xxiii. 9). The British are "a people to separation," "zealous of good works" (Matt. xxi. 43; Titus ii. 14).

3. That the May Meetings "are essentially Anglo-Saxon creations"—that is, they are Israelitish; and the continental nations, not being Israel, have neither part nor lot in the matter. Where, then, is there room for the Teutonic theory of Miss E. W. and others so vainly put forward again in "Philalethes Answered," where no cogent answer to that opponent can be found?

4. That the efforts for universal beneficence and Gospel evangelisation, represented by the May Meetings, are supported by immense national wealth expended on these objects. But God gave Israel wealth for this very special purpose, "that He may establish His covenant that He sware unto our fathers as it is this day" (Deut. viii. 18).

5. That the British religious societies are endeavouring everywhere to struggle with and conquer the Church of Rome. But this is Israel's rôle as "the witnesses for Jehovah," the *Protestantes pro Domino Deo*—the "Protestants" that God is true (Isa. xliii. 10, 12, xliv. 8). We thank God that our Identifications or test-marks that we are Israel are so clear and unmistakable, that even the *Times* is forced to see and record the points, albeit in complete ignorance of what their teaching is! While the *Times* "sees" not, we whose eyes are opened, read the happy omens—Rejoice in our Identity, and with heartfelt joy, "Praise the Lord!"

THE GREAT PYRAMID IN EGYPT

HAS BEEN PROVED TO BE A METROLOGICAL AND PROPHETICAL STRUCTURE.

The "PILLAR OF WITNESS."—Isa. xix. 19—25.

THIS huge pile of solid masonry covering an area of thirteen English acres, having a substance of five million tons of stone, rising to a height of 486 feet, the highest, largest, and most ponderous stone structure ever raised by man, has been proved by the measurement of the Astronomer Royal for Scotland to be built on a plan most scientifically perfect, microscopically close, accurately square, and astronomically oriented.

It tells its date of erection to have been 2170 B.C., 150 years before Abraham, and 800 years before Moses.

The passages from the entrance to the King's chamber, centre of the Pyramid, are said prophetically to shew the duration of the different dispensations. A very fine, thin, but exquisitely true line indicated in 2,170 inches that so many years were to elapse before the Redeemer came. The first entrance passage gives in inches the length of the dispensation from the dispersion to the Mosaic economy. The next gives, in 1,542 inches, the years of the Hebrew dispensation. Then the next is the grand gallery which gives 1,881-2 inches, and indicates the ending of the Christian dispensation at that date. There is a wall at the end of this gallery leaning inward, and so built, as though it might at any moment fall before these years were completed.

Does it not indicate that the Lord may VERY SHORTLY take the world by surprise, when even His own people are not looking for him? He said that His coming would be to the world as a SNARE; but He promised that they who watched for Him should not be taken by surprise.

There is much reason to believe that the Lord will call His waiting ones at some unexpected time before the date 1881-2 closes, perhaps very soon. The number of years of each preceding dispensation precisely equalled the number of inches in the Great Pyramid; this being the case, will not the present be as precisely fulfilled?

1 Thes. iv. 15—17; 1 Cor. xv. 51, 52; Sol. Song vi. 11—13, ARE YOU READY? "He will save" (Zeph. iii. 17; Heb. vii. 25), WHOM? The unworthy. Every applicant. "Whosoever shall call on the name of the Lord." "Him that cometh unto Me I will in no wise cast out" (John vi. 37; Acts xiii. 38, 39). "He delighteth in mercy."

The signs of the times, the fearful ungodliness abounding, the terrible calamities, the almost co-incident manifestation of all the signs of the end which Jesus gave, with the testimony of the "pillar of witness" constrain us to send these thoughts. WATCH (Ezek. xxxiii. 1—6).

Read: "Philitis," by C. Casey. "The Stone Miracle," by Dr. Seiss. "Our Inheritance in the Great Pyramid," Piazzi Smyth.

Exeter. E. H. TUCKETT.

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Reviews.

Report of the First Annual Meeting of the Metropolitan (Central) Anglo-Israel Association. Price sixpence. W. H. Guest, 20, Warwick-lane.

We beg to recommend this little publication. It gives a clear, full, satisfactory, and very accurate Report of the First Meeting held by the Association in Exeter Hall, Strand, London, on Monday evening, May 19, 1879. The Report is beautifully got up and printed, and does credit, not only to the Association which issues it, but to the reporters and to the printers. The secretary has evidently taken infinite pains to issue this first Report in an acceptable form, and we trust the committee will be rewarded by a large sale of the pamphlet, to be followed by a great increase of Identity interest not only in London, but also in the empire at large.

The Anglo-Israel Origin of the British Nation. Discussion at a Conference held at Wimbledon on June 5, 1879. Price threepence. W. H. Guest, 20, Warwick-lane, E.C.

We are glad to see the Metropolitan Association have issued a *verbatim* shorthand writer's Report of the above important Discussion. The Identity was advocated by the Rev. B. Wrey Savile, of Shillingford Rectory, Exeter; by the Rev. C. W. Hickson, of Bristol; by Mr. Douglas A. Onslow, J.P., and the Rev. F. R. A. Glover. The opposition was represented by the Rev. John Wilkinson (the friend of Israel); by Mr. Frank White; by the Rev. S. Garrett, and by the Rev. H. E. Brook. The discussion, which was most interesting, has been well and impartially produced by our Metropolitan Association, and will repay perusal. We hope it will be largely read and circulated.

Correspondence.

THE REV. J. B. CLIFFORD ON PSALM II. 8.

To the Editor of the "Banner of Israel."

Sir,—Since reading the account of the lecture delivered by my friend Mr. Marriott, at Clifton, in which he defended many friends to Anglo-Israelism against the censures of the Rev. J. B. Clifford, I have been led to look critically into the meaning of Psa. ii. 8; and although I may be unable to say that I have altered my views of the interpretation of that verse, the result has been to show that much more may be said in favour of the view which Mr. Clifford condemns than I had reason to expect. Let me just give a literal translation of the Hebrew from Bagster's excellent edition of the Psalms with the interlinear English, which I believe to have been the work of my late friend Dr. Tregelles, who was confessedly the first Hebraist of his day. His rendering of the verse is as follows:—"*Ask from Me; and I will give the Gentiles* (as) *thy inheritance; and* (as) *thy possession the ends of the earth.*" When we remember that the promise in connection with this verse—"Thou shalt break them with a rod of iron; as a vessel of a potter thou wilt dash them"—exactly accords with the promise to God's believing people, as our blessed Master teaches us in the *Apocalypse* when Christ promised that "to the overcomer will I give power over the Gentiles; and that whosoever overcometh shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, *even as I received of My Father*" (these words in italics prove to whom the promise refers), we can understand why some deeply-taught brethren may apply Psa. ii. 8 to God's Israel without being justly charged with "blasphemy," which Mr. Clifford has done. To quote an instance of the uncertainty attending the interpretation of this passage, let me mention that Dr. Gill, the first Hebrew scholar of his age, about two centuries ago, and the ablest commentator of Holy Scripture which the Church of Christ has ever produced, in his comment on Psa. ii. 8, thus writes: "*Ask of Me*, &c. Jehovah is either here again introduced speaking, or these words are a continuation of the Son's account of what His Father said unto Him." Here is an instance of a modest avowal of uncertainty attending the interpretation of a passage of Holy Scripture on the part of a godly and learned man to which Mr. Clifford and others may well give heed. Oh! when will men professing to be disciples of Christ learn that violent language is a certain proof that the Spirit of God cannot be with them, for His fruits are love and peace.

Yours faithfully in Christ,

Bourchier Wrey Savile.
(*Rector of Shillingford*).

June 26, 1879.

To the Editor of the "Banner of Israel."

Sir,—With all due respect for our English version it must nevertheless be admitted that it hides a great Identity sign in Luke ii. 32, which, to give words their ordinary meaning, should be read as follows:—Φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ, "a light to reveal the nations and glory of Thy people Israel." ἀποκάλυψιν means to reveal, to bring to light, and ἐθνῶν means *nations*, not Gentiles; for it is not a proper name, but refers to the people named in the sentence of which it forms a part, which in the verse quoted refers to the nations of Israel. The object of employing a light is to find something hidden or concealed in the dark. The Gentiles were never hidden; they are as easily known now as they were two thousand years ago, therefore no light was required to find them. On the contrary, a part of the people of Israel were hidden, and if language has any meaning, that of the above verse points out that the nations of Israel would be known by their walking in the light of the Lord Jesus; consequently, the Anglo-Saxons are Israel because they are walking in the full blaze of Gospel light.

Yours obediently,

James Rankin, F.R.A.S.

Queen's-road, Forest-hill, S.E.,
June 26, 1879.

To the Editor of the "Banner of Israel."

Dear Sir,—The supremacy of England is a theme never lost sight of in the Banner. Almost every week its pages call upon us to mark and digest the fact that we are the "head and not the tail" of nations, a position, it would seem from the following extract from Sir John Herschell's "Outlines of Astronomy," the inhabitants of this island were destined to hold from the beginning of time:—"It is a fact not a little interesting to Englishmen, and combined with our insular station in that great highway of nations, the Atlantic, not a little explanatory of our commercial eminence, that London occupies nearly the centre of the terrestrial (Northern) hemisphere."

It was surely something more than chance that led the captives of the House of Israel to locate themselves on the sea-girt shores of England?

Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.

Yours faithfully,

June 24. R. E.

DR. NEWMAN'S TESTIMONY REGARDING THE CHARACTER OF AN ENGLISHMAN.

In the "Apologia" the "great oratorian," Dr. Newman, bore the following witness that the British are a noble race. He wrote:—

"Mankind has the right to judge of truthfulness in the case of a Catholic, as in the case of a Protestant, of an Italian, or of a Chinese. I have never doubted that in my hour, in God's hour, my avenger will appear, and the world will acquit me of untruthfulness, even though it be not while I live. Still more confident am I of such eventual acquittal, seeing that my judges are my own countrymen. I think, indeed, Englishmen the most suspicious and touchy of mankind; I think them unreasonable and unjust in their seasons of excitement; but I had rather be an Englishman (as in fact I am) than belong to any other race under heaven. They are as generous as they are hasty and burly, and their repentance for their injustice is greater than their sin."

Though we differ *toto coelo* from the Rev. Doctor's religious views, his estimate of his Israelite fellow-countrymen is clearly correct. They *are* a hasty, violent, suspicious, touchy race; unreasonable and unjust in moments of excitement; generous and burly really at heart, and uncommonly like the sturdy Israelites who made King Rehoboam tremble when they cried, "Now see to thine own house, David! To your tents, O Israel" (1 Kings xii. 16); but who boldly took the solitary prophet's side in Carmel and slew the prophets of Baal, the favourites of their king, when they were persuaded in their mind that the Lord Jehovah He was the God (1 Kings xviii. 39, 40).

Notice.—The Rev. B. W. Savile's new Pamphlet on "Are we Israelites?" will shortly be published by Mr. Guest; price, we believe, 9d. It is introduced by a Preface from Philo-Israel's pen; contains twelve chapters, and is a learned, exhaustive Argument, proving from Scripture, Philology, History, and Chronology, that "The British are Israelites."—Editor.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 134. Entered at Stationers' Hall.] WEDNESDAY, JULY 23, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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EGYPT AND ITS AFFAIRS.

WHAT are we to think of the late crisis in Egypt, its financial difficulties, the forced abdication of the Khedive and the accession of his eldest son Tewfik Pasha to the vacant throne under the Sultan's firman, procured by the influence and pressure of the British and France? Does Identity light reveal anything to us in these facts, and show aught of interest to us as God's chosen people Israel? We think it does. In the first place, what has caused all these difficulties and the events which have taken place? The late Khedive's terrible misrule was one cause; his consequent financial difficulties, and these leading to and resulting in the grinding oppression of his subjects, the miserable Fellahin of Egypt, were others. But what says the Word of God as to the condition of that "land of Ham" at the epoch we have now reached, just before the discovery of Israel and Assyria, and the constitution of the three Powers resting under God's blessing—namely, "Egypt My people," Assyria "the work of My hands," and Israel "Mine inheritance?" (Isa. xix. 25). In verse 20, where the Great Pyramid's mission, "as the sign and as a witness unto the Lord of hosts in the land of Egypt," is described, we have the further announcement made in respect to Egypt (that is, its people) in the following words: "For they shall cry unto the Lord BECAUSE OF THE OPPRESSORS, and He shall send them a saviour and a 'great one,' and he shall deliver them; and the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day." We see, then, that the first intimation that we are approaching the end is destined to be the "cry" of Egypt unto the Lord—and a "cry" too "because of the oppressors." What, then, is the condition to-day of the Egyptian peasant or Fellahin? Nothing can be worse. "The taxation is unequal and oppressive." "There is NO justice for the natives among themselves." "The country must be put into commission for a time" if it is to be reformed.

Such are the opinions expressed in the *Times* of June 28, 1879, and there can be no doubt that the unfortunate Fellahin are in such sad plight in consequence of "the extortionate and insatiable greed" of the rulers both of Egypt and of Constantinople, that misery is rife in the land, and the great cry of broken-hearted Egypt has gone up to the ears of the Lord of Sabbaoth! What is next to follow, and what events are to succeed, it is not our province to foretell. We have no power and no desire to indulge in vaticination; but if our position is correct, and we are chronologically at the middle of verse 20 (Isa. xix.), then we know by the light of our Identity that the time for Egypt's redemption from trial has come, and a saviour and a great one (who or whence he or they may be we cannot yet say) will soon appear to deliver the land of Ham from further suffering.

Assuming that this saviour and great one is the Lord Jesus Christ's "overcomer," the one to whom He hath given power to rule the heathen, and as His inheritance to possess the nations, we believe that matters are fast ripening for the potential interference of the British nation as the Israel of God, His heritage and inheritance, in the affairs of Egypt for the good of the Lord's "people" there. That the power of this country in the organisation of the needful remedies to meet the chaos into which Egypt has lapsed, is steadily growing, is seen by the reports daily appearing in our public journals. The following, taken from the *Manchester Courier*, of June 28, 1879, points in this direction. Its London correspondent said:—

There is no longer any necessity for the swollen armaments maintained by Ismail Pasha NOW THAT EGYPT HAS VIRTUALLY COME UNDER THE JOINT PROTECTORSHIP OF THE WESTERN POWERS, for they would assuredly defend her against attack, come from what quarter it might. Retrenchment, indeed, is to be the *mot d'ordre* of the new Administration in all directions, the hope being that it may be found possible hereafter to relieve the fellahin from some portion of the crushing taxation with which they are now burdened. Prince Tewfik, who is by no means the incapable he has been represented in certain interested quarters, is understood to have pledged himself to adhere strictly to these Governmental lines. It would be erroneous to suppose that England and France recognise in what has just passed any grounds for a possible claim on the part of Germany, Austria, and Russia to have a *locus standi* in the direction of Egyptian politics, nor, from what comes to my knowledge, does it seem at all probable that this pretension will be advanced by either of the three Powers, who only interfered on the present occasion, because the material rights of their subjects were directly affected and prejudiced by Ismail Pasha's usurpation of authority over the international tribunals. THE PROTECTORATE, such as it is, RESTS

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EXCLUSIVELY IN THE HANDS OF THE TWO WESTERN POWERS, acting, of course, through the Porte as Suzerain. The Sultan's authority will, however, be zealously restricted within its present limits, while the English and French Governments will do what they can to prevent Constantinople extracting any more money out of Egypt than what is lawfully due as tribute. It was the extortionate and insatiable greed of the seraglio and palace at Stamboul that indirectly led to the chronic financial embarrassment of the late Khedive.

The French, it is true, are now jealously nervous of British supremacy in the affairs of Egypt, and it is obvious that to minister to and allay that feeling we are acting with such scrupulous care to carry France with us in all we do to-day. When matters have settled down in Egypt under a vigorous "joint protectorship" of the two Western Powers, we ask our readers to contemplate to whom the inheritance of Egyptian Suzerainty must exclusively lapse, when that great earthquake we all expect takes place in 1882, what time the Gentile Powers of Europe, including France, the eldest son of Rome, are engaged in their deadly contest; when Gentile Russia and France united together are locked in deadly internecine destructive war with Gentile Germany and Austria combined; with Italy also perchance arrayed against the latter Powers, in fulfilment of the prophecy. We seem to think we soon shall see that day, when, the Mediterranean being in the sole hand of British Israel, France can no more meddle with the affairs of Egypt, and will trust all care of her interests, as *needs she must*, to the only Powers resting in peace—namely, Israel and Judah, then combined and returning by Egypt to the land of their ancient inheritance in Palestine. Then will begin the halcyon days for Egypt, when British missionaries shall teach her people of the ways of the Lord, "when the LORD shall be known to Egypt" by means of the great one—Israel the servant of the Lord sent to her—and when consequently "the Egyptians shall know the Lord in that day," shall return to the Lord, and "He shall be intreated of them and shall heal them."

We are rejoiced to think these days are come; that the British, being Israel, are entered already on their work, that matters are transpiring for them to give them the land of Egypt as their portion IN PEACE, to rule for Christ, to preach the Gospel there, and to teach the Egyptians the knowledge of the Lord. Our opponents see no beauty in all this, have no desire that Egypt should be thus regenerated in the only way God promised she should be restored to His favour. We thank God we know better! we thank Him for our Identity, which teaches us, that being Israel, to our race is reserved the high honour of this work for Christ. It is already, we are thankful to know, begun, and the chain of events which is to find Israel at last as "the third with Egypt and with Assyria—even a blessing in the midst of the land"—is already forged and in view, never to be out of sight again till the whole purposes of God regarding our nation, His people Israel, like a great concatenation, are fully accomplished. Therefore, Israel, Praise ye the Lord!

We had written thus far when the Rev. Mr. Baxter's journal, the *Christian Herald*, for July 2, 1879, came to hand. From it we take (page 371) the following extract—singularly in accordance with our views as above expressed; and we begin to see that ere long we shall be able to claim the editor, Mr. Baxter, no longer as an opponent, but as an Israelite. He says,—

> The future of Egypt is thus foreshadowed by a distinguished American commentator, Dr. Schaff. In his recently published "Bible Lands," speaking of the Egyptians, he says:—"Is there any hope for such a people? *Undoubtedly there is, in God's own good time and way.* Great political changes must precede. It is not impossible that Egypt, the highway to British India, will before long be annexed to England. The most intelligent men in Egypt, not interested in the present reign of the Khedive, desire it, knowing that England has a strong and honest Government, would throw a vast amount of capital into the country, and promote liberty, education, and industry among the people. An English protectorate over Egypt would be a part of the solution of the Eastern Question. It would prepare the way for a still higher solution, the triumph of the Cross over the Crescent. 'The Egyptians shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord' (Isa. xix. 20, 21)."

ENGLAND AND THE SECOND EXODUS.

(ISA. XI. 11—16).

BY ROBERT LAMB.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. xxiii. 7, 8.

THAT England will perform no unimportant part in the second exodus or restoration of the Jews, is the opinion of many people, who at the same time reject with contempt the fact of British Identity with Israel. Popular opinion, looking at the matter in the light of the Anglo-Turkish Convention, asserts with unmistakable emphasis that no restoration of the Jews *can* take place without the sanction and concurrence *of England*. The *Rock*, who superciliously asserts we are suffering from *a craze*, and who has the good taste (!) in its current issue of June 20, 1879, to ask the question, "Are not these men blasphemers?" confidently asserts that the "bringers back" of the Jews will be *England*.

Canon Hoare and others are constantly asserting at missionary meetings and otherwise, when opportunity offers, that the Power destined to restore the Jews to their own land—*i.e.*, the land originally promised to their forefathers, from the Nile to the Euphrates, and which is at the present moment under the protection of Britain—will be *England*. But "what saith the Scriptures?"

There are three passages which especially treat of this great matter—viz., Isa. xviii., lxvi.; and Zeph. iii.

They inform us upon the following points in regard to "an offering to the Lord."

1. What that offering consists of.
2. Where the offering is brought from.
3. The bringers of the offering.

1. What is the offering or present? "A people scattered and peeled. A nation meted out and trodden down, whose land the rivers have spoiled" (or divided) (Isa. xviii. 2—7).

Bishop Horsley says: "The time present in prophetic vision is not the time of the delivery, but that of the fulfilment of the prophecy. Now, the people of Egypt have long ceased to be of any consideration, but the people of the Jews have been from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, awfully 'remarkable' (so the word might be rendered rather than 'terrible') on account of the special Providence visibly attending them; and all the other particulars of the description here given of the people to whom messengers are sent, agree accurately with the character and conduct of the Jews in their present state of dispersion." "Whose land the rivers have spoiled"—"that is, armies of conquerors which long since have spoiled the land of the Jews. The inundation of rivers is a frequent image for the ravages of armies of foreign invaders."—*Bishop Horsley.*

In Isa. lxvi. 19, 20, *two* sections of the Hebrew race are referred to. The prophet is directly addressing the Jews, or House of Judah, as we find from verse 22: "For as the new heavens and the new earth which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." He refers then to the Ten Tribes or House of Israel who escape unto the nations "to Tarshish, Pul and Lud, Tubal and Javan."

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Vitringa says: "The prophet's object here is to designate the most remote parts." After setting a "sign" upon them when among these nations, He sends them to "the isles afar off," "that have not heard My fame, neither have seen My glory;" when having arrived there, their destiny was to declare God's glory among the Gentiles—*i.e.*, become a great missionary people. The prophet then declares: "And *they* shall bring all *your* brethren for an offering." It is quite plain, then, that the offering brought to the Lord in Mount Zion is the *Jewish people.*

2. Where the offering is brought from. Isa. xviii. 1 and Zeph. iii. 10 assert it to be brought from "Beyond the rivers of Ethiopia," and therefore *West* of Palestine, and beyond the Straits of Gibraltar. Bishop Horsley, Vitringa, and Bishop Lowth each say on the expression, "Woe to the land," in Isa. xviii. 1—"The Hebrew particle here used does not necessarily imply a threat, is sometimes an exclamation of surprise, and often simply appellative of persons at a distance. It may be rendered, 'Ho land!' or 'Ho! to the land.'"

"*Shadowing with wings.*" Bishop Horsley remarks: "The shadow of wings is a usual image in the prophetic language for protection afforded by the stronger to the weak; and in this passage may be intended to characterise some great people who should be famous for the aid and protection they should afford their friends and allies."*

"*Saying,* Go, ye swift messengers." Bishop Horsley observes: "The word 'saying' is not in the original or old versions. It should seem that the command is God's, issued by His prophet; and that the messengers to whom the command is given are the very people summoned in the first verse to attend."

"*Vessels of bulrushes.*" "If the country spoken of be distant from Egypt, those vessels may only be used as an apt image of quick sailing vessels of any material."—*Bishop Horsley.*

We get a further clue to the place "whence the offering is brought" in Isa. lxvi. 19—viz., "the isles afar off."

From all this it appears that the place whence the Jewish people will be brought as an offering to the Lord, will present the following marks for recognition:—

(*a*). "Beyond the rivers of Ethiopia"—*i.e.*, more West than Africa and the Straits of Gibraltar.

(*b*). In the North (Jer. xxiii. 7, 8).

(*c*). In the isles (Isa. lxvi. 19).

(*d*). The home of a maritime nation noted for their power, and famed for their protection of the weak, the aid which they afford their friends, and the security which they give to their allies. There is only one island nation in the whole world which accurately and fully in every detail answers the above description, and that island nation and people is *England and the English.*

3. The bringers of the offering.

In Isa. xviii. 2 the messengers are sent to a people "terrible," or "remarkable hitherto." These same messengers are the bringers back, and are themselves called a people "terrible" or "remarkable" (v. 7). The bringers and the brought, then, have this characteristic in common.

Isa. lxvi. 19, 20, after referring to the Ten Tribes dispersed among the remote nations, and sent to the isles of the sea to declare God's glory among the Gentiles, says, "And *they* shall bring *your* brethren for an offering unto the Lord." The Ten Tribes, then, are the bringers, the Two Tribes are the brought. In Zeph iii. 10 we are distinctly told "My suppliants, *the daughter of My dispersed* shall bring Mine offering."

W. Lowth observes: "'The daughter of My dispersed' is the same with 'My dispersed,' as the 'daughter of Zion' is equivalent to 'Zion.'"

We have seen that the Jews are "the offering." The bringer of the offering is "My dispersed"—*i.e.*, the Ten Tribes who are accepted suppliants of God, and, therefore, a Christian people. The place whence the offering is brought is the home of the Ten Tribes (Isa. lxvi. 19, 20). And if that place whence the Jews are brought be the British Isles, as the mighty *Rock,* Canon Hoare, and public opinion loudly declare, the Ten Tribes *must be* the British people, and the British people *must be* the long Lost "House of Israel."

Durham.

* The Anglo-Turkish Convention, for instance.—R. L.

ARE THE BRITISH "DOGS" OF GENTILES?

We do not think our readers have ever reflected that the British, if not Israel, are, by our blessed Lord's own statement, ranked by Him, in comparison with "the children," *as "Dogs!"* "It is not meet," said He who cannot err, "to take the children's bread and cast it unto dogs." "The children" in that case were Israel; the Gentiles, "dogs" (Matt. xv. 26). Now, we ask our readers seriously to ponder this question. Would the Lord, as a matter of fact, give to the British, as "Gentile dogs," the high and glorious privilege of taking the Gospel to "ALL the families of the earth," which is what this nation, and this alone, is doing (*teste* the May meetings, and the evidence of all mankind)? or is it not in accordance with His oath and His dealings too, for four thousand years with *Israel,* that that post of privilege should be reserved only for the Hebrews? Is it not certain, *therefore,* that the British are, on this ground alone, Hebrews of the House of Israel? Let us look into the facts for a little. How has the Lord dealt hitherto in this matter of grace and blessing to mankind? Let the history of the Bible tell us. That Book is God's message of love and mercy to all the human race. True! But of what nation is the Bible the recorded history? Of the Hebrews. In what language was its older portion written? In Hebrew. Who wrote it? Hebrew legislators, Hebrew prophets, Hebrew judges, Hebrew priests, Hebrew kings, Hebrew herdsmen, Hebrews of low and Hebrews of high degree. Who wrote the Greek New Testament? Greeks? Nay! Hebrews again. When the Son of God took on Him the form in which He lived and died, what flesh did He assume? The nature of angels? Nay! The seed of Gentiles? Nay, nay! It was the seed of Abraham. He was a Hebrew. Who were the messengers of grace and mercy under the old dispensation, and also under the new as well? "Ye are My witnesses," saith the Lord Jehovah *to Hebrews* (Isa. xliii. 10—12). "Ye are My witnesses," said the Lord Jesus Christ to His *Hebrew* disciples (Luke xxiv. 48). When the Gospel was sent for the first time to Gentile "dogs," by whose ministration was that great change effected? By an angel's? Nay! The angel said not a word to Cornelius of Jesus, nor of the blood of sprinkling, nor of the way of salvation. He merely gave the Roman an "address" or "direction;" told him to send for one Simon, whose surname is Peter, who lodgeth "in the house of one Simon, a tanner, whose house is by the sea-side;" and saying that, the heavenly messenger forthwith disappeared. Who, then, gave Cornelius the needful Christian instruction? Another Gentile? Nay! not so! They were never so commissioned, as we have seen since time began. It was Simon, surnamed Peter, a Galilean Israelite—a Hebrew! Where, then, is the proof that God has since changed His plans, which lasting from the times of Moses, of Samuel, of David, of Isaiah, of Malachi, of the apostles, and of the disciples of the Lord Jesus, ended with the call of the Gentiles, and all through, always, and in all ages, till then reserved to *the Hebrews,* and to them only, the blessed privilege of publishing and preaching the glorious Gospel of the grace of God to all races, orders, and conditions of men? We find it nowhere in God's Word. It is a fond invention of our modern opponents, who alleging we are Gentiles, and therefore dogs, who do this blessed work, thereby

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run counter to God's proved dealings with His chosen people for 2,000 years, counter to His oath to Abraham, His friend, counter to our Lord's own most solemn asseveration when He said He came not to destroy the law and the prophets, but only to fulfil (Matt. v. 17). Surely such allegations as these, that we British who perform all the God-assigned functions of the Hebrews in the matter of Gospel publication, "to ALL the families and to ALL nations of the earth" (Gen. xxii. 18, xxviii. 14), are mere "dogs of Gentiles" after all, approach to statements which must be offensive to the honour, the glory, and the faithfulness of our oath-keeping and covenant-observing God. We will not, therefore, for a moment give place to our opponents who declare we British, as *Gentiles*, are favoured to carry the Gospel to the whole world in virtue of our Protestantism, of our Bible-loving propensities, and of our general conformity to God's will, when in truth, these things, if we possess them at all, are our God's free, unmerited gifts to *us because* we are His people Israel, and not otherwise. Once more. Our opponents are never tired of telling us that we British (being Gentile "dogs") are as the "Land shadowing with sails of ships"—as "the ships of Tarshish"—as "Tarshish," and as "the isles of the sea" of prophecy, destined to the high honour and stupendous privilege of taking the Jews back to their land, and of restoring them to their pristine glory and privilege there. Where do our opponents find that God ever represents in the Holy Scriptures that this honour and this privilege are promised to "Gentile dogs?" Are they not rather most strictly tied up and entailed in God's Word on Israel of the dispersed Tribes, and on them *alone*? Where do they find any Gentile companionship whatsoever assigned to Judah in their "return?" Where in God's Word is any companion at all *given them as equals but Israel?* We read in OUR Bibles that "the House of Judah shall walk to the House of Israel, and that they shall come together out of the land of the North to the land that He hath given as an inheritance to their fathers;" that "the children of Judah and the children of Israel shall be gathered together, that they shall appoint themselves one head; that they shall come up out of the land; for great shall be the day of Jezreel" (which is Israel—not Judah); but not one word is said of any Gentile nation like the British having part or lot in the matter. And this is not all. In the prophecy of the "two sticks" we have the union and return of Judah, in dependence upon Israel, depicted; but not a hint, not an intimation of the most distant kind, that God will allow His ancient people, the Jews, to be brought to Him as "His present" by any Gentile race whatsoever; but only, solely, and alone by "His suppliants, the daughter of His dispersed," the people who are "terrible from their beginning and hitherto"—*therefore Israel.* The British being those set apart, as all men see, to be the chosen instruments for the restoration of the Jews, their hand being now upon Cyprus, as the "Gate" of Palestine, their arm of protection being even now stretched over the Holy Land as that powerful race who mean to guard and to watch over it as a part of Asiatic Turkey; the Jews even now looking to "England" as the nation destined to help them to return—we maintain, as the fair outcome of all this, as the dictate of logic, of reason, of Scripture, and of the arguments of our Identity in general, that the British races are not "Gentile dogs" at all, but God-favoured Israelites, and therefore the appointed agents, not only to carry the Gospel to ALL the families and ALL the nations "of the earth," but to conduct the Jews back to their land in triumph, as "the present to the Lord," and to take possession themselves of their God-allotted eleven-twelfths of their own glorious inheritance there. Israel! Praise YE the Lord!

"OUR poor troops have again behaved wonderfully everywhere. General Havelock has fought nine battles, frequently with 800 men against 10,000, in which he captured 66 guns in the open field."—*Life of Prince Consort*, Vol. iv., pp. 136, 137.

THE REV. HORATIUS BONAR, D.D., ON "ISRAEL" AND "GENTILE" ENGLAND.

THE Rev. Dr. Bonar has, at page 584 of the *Christian Herald* of October 16, 1878, No. 42, been doing his very best to make confusion worse confounded, and to upset all God's purposes, which are now being so majestically carried out in the East, by reversing the whole order of things. The "Jew" with him is "Israel," "Israel" is the "Jew." The British, regarding whom he can hardly say too much or speak too favourably, have the destiny allotted to them, the Doctor says, "to help the Jew and to deliver their land." "Hitherto the Gentiles have trodden down Jerusalem; now, the hand of the Gentile (meaning the British) comes forward to lift up her head."

All this is provoking enough, for Dr. Bonar knows quite well the nature of the stupendous evidence which has now been accumulated to prove that the British are not Gentiles pure, but Israelites of the Ten Tribes. He is deaf, however, to all that has been said, done, and written in regard to our Identity during the last three or four years, but continues doggedly to ignore the Ten Tribes' functions in the great matter of the restoration of the Jews, and ignoring scores of Scriptures which declare that the Houses of Israel and Judah shall return TOGETHER and be "united" in their restoration, persists in declaring that to which God's Word gives not the faintest support—namely, that England, as he calls the British nation, *being a Gentile Power*, is to succour and restore the sons of Judah.

Setting these provocations aside, there are many passages in Dr. Bonar's paper which we greatly admire and shall ask our readers also to notice.

Speaking of Lord Beaconsfield, whom the Rev. Doctor calls a *Jew*, he says, concerning the Eastern Question:—

> A Jew, then, in the person of our own Prime Minister, has been the moving, guiding, controlling power throughout these confusions and complications. The rightness or wrongness of what he has done is not to us just now the question. It is the fact that, in the providence of God, he should have been at the helm of England when these difficulties came up, and that he should have been made use of to settle them. The question is ultimately a Jewish one, and a Jew has been called in to solve it, and to solve it as only a Jew could do.
>
> It is a Jew that is now Premier of the greatest nation which the world ever saw. It is a Jew that commands the fleets and armies of the mightiest monarchy that has existed in the world. It is a Jew that is at the head, not only of the ten kingdoms of the Roman earth, but of the whole four monarchies of Daniel. It is a Jew that, when the great Northern Power was pouring its squadrons upon Europe, Asia, and Syria, ready to occupy not Constantinople only, but Jerusalem, interposed and bridled back the mighty hosts without the shedding of one drop of blood.

In these few lines our instructed readers see, doubtless, some wonderful blind testimony and also some surprising mistakes. Dr. Bonar alleges, truly enough, that—

1. The Jew, Lord Beaconsfield, is the Premier, at this crisis, "of the greatest nation the world ever saw," "of the mightiest monarchy that has existed in the world." But he said, by using these words, that the British were the Chief of nations—therefore *Israel* (Isaiah xli. 9; Jer. xxxi. 7; Amos vi. 1).

2. That this same Jew is head of the four monarchies of Daniel. This, of course, places Great Britain in the position of the stone of Daniel, which God's Word expressly says is (succeeding them) to break the four kingdoms into pieces, and itself, as the "mountainous kingdom," to "fill the whole earth" (Dan. ii. 35). Dan. vii. 22—27 with Psa. cxlviii. 14 shows that stone to be *Israel.*

But, as our readers observe, Dr. Bonar falls into the error of supposing Great Britain can be the head of the Roman Empire or one of the ten kingdoms of the Roman "earth." We have repeatedly shown the fallacy of this view and need not reiterate the argument here.

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Dr. Bonar admits that the Ten Tribes exist somewhere at the present day, but, like the Rev. Mr. Goodhart and others, insists they must be "under the curse of scattering and unbelief."

What he says on the subject is this:—

Still, the events of the present day are calling the attention of men to the East, and especially to Israel. We do not attempt to arrange the many predictions concerning Israel. They will, ere long, unfold themselves—perhaps more rapidly than we think; the Ten Tribes, still, like Judah, under the curse of scattering and unbelief, will be brought into view in some way that we know not of; and it may be in various sections and at different times the whole nation will reappear to claim their ancient heritage.

It is nothing to Dr. Bonar that God solemnly promised erring Israel of the Ten Tribes that He would be to *them* as though He had not cast them off (Zech. x. 6); that He would be to *them* as a "little sanctuary" in the countries where they should come (Ezek. xi. 16); that it is to Israel's habitation in the North country the Jews have to "walk," prior to the return, the gathering being *from the West* (Jer. iii. 18; Isa. xliii. 5); that the blessings are promised to Israel obedient, and the British have had just those blessings specified in Deut xxviii. 1—14, xv. 1—6, conferred on them since their reformation in the sixteenth century.

These and many other points are nothing to Dr. Bonar. He has been reared and educated in the opinion that the Jews are to be restored—and now that it is clear the British and none others will or can do it, the British must be "Gentiles" because Dr. Bonar has been trained in that belief. But if the Scriptures declare that the sole companions of the House of Judah in the restoration must be *not* Gentiles, but Hebrews of the House of Israel—why, so much the worse for the Holy Scriptures! "Let the Doctor's opinion stand, *but* let the heavens, if they like, fall down."

We wish nothing worse for Dr. Bonar than that he should be condemned to go through a severe course of study of Identity literature for six months; and then, with pen, ink, and paper furnished him, he should be commanded to sit down and write a treatise exposing the fallacies of the Anglo-Israel belief as in the sight of God and of His Holy Word, if he dared or could. We venture to say he would come out of such an ordeal a wiser, but a happier man—one who had overcome rooted prejudice, "seeing," and no longer blind.

One word in conclusion and we have done. Dr. Bonar, throughout the article under review, speaks of the Jew as if he were the great and important factor in the immensely grand circumstances of "the return." But where did he find his Scripture warrant for that idea? We know of none. On the contrary, we find an inspired prophet of the Most High God (Hosea i. 11) declaring that "the children of Judah," at a certain chronological epoch identified with the word THEN (or AND), which begins the verse, "shall with the children of Israel be GATHERED TOGETHER; that they shall appoint themselves one head; and they shall come up out of the land; for great shall be the day of Jezreel;" and Dr. Bonar will find, by reference to the fourth verse of the same chapter, that Jezreel is ISRAEL of the Ten Tribes, but not Judah at all! (See also Zeph. iii. 12—Who are "the afflicted and poor people" but Judah in the midst of Israel the Ten Tribes?)

"THE AFTER SEED."—By L. G. R.—At page 337, Vol. ii., No. 94, Mr. Abraham Storey alludes to the phrase "seed after thee," and implies that the rendering might be the seed that should "walk before God in the steps of their forefather Abraham." In support of the above I beg to forward you the literal meaning of the Hebrew word אחריך (Fray's Dict.) "after thee." This word is derived from the root ארח to go in the track, travel (Job xxxiv. 8), a track, path, way, road (Gen. xlix. 17; Psa. viii. 8), a way, manner, custom (Gen. xviii. 11; Psa. xxv. 4), also a traveller (2 Sam. xii. 4) with the possessive pronoun suffixed, "in thy way," "in thy path," "after thee."

FROM ASSYRIA TO BRITAIN.

THE SEQUEL.

By W. BURNETT-COATES, HOME OFFICE, C.D.

(*Continued from page* 289.)

PART I.—CONTINUED.

WHEN the fugitive Asiatic people journeyed from Media and Persia to seek a spot where they might "dwell alone"—the burthen of a prophecy—their frequent disturbances, and their Scythian rere-ward "worry," did not admit of their carrying with them their smelting furnaces, forges, and the various implements so well known, and so deftly used in the land from which they were outdriven; perhaps with little ceremony and less evidences of the civilisation from which they were ruthlessly removed. Wanderers, harassed, and fleeced, and fighting for existence for many years—some for generations—how was it possible that they could retain the adjuncts of their civilized historical existence, so as to render them independent of rude resources amidst the wilds of an, until their advent, uninhabited country?

They surely came empty-handed and bare. Why need we imagine "pre-historic man" and a "stone age" to account for "Celtes" and flint arrow heads?" Necessity has ever been "the mother of invention," and surely suggested to the Celtic people, the Cymri, who landed in the East of Britain, the formation of stone implements and stone weapons. If wood could have survived the effects of time and climate for 2,500 years, the boomerang, the wattle-spear, and the war club, would doubtless bespeak a "*wooden age*," to supplement the "*stone age*."

I wonder much if the "Pilgrim Fathers" had stored away in the "Mayflower" all that was requisite for the daily necessities of a Sylvan war with nature's *ferœ naturæ* children. Have they not had recourse to the smooth stones of the brook, as did David; and the *iron-wood* of the forest, from which to form implements rude, yet "handy," and necessary? If they did so, could they be called "pre-historic" because an inventive and inherent genius, handed down to their posterity in great pre-eminence, led them to form "primitive" implements for many purposes? It might have been *Crusoic*, as *Defoe* would paint it, but not "*pre-historic*." Would not a little research into the ways of a remote cottage sanctum in England even now discover stones used for various domestic purposes, where iron or other metal contrivances cannot be conveniently procured? Nevertheless the cottage inmates are not "pre-historic;" it is nothing more or less than the suggestion of the aforesaid mother of invention. Even the Israelites, when they dwelt in their own land, and were under an adverse yoke, and rebelled, had but one sword amongst the host; no bows-and-arrows; nothing but the cattle goads from which to *improvise* their weapons; and, possibly, the sling and stone; yet they were not "pre-historic."

Such considerations being reasonable, a doubt may fairly be entertained relative to "pre-historic man" in the British Isles, especially in the absence of either history or tradition to the contrary. We are, therefore—aided by history in some sort, and tradition of a verisimilitude nature—still warranted in assuming that the aboriginal Britons were assuredly—with their cognate Tribes—the Cymri, and none other. They were not "a *palœolithic* people," but Asiatic Tribes seeking a refuge. The echoes of ancient history, as well as their presence undiminished at this day, on examination, will be found in pretty close union with a conclusive certainty, not only as to Asiatic origin, but as to Hebrew descent.

If in a pre-historic age a *palœolithic* people inhabited "The Isles of the West," surely stone implements and stone weapons, comparatively imperishable in their nature, must present themselves on every path we tread, and in every furrow of the modern plough. It is not so, however; for one might hazard

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an opinion that a costermonger's creel would afford ample packing space for those brought to light; else why so eagerly *Museum* every "*find*," whether genuine or not? As "one swallow does not denote summer," I apprehend that a bushel or two of the much-made-of "pre-historic Celtes" cannot be held to establish a *palæolithic* era in this country.

A similar mode of reasoning may as safely dispose of "lake-dwellings," and the "fire-hollowed canoes," which now and again turn up to glad the antiquarian's eyes, when exhumed on the drained site of some ancient lake, time-choked with alluvial deposit and swamp-grown vegetation.

Than that a *palæolithic* people, prone to the use of their stone implements, weapons, &c., inhabited these Islands in the pre-historic past, it is much more probable, as it is much more likely the men who gave the very ancient and time-honoured name to our British Islands were its first possessors. No tradition speaks of a prior race; no history alludes to one, except it may have proceeded from the hazy idea of an emasculated monkish mind, not vigorous enough to grasp the idea of a country without inhabitant. At all events, when Cæsar opened an ominous page, before the advent of the Christian era, Britain and the British were not unknown to fame, and to commerce; neither were they people of the painted pattern order represented by *Gildas* and the hapless historians who follow suit—viz., in "woad and raddle!"

When we know with what effective resistance the Romans were, over and over again, repelled by a people who used chariots with scythe-armed-axles, to the terrible dismay of their best legions, compelling them to employ elephants as a counterpoise, and that it occupied them during 264 years to reduce the Britons, who were sadly weakened by tribal interests and differences, to bear the burthen of their yoke, we can scarcely conclude that civilisation in Britain was overlain by coatings of "woad and raddle."

So persistently, so independently contended the various Tribes with the Roman "*iron-clads*," when the common danger led them in some measure to combine their forces, that the war-inured invaders were compelled to push a chain of military stations, numbering 92, across the country before they could render their position tenable, or exact tribute from the fiercely resisting Tribes. Some of these Tribes they never subdued, and some, there is good reason to believe, they never saw. Some retired to Armorica and Brittany, to return in after years as hostile invaders, and as conquerors, and to remingle with their kindred under the proud Norman name.

For many years the Romans found no bed of roses in Britain; although intercourse, time, and the stranger's yoke rendered the bulk of the population submissive to the dominant power, from which they learnt much, and to which they taught much. The men who could frame the scythed chariot, and train the war-horse to rush through the ranks of the Roman spearman, and discomfit them, when thousands perished in continuous battles, must have been of an order little inferior, if at all so, to their more warlike assailants. Want of homogeneity, and diversity of interest, rendered them unequal to a concentrated and sustained effort to foil the experienced foe; they succumbed after years of fruitless resistance. Disarmed and disheartened during the remaining centuries of the Roman rule, civil and military, there was no path to fame for them, save when their youths were drafted into the Conqueror's legions; therefore the great bulk of a numerous people sank into serfdom on their own soil; or, perchance, some occupied a few grades' higher position, when it pleased their masters to permit those who had ability to retain or acquire an independence to advance a few grades higher. But *Nemesis* rode to Rome on the "red horse," in the ranks of the Goths and Vandals, and Rome must totter ere she falls. Her Empire must decay—her glories lie in the dust.

Then occurs a strange phenomenon—perhaps a unique one: Rome withdraws, "*bag and baggage*," from British soil—*en masse*—leaving none but their British wives and hybrid children to merge in the native population, and to tell of their sojourn. Truly "the people shall dwell alone." The great Inspirer of prophecy seems to have called up circumstances to remove the alien and the stranger from the soil whose wilderness sheltered His outcast people. "The people shall dwell alone;" the Romans, root and tree, must disappear.

This is one other remarkable phase in the history of a remarkable people. Certain it is that no alien people have since found footing in Britain. Although Saxon, Dane, and Norman, each in turn dominated the Ancient Briton, the Cymri, Celt, and Gael, and successively dominated each other, they were but estranged kinsmen—time divided—and destined to re-unite in "*The Isles of the West.*"

(*To be continued*).

MORE "BLIND" TESTIMONY.

By Jno. S. Anderson.

The present condition of this country, as well as that of the continental nations, and, we may as well say, of the whole world, having "all to do" with our great subject, confirmatory evidence, taken from the daily journals, cannot fail to carry weight. How strange that its application is left quite untouched by them! nay, after describing the position, which could not have been done in a more forcible manner by an Identity leader, the *Standard* proceeds to hope that the worst has passed, and that the present year, although opening badly, will, as it runs its course, bring about a better state of things. Of course this is not the Scriptural view we take of present prospects, and shows the utter blindness of the writers who cry "peace" when there is no peace, and endeavour to gloss over the present uneasiness, the existence of which they fully admit, with promises of better things at hand. The article in question is in the paper for the first day of this year. Speaking of 1878, they say:—

> He has sunk below the horizon amid wars and rumours of wars, amid dark and threatening clouds, amid cries of national distress, and leaving behind him a long train of lurid memories, such as we trust most sincerely will not be the legacy of his successor. The year 1878 has been a year of some glories, but of many calamities. Tragedy, both public and private, both Imperial and domestic, has reigned supreme throughout. The throes of tottering Empires, the anguish of august houses, disasters on so fearful and terrible a scale as to rank almost in their results with the great convulsions of nature, have combined with widespread social suffering to invest the last twelve months with a decidedly melancholy character. We trust we may hail the first day of the New Year as the harbinger of better things, and that we may shortly be able to look back upon the distresses and perplexities, the exhausting suspense and the bitter recriminations, of the departed year as men look back, not without some feeling of satisfaction, on the storm and dangers through which at last they have arrived in port. There are, however, some calamities which can never be regarded in this spirit, and the year 1878 is responsible for more than its share of those acuter sorrows which are inflicted by the hand of death. It is not often that one and the same year has witnessed two such melancholy events as the death of the young Queen of Spain and of our well-beloved Princess Alice, the one in the pride of matronly bloom, the other in her girlish springtide, with life just opening before her in all its most alluring colours. The same year saw the death of the great King who restored Italy; and of the venerable Pope who waged so long and so dauntless a struggle on behalf of the rights of the Church against the modern ideas of nationality and secularism. In a lower grade than Royalty the year just departed has deprived us of many a name of note, both in our social circles and the worlds of literature and politics.
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> Of those appalling catastrophes by which thousands are plunged into mourning almost in a single moment the year 1878 has been unfortunately fruitful. The loss of the *Eurydice* on the 24th of April, in a calm sea and within sight of port, when so many hearts

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were rejoicing at the prospect of a speedy re-union with those they loved best, sent a pang through the nation's heart, which will not speedily be forgotten. The loss of the *Grosser Kurfürst* was but a shade less tragic; while that of the *Princess Alice* was, if possible, even still more appalling. These three collisions involved together the loss of fourteen hundred lives; while upwards of five hundred more have perished in colliery explosions at Abercarne, Wigan, Glasgow, and elsewhere.

* * * * * *

By flood and field, by the pestilence that walketh in darkness and the arrow that flieth in the noonday, death has indeed been gathering in his harvest throughout the year with no stinted hand. But even where the King of Terror has not laid his icy grasp, that has occurred in many households from which he would have been welcomed as a relief. The sudden fall from wealth to poverty, the fruits of a life of honourable labour turned to ashes in a single day, habits to be abandoned which use has made a second nature, children whose future in the world seemed assured and smiling compelled to abandon all the hopes and expectations in which they had been bred, and suddenly condemned to a path of indigence and obscurity—these are things which bring misery sometimes worse than death; and this, alas! is a misery in which the year 1878 has rarely perhaps been equalled. The failure of long-established firms of hereditary wealth and responsibility has not only brought ruin to the doors of thousands reared in every comfort and luxury, but has raised dismay, suspicion, and wretchedness through the whole commercial world.

"Et metus, et malesuada fames, et turpis egestas."

Nor have sufferings of this kind been peculiar to the wealthier classes. Strikes entailing great privations have occurred among the working men, and accompanied by riots to which England has been a stranger almost since the days of the Chartists. Partly owing to these, and partly to more general causes, vast numbers of the poor have been thrown out of work altogether, and are now appealing mutely to their more fortunate countrymen for rescue from absolute starvation. Such are the scenes on which last year's sun went down. Such are the scenes, alas! on which the New Year's sun has risen. But we know that now the crisis must be nearly past, and that at all events the sufferings of 1878, even should they extend into 1879 further than there is any reason to anticipate, will have taught us some lessons from which all of us may be the happier in future.

It would be a curious speculation to consider how far people really do learn anything from such calamities as have distinguished the late year.

We know by experience hitherto that our calamities and "afflictions" are not yet over! With Zech. viii. 10 before us we must not wonder, but rather rejoice, because of the happy prospects verses 11, 12, and 13 present to us as "His people Israel."

OUR FATHERS.

A DIFFERENCE WITH A VENGEANCE.

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."—Psalm xliv. 1.

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."—Jer. xvi. 19.

ANGLO-SAXONS of the Evangelical Churches of Great Britain, are you prepared to decide the following important questions :—

Have you inherited from your fathers the truth of God's most Holy Word? or have you inherited from your fathers—"lies, vanity, and things wherein there is no profit?"

If the former, you are Israelites of the seed of Abraham, to whom the promises were made. If the latter, then the words of Jeremiah must be fulfilled in you and your nation.

To those who halt between two opinions as to our Israelitish origin, and more particularly to those who ignorantly condemn it as a vain and false theory, let them contemplate the Israelitish expressions of our Church of England service, and which they utter Sabbath after Sabbath *with their lips*; let them consider that if they are Gentiles they have no right to make use of these expressions, for the simple reason that they do not belong to them : but if they are convinced that they are Israelites, then they are *heartily* justified in saying :—"Blessed be the Lord God of Israel; for He hath visited, and redeemed His people, and hath raised up a mighty 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 : that we should be saved from our enemies, and from the hand of all that hate us" (remark how wonderfully this has been fulfilled by the Anglo-Saxon nation up to the present time); "to perform the mercy promised to our forefathers, and to remember His holy covenant; to perform the oath which He sware to our forefather Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life" (St. Luke i. 68—75).

From the exalted position of the powerful Anglo-Saxon nation, with regard to the rest of the nations in these last days of the present Christian dispensation, and their numerous Identifications, they are found to be fulfilling every one of the prophecies regarding the House of Israel; therefore, they are evidently the Ten long Lost Tribes who were to re-appear (previous to the return of Judah—Jer. iii. 18), and who are at present making searching enquiries regarding themselves, as it is written :—"Thus saith the Lord God, I will yet for this be enquired of by the House of Israel" (Ezek. xxxvi. 37). And they are now fulfilling the strange and wonderful vision mentioned in the thirty-seventh chapter of Ezekiel (Romans xi. 15; Isaiah lxiii. 16, 17).

Lastly, observe with attention this difference conveyed by the words of Simeon (Luke ii. 30), between the people of Israel and the Gentile nations—"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; to be a light to lighten the Gentiles, and to be the glory of Thy people Israel." The glory of the Sun of Righteousness shed upon, and reflected by, the people of Israel.

Extract from the letter of the special correspondent of the *Daily Telegraph*, Monday, Dec. 30th, 1878, relating to the operations of our gallant army in Afghanistan, who states as follows :—"We escape every possible danger with persistent good fortune that history will record as unprecedented."

These words remind us of our very remarkable campaign in Abyssinia, when our victorious army returned without the loss of a man, because the Lord of hosts protects the armies of Israel, and leads them on to victory.

GOD SAVE THE QUEEN.

R. W. D. NICKLE, Major.

Leamington, December 30, 1878.

SIR WALTER RALEIGH TESTIFIES TO ISRAEL'S COLONIES.

SIR WALTER RALEIGH, writing of the "Tribe of Ephraim, and of the kings of the Ten Tribes, whose head was Ephraim," speaks at length of their cities of note, and mentions some of their famous mountains. He then uses the following words :—

"The great plenty of fruitfull vines upon the sides of the mountaines was the occasione that Jacob in the spirit of prophecy (Gen. xlix. 22) compared Joseph's two branches—Ephraim and Manasse—to the branches of a fruitfull vine planted by the wel side, and spreading her (*a*) daughter branches along the wall; which allegory also Ezekiel in his lamentation for Ephraim (that is, for the Ten Tribes, whose head was Ephraim), prosequutes; as also in his lamentation for Juda, he followeth the other allegory of Jacob (Gen. xlix. 9) comparing Juda to a Lyon."

Two centuries ago, there were men who confounded not Israel with Judah.

At the words "daughter branches" there is a marginal note, as follows :—

"(*a*). It seemeth that *Jacob* in this prophecie, the rather useth the word *daughters* for *branches*, thereby the more plainly to signifie colonies : which in the *Hebrew* phrase are called *daughters* of the *metrôpolis*, as in Josua and elsewhere often."

Sir Walter Raleigh's work was published in 1614 in a wondrous era in Israel's history; and strange that he who thus testifies to Israel's colonies, should have been one of that daring band of illustrious men who ploughed the seas in quest of them, and, by the blessing of Israel's God, laid their foundation sure.

THOMAS BALES.

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Printed for the Proprietor by ROBERT BANKS, 5 Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW WEDNESDAY, JULY 23, 1879. [*All Rights Reserved.*]

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 135. Entered at Stationers' Hall.] WEDNESDAY, JULY 30, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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IS MANASSEH PASSING US IN THE MATTER OF MANUFACTURES?

WE have always maintained that British supremacy in manufactures and in all branches of trade must be a fact, because God's Word promises it, and hence we have been incredulous in regard to the alleged destruction of certain portions of our iron and other trades in consequence of successful American competition. We have been fortified in our views by the article headed "Never Say Die," in the *Financial Reformer* of June 1st, 1879. It is there stated, on the authority of Mr. W. H. Bailey, of Salford, speaking at the festival of the London Association of Foremen Engineers and Draughtsmen, that the late commercial depression was not the consequence of loss of trade, or of the successful appropriation of our foremost position as a manufacturing country by America. In regard to this point, Mr. Bailey said that the United States could not supply the world either with sewing machines, padlocks, or anything else cheaper or better made than we could ourselves. He illustrated what he said as follows:—

"In 1876 we exported from England of manufactured iron to the value of £19,000,000 sterling. The American exports for the same period came to £1,000,000. The exports of machinery, such as agricultural mowing, sewing, and other machines of this country, came to £7,600,000; those from America came to £1,500,000. Some time ago all the sewing machines used in Europe, indeed in the whole world, were made in the United States. They sold at high prices, but during the past few years the trade in sewing machines of the United States manufacturer had rapidly decreased in this country; it was as well-known, that for a long time the machine that was sold retail in New York at £8, was sold retail in the shops at Liverpool at £6—both machines being made at one works in America. This lowering in price was the result of English competition. At last, the competition became unbearable, and what did the chief sewing machine makers do? They acted like wise men, and built factories in Glasgow, in Coventry, in Manchester, and came here to employ Englishmen, for that was the only way they knew of to meet the tide of English competition. Howe established a works; so did Singer; and others had followed. He ventured to assert, that in the boot and shoe manufacturing districts of England—Bristol, Northampton, Stafford, and at Leicester—the machines made by Englishmen, and sold at English prices, were the only machines that were being bought. Again, a great deal had been said about American padlocks. They were not as cheap as an English lock, and they were no better made. It was simply American ingenuity displayed in getting one paper here to advertise their wares without payment." "About our textile manufactures," added Mr. Bailey, "much had been said. Well, if they put together all the Americans sent abroad, added up all things made from fibre, all things with weft or warp, everything having longitudinal and latitudinal meshes, everything with tissues composed of either animal or vegetable growth, all those things from a yard of calico to a door mat, add them all together, and a cotton mill could be found, where he came from in Salford, that produced more in value than the United States exported in the year! So much for competition in that direction."

Mr. Bailey said much more of the same kind, for which we cannot find room. But the result of all is, that our pessimists are not to have it all their own way, and that God's promises to Israel must be fulfilled, giving her the first place among the nations—"the head, and not the tail," the position of "above only, and not beneath." Our detractors and opponents must learn that God's Word is certain to override all apparently contradictory appearances, and that if for a time we seem to be beaten in any part of the great world-wide competition in trade, the day is sure to come when the true supremacy of Israel in every branch of every trade will be asserted, and that only because of our Identity, but not otherwise. We are glad of the confirmation of our views which the *Financial Reformer* gives us in the extract we have now quoted, and we agree with the friend who sent us the paper, that the article appears to be a striking testimony to our Identity, which it is the function of the BANNER OF ISRAEL and of ourselves, its editor, to prove.

The present agricultural distress is another feature of the day apparently pointing to national decline, but really making for ultimate national good. The cause of the distress is the comparatively low prices of all British agricultural produce—that is, the nation's food is cheap. Our farmers are beaten for

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the moment by the competition from abroad, and while the people save, the home producers of food are distressed. The case of the latter is sad; but is the national condition one of ruin thereby? Nay! Food being permanently cheapened, the national wealth grows, for the people save. The capital value of land consequently increases; "the general prosperity of the country" improves; and in the end the landlords and farmers themselves, though they temporarily suffer, must, as the final result, share in the general prosperity, which will increase the value of residential property, and of all land besides, since their temporary loss of say ten per cent. of their profits is a real saving of £20.000,000 sterling to the whole community on the £100,000,000 worth of food imported from abroad.

Reader, have faith in your Identity! In all things, recollect that the promise is sure, that however things may look, Israel is ever to be "above and not beneath," and that, therefore, despondence does not become us, but only the spirit of praise.

FROM ASSYRIA TO BRITAIN.

THE SEQUEL.

By W. Burnett-Coates, Home Office, C.D.

(*Continued from page* 298).

PART II.

When Rome and her Pagan shadows departed from Britain, and its people literally dwelt alone, although light, and a bright light, in struggling rays had arisen, to shine in a future noon-day blaze, the thick darkness of a blended Druidism and Paganism still sat brooding over the land. Darkness in the one and semi-darkness in the other, afforded but a dull medium to a suddenly emancipated people, through which to observe their way to nation-hood; hence in the darkness they stumbled into the old ruts of tribal ways. Disunion amongst leaders, and self-interests pervading the ill-cemented clans, soon made it apparent that the power of national government was not a Roman legacy.

No; the Romans had reduced the descendants of the warrior Britons, at whose hands they had to accept frequently a tarnished glory, to a state of pupilage that unfitted them to demonstrate a nation's strength in a nation's *rôle*. Intoxicated by unlooked-for freedom, and emasculated in servitude to the foreigner, the forces which create a nation—although a multitude may be present—energy, cohesion, perseverance, and the stubborn vigour of developed manhood, was not amongst them. The Romans found them divided into disunited tribes, and left them almost dissolved into units. There does not seem to have been a man of mark to seize the reins. Petty chiefs attracted the *débris* of family clans, and doubtless revived family feuds to aggravate growing differences arising out of an unusual position, especially when contending for the "Pendragonship."

So they stood in naked weakness to tempt a strong-handed foe, when the Pictish people of the Northern highlands, needy and pinched in their barren hills, resumed their border habits of "cattle lifting," and made savage raids on the lowlands, plundering and massacreing the more peaceable inhabitants of the South. The terrified Britons sued for help from their departed lords, and found it to some extent. Ditches and walls were made to stem the human torrents from "the land of brown heath and shaggy wood." The Roman allies, however, having finally withdrawn, the wall and the dyke were but sorry defences against the persistent inroads of the hardy mountaineers, who soon revived their appetites for the booty of the lowlands.

Again dismay seized upon the luckless kingdom next the danger; and Vortigern, its prince, having wedded a Saxon, instead of allying himself with his British brethren, still farther South, induced a Saxon chief—said to be the lady's brother, or uncle—with willing heart, strong hand, and a warrior following, to come to the rescue. The brothers Hengist and Horsa appear on the scene—more follow—and "still they come;" some to augment the forces already "*beati possidentes*," and more to colonize, or form settlements on their own account.

Fertile and pleasant Britain, with its grand old forests, hills, and dales, now in a large measure smiling under the hand of cultivation, the attractive aspect of an advancing civilisation, and a people, the reverse of warlike (for reasons before observed) merging into the peaceful ways of a spreading Christianity, the semi-savage Saxon seeing his advantage, and comprehending the value of a prize, such as is rarely offered to the sword of valour, pounced upon the almost powerless prey; and after very many years of fire-and-sword strife, aided by the disloyalty of the Lorgrians and other British tribes, succeeded in occupying the Rome-vacated post, to the infinite cost of the "peaceable tribes," and of those tribes who did not originally come in peace.

As the Romans did, so did the Saxons and their British allies. They separated the opposing chiefs, and won the rule over a people greatly out-numbering their comparatively scanty sea-borne oppressors. These *Saex-men*, or sword's-men—from which it is said they derive the name of "Saxon"—after years of desultory warfare, parcelled out a large part of the country into petty principalities collectively called a "Heptarchy," and bore a bloody rule over the subdued Britons. They were not, however, suffered to enjoy their acquisitions undisturbed; for *Scandinavia* had other famished children—sea-prowlers—in romance "sea-kings"—who swooped upon Saxon and Briton, when the mood of the terrible pirate turned his prows towards Albion. He massacred, plundered, and shipped his booty to his own undesirable and stony soil. He repeated his excursions continually. Growing bolder, he ascended the Thames to London-bridge, ran his ships into other rivers, and forced his blood-stained marches inland. He then formed settlements on the Eastern coasts; also in Ireland, the strong-hand-law being a title as valid to him and his following as it was to the Saxon, the Jute, and the Angle.

The command of the sea, superior skill, and bolder energies now bore on the Saxon and his *co-freres* almost to annihilation; when, as the Briton was compelled to suffer his presence, he was obliged to yield and succumb to the irrepressible Dane. Then Canute, a brave and just prince—just for the times; probably no more—established his dynasty, not over *all* Britain, but over the Saxon Heptarchy, to the utter discomfiture of the Saxon rule. The glories of Alfred and Arthur passed away; and the crown of Harold, lost at the hapless fight of Hastings, the prestige of the Briton, Saxon, and Dane faded before the Norman chivalry. It left the conquering duke, sustained by the whilom Armorican Britons and cognate tribes, in possession of England's throne, as it was established by Canute.

This last invasion—be it remembered of ancient British and Saxon kindred—completed the blending of the Britons, (Celts and Kumry), Saxons, Danes, Armoricans, (or Bretons), Normans (or Danes), on the soil of destiny. In these isles the Ten disrupted Tribes of Israel, under the disguise of the above peoples, not greatly diversified in language and customs, although diverse in name (tribal, not generic), were then domiciled gradually together, to merge into an Empire-power of extent and magnificence, such as is not recorded in the annals of the world. Fecund and flourishing, this re-united people soon became "a spawning multitude," amongst whom abject squalor or poverty found no place to plant a footsole. Power and wealth—"power to get wealth"—God-given, soon exhibited a twin birth, and grew apace, even in "the dark ages," when the pure faith of Christ, taught by "*Bran the Blessed*," marred by Pagan violence, and overlain by the rot of Rome, could scarcely be recognised.

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From William the Norman to Henry Tudor, another phase of Pagan Rome—complacently called "*Christian*"—usurped a rule over the minds of the men whose fathers suffered squelching from the Holy Land because of idolatry and superstition. It held them in an alien bondage of darkness sorely felt throughout European history. It galled the people born to be free in that truth that maketh its possessors free. It overran this goodly land, with the monk and his mischievous mission; his crudities, and his absurd travesty of Christian doctrine. It fettered the mind that must break the spell of death and darkness, and emerge from the clouds of the cloister. It sowed tares amongst the wheat till nothing but tares seemed to spring from the soil; yet wheat there was, one day to displace the enemy's seed sowings with a crop too vigorous to be lost amongst those tares.

Soon "the fires of Smithfield" succeeded the desultory persecutions of a localised priesthood. "The craft-in-danger" cry, from the obscure parish church to the centralized priesthood—from the rude Popish pedagogue to the chiefs of colleges—made its mark on the minds of men, and spread dismay throughout the hierarchical ranks, from whom the *demon* of discord and inventive *torture* went forth with fire and fagot to purify men's souls by the application of flame to their flesh. But the little leaven in the lump, deposited in the days of "*Bran the Blessed*," and trodden by Pagan Saxon, the Pagan Dane, and "the cloven foot" of Rome, remained to influence the thinking portion of the population. The martyr's fires scorched the Bible's bands, and the closed Book of life was unsealed. Tyndale and his co-mates worked in the old Abbey, under the noses of the broad sanctuarists, and afterwards on foreign soil, to multiply copies of "The Word" that has so effectually smitten the four corners of the Papacy, and that has wounded "*the Beast*" to death.

Then was unveiled the re-illumed star of the Hebrew Empire upon the Western Isles, to shine for ever with increasing effulgence in its re-habilitation. Steadily since those days the star of Empire has shone over Britain, to guide the marvellous march of its spawning multitudes, which surely increase "as fishes do increase"—and witnessing the last efforts of "the man of sin" to mar the land in the providential *fiasco* of the Spanish Armada; and later still, in the abortive attempt of a "*French friend*" to do likewise.

Truly marvellous has been the *unretreating* march of the British people, since ceased their internecine wars, to wealth, to fame, to power, and to glory; to Christianity, to civilisation, to dominion, and to the blessedness of a world-wide benevolence. These all seem to have grown with their growth, and to have strengthened with their strength, till culmination has taken its place in the midst of responsive witnesses in every quarter of the globe, who unhesitatingly reply that "these things are so." Not only has our great and good God caused the star of Empire to arise over Britain, but, under His own auspices, it still ascends, that its rays may reach to regions yet to be numbered amongst the "company of nations" springing, and still to spring, from its "*peculiar people*."

It is said by the learned who cater knowledge for the instruction of "the land we live in"—possibly on "the finger-in-the-pie" principle, charitably hoping that the alien and the stranger may have even an infinitesimal share in the attributes of Great Britain—that we are "a mixed people" of "various races," and that hence the agglomeration of nationalities compounded here, each contributing its quota of ability to mingle in a heterogeneous *olla podrida*, has produced a new and vigorous type of man, embracing a concentration of all the abilities bestowed upon the unities of the world of mankind; and therefore the acquisition of the stupendous accretions of the unequalled Empire of Great Britain has resulted well; our learned *evolutionists*, blind as yet to the grand cause of all, must say something to account for the unique position of their country.

We are not, however, in the constitutional foundation of population, a whit more *hybrid* than were the Hebrews of old. The tribal "hordes," fresh from the summerland—*Defrobani*, who poured into these islands since the advent of the Ancient Britons, as before alluded to, to the Norman descent upon the island, were but, hitherto, centriful fragments of a disrupted people *Divinely* attracted to a common centre in "the isles of the West;" and there submitted for many centuries to the smelting furnaces of dispeace and wars, until the fire-and-sword reduced atoms were ready for the remoulding that has eventually shaped the fused masses into the homogeniety of a glorious Empire, under the great Refiner's hand.

The work of amalgamation is now complete, although the silver may be occasionally consigned to the fining pot, to increase its lustre, and to purge away the residuum dross that unavoidably mixes still with the precious metal. But passing through our trial fires is exceptional, and has been so through the paternal care of our good God, whose hand has been our help and our stay;—it is not a periodical rule. It has acted but as the "rod" to admonish us to lean upon the "staff," and to bid us with the Psalmist say—"Thy rod and Thy staff, they comfort me." If sometimes we did not "pass under the rod," we might look upon ourselves as base-born, and not the seed of promise—not the son; for "what son is there that the Father chasteneth not?" "Grief may endure for a night;" but every such event has been followed by "joy in the morning;" and we find, through the grace given by our Heavenly Father, that still our country's head is high among the nations; that *He* has not hidden His countenance from us, and that our borders are enlarging almost co-extensively with the bounds of the earth. "This is the Lord's doing;" well may it be "marvellous in our eyes;" and well may we sing the songs of our salvation.

(*To be continued.*)

SIR BARTLE FRERE ON THE BRITISH EMPIRE.

THE speech of Sir Bartle Frere delivered on his return to Cape Town lately, as published in the London *Times* of July 5, 1879, has a true Israelite ring about it which compels us to find a place for it in the BANNER. Speaking of the political aspect of the question regarding the Zulu War, he said:—

There must be a clear understanding whether European ideas, as symbolised by the Crown, or native ideas, as symbolised by the Zulu assegais, should prevail. He had seen something of the difficulties besetting the problems as to native races elsewhere, but he felt satisfied it would be found that in no part of the world had a nearer approach been made to those conditions of peaceful living of two races alongside each other, sharing in the development of the country, than in Cape Colony. He alluded to the affairs of the Transvaal and Griqualand; the extension to them of the principles of self-government, and the union of all the colonies as an integral part of a great empire. The manner in which England came forward without a moment's hesitation on the occasion of the troubles in Natal sufficiently showed the advantage of being members of the British Empire; and was it not something to feel bound up with the other British Colonies? He had had communications saying that he had only to speak the word, and any assistance would be forthcoming to secure the safety of the European population in South Africa. Nobody could forget the noble way in which Mauritius came forward, sending not only soldiers, as St. Helena did, but also large contributions for the sick and wounded; and he felt assured that in Australia there would be a similar feeling from one end of the country to the other. In conclusion, referring to the remedies talked of for South African troubles, Sir Bartle said, "Critics and men of great weight, in forming opinions at home, have stated that the maladies which afflict us are due to responsible government, and that the sooner we revert to some more autocratic form of administration the better. I feel convinced my countrymen will never listen to such critics, and that sooner or later they will come round to my opinion, that it is to responsible government the safety of this colony is mainly due. Therefore, I will only venture to say *vestigia nulla retrorsum*, that there will be no going back in

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the matter of responsible government. To it you must look for the means of the development of South Africa; and it is by extending such government as you yourselves possess to other parts of the country that you may best join in promoting a united South Africa." (Applause.)

Do our readers notice Sir Bartle's points as they relate to our origin? He stated that—

1. His policy, which is that of the Home Government, aimed at the "union of all the colonies as an integral part of a great empire." But this is Israel's destiny—to form in these "latter" days a nation and a company of nations"—being the central nucleus and a cluster of giant colonial "dominions"—the empire of the stone of Daniel (Gen. xxxv. 11; Dan. ii. 35—44).

2. That in times of difficulty the component parts of this wondrous empire send help to the distressed members; and then he enumerated some of those "Gates" whence help came. He spoke of the Mauritius, of St. Helena, and of the Australian Gates. He might have added the help Ceylon and India sent. But the Gates are Israel's possession, and having them, the British Empire must be Israel's Empire (Gen. xxii. 17, xxiv. 60).

3. He pointed to certain political principles he was pursuing which would necessarily end in the CONFEDERATION of the South African Colonies, and this of course would be the birth of a South African British "dominion" or nation—one, in fact, of Israel's "company of nations" just mentioned (Gen. xxxv. 11).

Surely these are no coincidences; but the working out, on a gigantic scale, of a Divine plan, settled by God Almighty 3,800 years ago, imparted by Him to "our forefather," His friend Abraham, and promised to "his seed for ever." We are that seed; and therefore the promise has come to pass in "the fulness of times" in our own days; or if our opponents like the argument in another form—it has come to pass to us British in this nineteenth century ANNO DOMINI; and, *therefore*, there being no other fulfilment anywhere else, or in any other nation, we British must be "Israel's seed," to whom the promise was made. We shall be told, of course, that this is arguing in a circle. But we submit it is nothing of the sort. The promise was by the Divine Ruler of the world, who gave it without conditions and upon oath sworn by His own infinite being. It is, therefore, absolutely true. It contained no elements of uncertainty, and never contemplated the faintest idea of the transference of the promised benisons to any race other than the Hebrews; none as to the said blessings being at any time in abeyance. The promise was to the Hebrew race only—to Abraham and to his seed—and that "FOR EVER" (Gen. xxii. 17, 18; Luke i. 55). In the Old Testament, the promise was given by God Almighty Himself. In the New, the covenant, by the inspiration of the Holy Spirit speaking by the mouth of the blessed Virgin Mary, the mother of Jesus, was declared to be entailed on "Abraham and his seed for ever." The British possess these very blessings, and the whole of them to-day. We have "the Gates," the colonial empire, constituting ours "the nation and a company of nations;" abnormal wealth; a heathen empire such as the world never saw before; the supremacy of the sea; the rôle of universal beneficence; and desire of world-wide evangelisation; the love of the "ten laws of God" implanted in our nation's heart; hatred of slavery, longing for freedom; these, and countless other blessings we have nationally, are, on reference to the Word of God, found to be just those He promised to Israel-obedient—to Abraham unconditionally, and "to his seed for ever." Having them, we must conclude (reason, logic, religion, and the honour, truth, and faithfulness of our God all demand it) that we *must* be the portion of the Hebrew race known to be now existing somewhere, destined to be found at last, and to-day "Lost;" the Ten Tribes, in fact, of Israel. We thank Sir Bartle Frere for his blind witnessing, which has given us a text on which to hang a strong Identity argument.

A NEW ZEALAND OPPONENT.

W. CREIGHTON, OF THAMES, N.Z.

WE are favoured with a very small sixpenny treatise, and a letter also, from Mr. W. Creighton; the latter to a third party, the former professing in the compass of seventeen pages of print to effect for "the Ten Tribes—the House of Israel"—what no other writer on this side the water has yet done—namely, "to prove the absurdity of the attempt to show that the British people are they."

Mr. Creighton also in his letter before us states what we have long wanted some opponent to come forward and distinctly avow—namely, the reason why our adversaries allege that God has temporarily transferred (as every sane man must admit He has transferred) ALL Israel's blessings to the so-called Gentile folk—the British—and yet can be held to be "the God who keepeth covenant with Abraham and his seed FOR EVER."

Mr. Creighton's pamphlet, in fact, adds one more fulfilment to Hosea i. 10. He, too (from New Zealand), says to Israel, "Lo-Ammi"—"Ye are NOT God's people;" and we accept with joy the sign therefrom deducible, that we ARE "the sons of the living God"—*i.e.*, Israel of the Ten Tribes (Hosea i. 10, 11). Mr. Creighton's published argument is this: He has really only one to rely on; and it is quite enough, he thinks—viz.:

1. The Ten Tribes deported into Assyria remained there, Josephus being witness till *his* days (A.D. 77).

2. There is evidence also that in A.D. 1145 the Tribes were in Media still (?).

3. Ginghiz Khan destroyed the Nestorian Empire, which was the kingdom of the Ten Tribes (?) in the thirteenth century—proving that the Tribes were still in Asia then; in fact, as the pamphlet sums it all up (page 12):—

"The Ten Tribes (the House of Israel) remained in the locality to which the Assyrian king (*sic*) transported them until, say the second century after our Lord, as appears by Josephus, Herod, Titus, &c. In the twelfth century they were still in the same locality, tributaries (?) to the Nestorian king, John III." THEREFORE, "they could not be the Saxons who entered and invaded Britain in the fifth and sixth centuries" (page 13).

This is the main argument. Let us put by its side one equally strong (or weak), and see if there be any real strength in either. Let us suppose an historian writing—in A.D. 3000—of the Anglo-Saxon Empire of Great Britain as it exists in our day A.D. 1879, and imagine him trying to show that the Australians were *not* then "British." His argument would be:—

1. The British of A.D. 1879 were the descendants of the Anglo-Saxons, who entered those "islands of the West" in cir. A.D. 400, and the historians of A.D. 1879 positively prove they were there in Britain in their millions in A.D. 1800.

2. Also in A.D. 1879.

3. And there is plenty of evidence to show they were there, most certainly, for at least 200 or so years afterwards.

Therefore, the people who invaded and occupied Australia, New Zealand, the Fijis, &c., &c., in A.D. 1800 and down to A.D. 2,000, could not have been of the same race. Q. E. D. What would be wrong in the reasoning here? A child could tell us! The whole is a *non sequitur*. It is not true, because the British in 1879 are now in the British Islands, that there are, therefore, no British to-day in the glorious colonial Empire of Great Britain. The fact is, the emigrants from Great Britain for a century past have been going out "to the ends of the earth," and occupying "the coasts, the ends, the uttermost parts" of it as "wanderers," or emigrants, exactly as predicted in the prophetic Word of the living God. So the Ten Tribes being destined to be "wanderers," and to be "swallowed up," and "among the Gentiles" (Hosea viii. 8, ix. 17;

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Ezek. xi. 16, 17), were all through the centuries, from B.C. 700 till A.D. 400, and later still, perhaps, throwing out off-shoots *Westwards* among Goths and Celts, Teutons and Scyths, as history and ethnic science teach us, till in the fourth and fifth centuries "the preserved of Israel," the offshoots of the main stock, reached their destined "islands," a "remnant," exhausted and worn out, to "renew their strength" (Isa. xlix. 1, 6, xli. 1, lx. 9).

Mr. Creighton thus has much to learn. And it is clear he has not fathomed yet "the mystery of Israel" (Rom xi. 25).

His next point is that "it is preposterous to suppose that the descendants of Israel should have utterly lost all trace of *such* an ancestry and relapsed into Paganism of such a character as was the religion of the Saxons" (page 14). "Why not?" we ask. God said they should do this very thing, and is it for Mr. Creighton to say it was impossible? Let him read Hosea iv. 16, 17, viii. 11, and many another passage showing how utterly depraved and debased in horrible Pagan idolatry Israel even in their own land became, *before* their outcast *Lo-Ammi* condition.

Did Mr. Creighton ever read Ezek. xxiii.? After that, can he call their relapse "preposterous?" As to loss of all trace of ancestry, can Mr. Creighton trace his for 500 years? Do the Jews now possess genealogies? or pretend to trace theirs? When God said Israel was to fail "to find her paths," is Mr. Creighton reasonable in demanding that the British, *being Israel*, are to be able to trace theirs? (Hosea ii. 6).

Finally, we have our old friend and worn-out argument reproduced in New Zealand, where it passes muster (as base coin) for a time—namely, that "*Lo-Ammi* Israel, as the British are, must, *if Israel*, be found with the rite of circumcision."

If so, could they be, we ask—

1. "Hidden and lost?" (Ezek. xxxiv. 4, 6, 8, 11, 16; Jer. l. 6, 17).
2. "Outcasted and divorced?" (Hosea i. 9; Jer. iii. 8).
3. "Uncovenanted and Lo-Ammi?" (Hosea i. 9; Jer. xxxi. 32; 2 Kings xvii. 18).

Mr. Creighton, at page 14 of his booklette, stipulates that he leaves out of his consideration "*all* prophetical and other relations in which the Tribes stand as a people under covenant with God." Why?" we ask again! This is just what we must *not* do. As well try and "play Hamlet without the part of Hamlet represented," or as well try to govern the world without recognising the Providence of the Divine Ruler of that world. Eliminate "all prophecy," and we grant we cannot hope for even the partial restoration of Lost Israel! But, blessed be God, it is *because* the Divine Word tells us Israel shall be found, and found as we find the British people are now answering to the tokens in *all* respects, that we conclude that we are they.

In one respect we can speak well of Mr. Creighton's pamphlet. He recognises the "Scriptural distinction between Israel and Judah," and knows that both shall yet be *the* most favoured earthly nation. Unfortunately, he relegates all the fulfilments of prophecy in their favour to "the millennium;" never reflecting that their discovery and blessing will of itself be the beginning of the millennium. *He* wants the millennium first, and then proposes to find Israel; whereas, God's plan is—1, to find Israel; 2, to join Judah to Israel; 3, to restore both Houses to their land TOGETHER; 4, to bring in "Jacob's trouble;" 5, to deliver them therefrom Himself by coming to their rescue; 6, then, to begin to reign over them at Jerusalem; and 7, thus BEGIN THE MILLENNIUM. Let Mr. Creighton reflect on all this; and if we are wrong, show us from chapter and verse in the Bible where our chronological sequence of events is erroneous!

In regard to the transfer of Israel's blessings to the Gentile British, Mr. Creighton, in his letter to a friend (handed to us), says, "That the literal fulfilment of the blessings promised to Israel on their obedience to the law and prophets is still an extant and uncancelled promise which *all Israel* reject to this day. *We* accept it, and so the kingdom of God is *among our people*; *we* keep the law (by faith) and the temporal blessings flow as a matter of providential law towards us." This is the long-waited explanation! We wonder what Messrs. Cornall, Clifford, and Walker think of this? and what verse of Mr. Creighton's Bible supports these astounding statements It must be a Maori version! It is not in the Hebrew or the Greek Bible! It is NOT in our British Bible! "The kingdom of God is among our British people," because "we keep the law by faith!" The thing can be bought then? Keep the law by faith, and God's sworn unconditional promises to Abraham (Gen. xxii. 17, 18) are abrogated, and *presto!* they are the property of the Gentiles! Does God say so? Nay! a thousand times nay! Then we wont believe, or have it! "The temporal blessings flow as a matter of providential law towards *us*," because we nationally keep the law. Do we British "keep the law" at all "nationally?" Alas, alas! we break the laws of God, and that continually, universally; and are thereby undone! So Mr. Creighton is wrong as to his facts; wrong as to his Divinity; wrong as to his Scripture; and his doctrine? that is downright unmitigated insult to God Almighty Himself, for he presumes to say that God's most solemn and unconditional oaths to Abraham His friend can be broken, and a Gentile people called the British inherit all of Israel's promised blessings—that British Gentile race being quite as undeserving as ever Israel was, and as stiffnecked and as abominable.

We thank God for our opponents; for they teach us how foolish is their opposition to His Word, and how securely our Identity is founded even on the solemn covenants of the great Jehovah Himself, which CANNOT be broken or cancelled! ISRAEL, PRAISE YE THE LORD for this!

A FRESH INSTANCE OF GOOD TO A DYING MAN'S SOUL BY BELIEF IN OUR IDENTITY.

WE have received the following statement regarding the benefit and comfort experienced by a man now in dying circumstances in consequence of his study of the BANNER OF ISRAEL, and of his acceptance of the views we teach in its pages. It will be seen that this individual, once the Secretary of a Liberation Society, and therefore the deadly enemy of the Church of England, became—1, a Churchman; 2, a constant attendant at its services; 3, one who enjoyed those services greatly; 4, a man entirely changed.

We are glad to receive authentic information of this case because it should disarm the opposition of such of our clergy as Messrs. Cornall, Walker, and Clifford, who are aware, to our knowledge, of the opposition the Church is experiencing in some sections of our people from the operations of the Liberation Society, and it is a satisfaction to know that even in that aspect the Identity is working, not for evil, but for good. But we must insist upon our opponents' recognition of the fact which we press upon their attention, that a man whom his vicar noticed once to be an enemy of the services of the Church of England, became the lover of them, a thoroughly changed man, a friend of the clergyman of his parish, and all through God's blessing on his study of the BANNER, which now in his dying state he desires to have for perusal, as his solace. The account our friend sends us is as follows. We are requested to suppress all names, and we accordingly do so. But our readers may rely upon the facts as true—sent us by a man of mature age, preparing himself for holy orders in the Church of England, and a hearty believer in, and worker for, our Identity.

The following extract from a letter I received this morning from my friend the vicar of S———, will, I know, please you.

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"I was visiting a sick man the other day; he is dying, poor fellow, slowly of consumption, and I asked him if I could get him any work he would like to read. He said, 'there is one thing I should like. I cannot read books, they weary me. But if you can get me the BANNER OF ISRAEL since November, I shall be very delighted. I can read it. I used to read it every week with great interest in the Church Institute, but I have not seen it since I was unable to go; and although I do not always go with it in its theology, I have become a believer in its teaching on the one subject which it advocates, and in its views of Lord Beaconsfield and his policy.' Of course I sent him the magazines at once. It shows that one never knows what is working in men's minds, or what a little thing may accomplish.! I have often wondered if anyone, and who, read the BANNER in the Institute. Three years ago, or thereabout, he was a great Liberation Society man—he was their secretary here—then he threw that up, took to coming to Church, coming even three times on a Sunday; and he has spoken to me often of how much he enjoyed the services, and how his views entirely changed. The more curious change, too, is his having become *apparently Conservative* as well as Church."

Well, to explain matters, S———, as you know, was my old place of residence until two years ago. The Church Institute was opened about three years ago, and I took a little interest in it, and when the question of papers was discussed and agreed upon, I also agreed to contribute the BANNER, and which I instructed the bookseller to provide regularly, without fail. In the course of correspondence the other day with my friend, I asked him if it was delivered regularly, and the above is his reply *apropos* of the matter. He (the vicar himself) takes it in ever since I first recommended it to him, and I believe appreciates it. You are at liberty to make any use of the above you think proper, only please exclude *all* names.

June 26, 1879.

THE GEOGRAPHY OF THE GATES.

No. XXX.—JAMAICA.

(*Continued from page* 239.)

NESTLED in the Caribbean Sea, 400 miles due North of the Isthmus of Panama and South of the Eastern end of Cuba, in North lat. 17° 40′ to 18° 30′, and West longitude 76° 10′ to 78° 25′, there is situated one of the brightest jewels in the British crown—the island of Jamaica. It is one of the greater Antilles in the West Indies—is 150 miles long from East to West, 49 miles in greatest breadth North and South, the average breadth being 40 miles. The island contains 4,256 square miles, and in scenery is remarkably beautiful and grand. It is traversed by a range of mountains called the Blue Mountains, from five to seven thousand feet high. The island is well watered throughout, as many as seventy or eighty bright and rapid streams coming down from the lofty hills to the sea in all directions. In spite of this, the only navigable stream throughout the island (save for boats) is the Black River on the South-west coast. The island possesses many good harbours, "the chief of which is Port Royal—the harbour of Kingston."

Jamaica, or *Xaymaca* ("meaning in the Florida tongue, abundance of wood and water"), was first discovered by Columbus, and became, in consequence, a Spanish colony in 1494. The inhabitants then were very numerous, and were peaceable occupants of neat houses. When the Spaniards came in 1509 and occupied the island as colonists, they enslaved the Indians and set them in gangs to cultivate the cane, cotton, and vine plants. The cruel treatment these poor aborigines were forced to undergo utterly destroyed them, and they died completely out. In 1558 the Spaniards imported black African slaves.

In the seventeenth century Israel first appeared on the scene, and she made two attempts to capture her future destined West Indian Gate. These attempts both failed, as evidently the time had not yet fully come. The first attack on the island was made by Sir Anthony Shirley in 1605, but it was altogether abortive. In 1638 Col. Jackson inflicted a blow on the Spaniards when he seized Passage Fort, and was paid a large sum as ransom, or black mail, to depart. In 1655 Israel put in her claim to her heritage as the owner of this noble West Indian Gate, and would not be denied. The honour of the acquisition belongs to Cromwell, then Lord Protector of England, though he and the nation so little valued the capture that Admiral Pen and General Venables, who made it, were sent to the Tower for their pains and for failing to seize higher game. Cromwell, to punish the Spaniards for refusing some privileges he demanded for British subjects and the flag, forthwith sent off Pen and Venables with an army and fleet to attack Hispaniola. The attack failed, but the expedition passed on to Jamaica, and there entering Port Royal Bay, took "Passage Fort," which the Spanish garrison had abandoned. The latter, who took refuge in the interior, afterwards surrendered, and "the Dons went off to Cuba." Thus did the Queen of the Antilles fall without a blow struck, into the hands of Israel! The Gate of the West Indies was thus as purely the gift of God in peace to the chosen race as any other of our maritime Gates which have fallen to us without war. The island being within the tropics is excessively hot, but the heat is tempered by constant sea breezes, which set in every morning, and in the hills a screen of clouds tempers the climate, making it there most healthy, the air elastic and exhilarating. In the plains and lowlands the yellow fever prevails at certain seasons. In August, September, and October hurricanes occur and render the navigation precarious.

The island abounds in sheep, mules, cattle, goats, hogs, and the surrounding seas are alive with fish. All the staple products of tropical climates are raised in this beautiful possession, and the last few years has witnessed great improvements in this direction. The last census of the island showed there were 506,154 inhabitants. The government is conducted by a British "Governor assisted by a Privy Council of eight members, with a Legislative Council consisting of six official and six non-official members." The chief port and town is Kingston, and that is also the capital and seat of Government. This large and most valuable of all the British West Indian possessions is the true Gate of the whole neighbouring clusters of islands. It is surrounded by a large number of outlying posts and flanking "Gates" which afford it protection and receive it in return from Jamaica. Such outposts are Trinidad, the Leeward and the Windward Islands, the Bahamas, and the Bermudas. What may be the future of the many islands belonging to foreign nations in the neighbourhood of the Gate Jamaica we cannot say; but judging from God's words regarding the destiny of Israel and the manifest operation of the Gates in other parts of the world we cannot resist the belief that the time may come when the West Indian Gate of Israel will absorb the rest, and there remain not so much as one of the West India islands which does not belong to the dominant race, God's people Israel. Even in their geographical position the British West India Islands surround or belt the others; and that being their position, we think we see in it an indication that God means by giving us now the tactical place of advantage in reference to our future enemies, to grant us that in the West Indies, as elsewhere, "the kingdom and the dominion, and the greatness of the kingdom, shall be given to the people of the saints of the Most High—even to the children of Israel—a people near unto Him. Praise YE the Lord!" (Dan. vii. 27; Psa. cxlviii. 14).

The Black population of Jamaica have always constituted a political difficulty in the government of this possession of the Crown. In early times their insurrections were constant. The abolition of slavery and the commencement of the apprenticeship system in 1834 produced the most salutary changes. Slavery was utterly abandoned, and though the change worked badly at first in some respects, and the revenue fell off largely, the final result is that the material prosperity of the island is recovering. Ere long, the condition of Jamaica will be fairly

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good, and the people will have recovered that share of prosperity which will lead to national regeneration. "A class of negro proprietors is rising up who cultivate small plantations cheaply," and from these and other measures the recovery of Jamaica to its former state of prosperity is early anticipated.

(To be followed by a paper on British Guiana.)

"ARISE YE, AND DEPART; FOR THIS IS NOT YOUR REST," ETC.

(MICAH. II 10.)

THE Prophet Micah clearly foretold the invasion and desolation of Samaria, on account of the sins of the House of Israel (i. 5—7). He does not address them as "the House of Jacob," but "*Thou that art* named the House of Jacob"—as if they had ceased to be so, except in name. He asks them, "Is the Spirit of the Lord straitened? Are these His doings? Do not My words do good to them that walk uprightly?" (ii. 7). He then reproves them for their oppression and injustice (ver. 8, 9); and concludes by telling them, "Arise ye, and depart; for this is not *your* rest; because it is polluted, it will destroy *you*, even with a sore destruction" (ver. 10). But observe, when devising evil against this family (ver. 3), the deep sorrow of the prophet (ver. 4) on account of the calamitie that he foretells, and how he tempers his denunciations of judgment with the promises of mercy (verses 12, 13).

"The rest" referred to is the literal land of Canaan (Deut. xii. 9; Psa. xcv. 11). This was "the rest," and the inheritance promised to the children of Israel; conditional, however, on their walking uprightly in God's commandments. And Moses, again and again, when on the eve of their going over Jordan to possess the land, warned them that, in the event of any failure on their part, they would not prolong their days in the land; for "it would spue them out, when they defiled it, as it had done the nations before them" (Lev. xviii. 26—28; Deut. iv. 25, 26, xxx. 18, 19).

The Promised Land was a place of rest for the worshippers of Jehovah, but not for those who served other gods and rebelled against the Lord their God (Numb. xiv. 23—35). Moses even was not permitted to enter the Promised Land. He was shown the land from the top of Mount Nebo prior to his death there; but the Lord said, "Thou shalt not go over thither" (Deut. xxxiv. 4), because he believed not God, to sanctify Him in the eyes of the people (Numb. xx. 12). In short, Israel, when obedient, had rest in the land; when disobedient, she was given over to the hand of her enemies. But how often, when they cried unto the Lord in their trouble, did He deliver them out of their distress (Josh. xiv. 15; Judges iii. 11—30, v. 31; Psa. cvii.).

After the separation of the Ten Tribes from the House of Judah the land was polluted with their wickedness (Jer. iii. 2); it was no longer a place of rest for the wicked idolaters; and the prophet tells them, "Arise ye and depart;" not on account of *their* wickedness, but in order to avoid "*a sore destruction*" (Micah ii. 10). Have we not in these words some visible signs of God's gracious favour towards the House of Israel? And had they listened to the voice of warning, to depart from their wicked paths of idolatry, they might have prolonged their days in the land. But Ephraim (Israel) turned a deaf ear to the words of the prophet. "He was joined to idols." "Let him alone," was the Divine edict (Hos. iv. 17). Ephraim consequently continued in her paths of wickedness; and Micah lived to see the fulfilment of his predictions, and Israel carried into captivity (Micah i. 5—7). But no sooner had backsliding Israel gone into captivity than the prophet Jeremiah is told "to go and proclaim these words towards the North, and say to her, Return, for I am merciful, and will not cause My anger to fall upon you. Only *acknowledge thine iniquity" &c.* (Jer. iii. 11—13). And 115 years after her captivity we find that Ephraim was *the firstborn* of the Lord Jehovah (Jer. xxxi. 9), as Israel was in former times (Ex. iv. 22). Oh! what a glorious privilege for us, the descendants of Lost Israel, now found in these Isles, to be reckoned amongst "*the firstborn*" of the Lord! Not through our own righteousness have we attained to this high estate; but through the grace of our Lord Jesus Christ, our Redeemer, the Holy One of Israel.

The prophet Micah, after denouncing woes against the House of Israel, closes the chapter with promises of restoration, saying, "I will surely gather the remnant of Israel. They shall make great noise by reason of the multitude of men. Their king shall pass before them, and the Lord on the head of them" (ii. 12, 13). None of these events took place on the return from Babylon; those that returned were few in number, and no king returned with them. These words evidently refer to a return still in the future. Moreover, after the second return, "They shall no more be pulled up out of the land" (Amos ix. 15). "They shall inherit the land for ever" (Isa. xi. 11, lx. 21).

These words of the prophet Micah would admit of a higher signification, as referring to *that rest* that remaineth to the people of God (Heb. iv. 10); for as the apostle tells us, "here we have no continuing city, but seek one to come" (xiii. 14). We—Israel in Britain—are still exiles from the land of our inheritance, as when St. Peter addressed our forefathers "as strangers and pilgrims," at that time scattered throughout Asia Minor (1 Pet. i. 1), some 1800 years ago. We have, however, as Israelites, the fullest assurance of our return to Palestine; but that will not ensure us a place in the heavenly Jerusalem. This should be the wish and aim of every true disciple of Christ, whether Israelite or not; for the promise is open *to all* believers. "Let us therefore labour to enter into that rest that remaineth to the people of God," "The heavenly Jerusalem," &c. (Heb. iii. 9—11, xii. 22—24). The apostle then concludes with a few words of warning to his brethren: "See that ye refuse not him that speaketh; for if *they* escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven" (v. 25). These words were addressed by St. Paul to Hebrew converts to Christianity, and are equally applicable to us in these latter days.

W. H. LARKINS, Lieut.-Col.

Ore, Hastings, April 21st, 1879.

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EDITOR.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 136. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 6, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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THE SUPPLANTERS.

WE invite our opponents now to accompany us into another field of inquiry, and, like honest and candid men, to answer us two more questions. In our leader in No. 131, on July 3rd, 1879, regarding "The Ruling Race," we asked the opposing clergy of Bristol to tell us if the Hebrews were not destined in the Scriptures to rule over many Gentile nations and to succumb to none. Also, if we British had not exactly fulfilled those prophecies. We now beg for replies to the following equally simple queries:—1. To what race did God's Word assign the curious and rather unique function that it should "push the people together to the ends of the earth?" 2. What nation or nations at the present day are fulfilling this destiny exactly, by "pushing" other races out of existence at "the ends of the earth," and thus causing them to DIE OUT before them?

Now, of course, as before, our opponents having the Bible in their hands, must answer truly, that it was reserved in God's Holy Word for the seed of Ephraim and Manasseh only (two nations) to fulfil this prophecy, for so it is recorded in Deut. xxxiii. 17, and no one can find a similar declaration in the Scriptures pointing to any other nationality whatsoever as appointed to carry out such a destiny. The answer, therefore, is that the Hebrews, and they alone, were set apart to do this thing, and there is no condition whatever attached to the matter. It was to be done, and done by the Hebrews; the sons of Joseph, Ephraim and Manasseh *both*, and by them only.

In regard to the second question, we do not propose to give the answers ourselves. Philo-Israel, of course, would tell us that the British races, with their cousins across the water, were doing this work of "pushing" the Gentile "savage heathendom" of the earth out of existence and causing them "to die out." That too ardent writer's testimony would be deemed prejudiced and partial. We propose, therefore, to make two independent witnesses (a valid Hebrew testimony) speak for us—one from Melbourne, the other from New Zealand; both witnesses residing in the very localities God's Word indicates—"at the ends of the earth," where we know the "stationary savage heathendom" of the earth is now "dying out," and we shall ask these two witnesses to tell us what they know about it, the why and the wherefore of the phenomena. The advantage of the course we are pursuing is this: that one of our witnesses, the Rev. J. Dare, of Melbourne, testifies regarding the red man of America, whose condition he personally examined on the spot. His account was published in the Melbourne *Spectator*, and reproduced by the editor of the *Standard of Ephraim*, at page 60, April 16, 1879, of that journal, in Tasmania. Our second witness, writing from Wellington, publishes his testimony regarding the Fiji Islanders, and other Australasian races in *The New Zealand Herald*, at Auckland, New Zealand, on May 10th, 1879.

Our witnesses are, therefore, independent, impartial, and we believe, quite trustworthy. Weighing their evidence, let our opponents deny we are Israel of the prophecies, if they can; and let them explain to us why, if we be not Ephraim-Israel, and the American nation Manasseh-Israel, we British and Americans being so-called Gentiles, are exactly fulfilling the promises and predictions of God, made to *Israel alone*, and that without conditions of any kind whatsoever?

The Rev. Mr. Dare says in his "Notes of Travel"—

I cannot conclude my notes on America without a reference to the aboriginal inhabitants of the country. These are fast passing away before the "pale faces," the representatives of Western civilisation. The remnants of their once numerous tribes do not amount to nearly half a million, and it is the generally received opinion that in the lapse of years they will become totally extinct. The specimens I saw destroyed all my preconceived notions of the noble red man, which in boyhood days I had formed from the descriptions of Fenimore Cooper—gaily attired in his forest trappings, and bright in his war-paint, a plumed warrior, with lofty mien and elastic step. How different to the degraded Shoshones I first saw in Nevada besotted with bad whisky, with their matted hair, repulsive countenances, and small bowed legs, wrapped in dirty tattered blankets. I thought them the most degraded abortions of humanity I had ever seen.

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Yet these races in their prime were a noble and brave, generous and hospitable people, and you cannot read without a melancholy interest the words of their leading chief to General Knox, when interrogated on his sadness :—"I will tell you what makes me sorrowful. I have been looking at your beautiful city, your great waters full of ships, your fine country, and I see how prosperous you all are. But then I could not help thinking that this fine country was once ours. Our ancestors lived here. They enjoyed it as their own in peace. It was the gift of the great Spirit to them and their children. At last white men came in a great canoe ; they only asked to let them tie it to a tree, lest the water should carry it away. We consented. They then said some of their people were sick, and asked permission to land them and put them under the shades of the trees. The ice came and they could not go away. Then they begged for a piece of land to build wigwams for the winter. We granted it to them. Then they asked corn to keep them from starving. We furnished it out of our scanty supply. They promised to go away when the ice melted. When this happened, they pointed to big guns and said, 'We shall stay here.' Afterwards came more. They brought intoxicating drinks, of which the Indians became fond. They persuaded them to sell this our land, and finally have driven us back to the wilderness, far from the water and the fish. They have scared away our game. My people are wasting away. We live in want of all things, while you enjoy abundance in our fine and beautiful country. This makes me sorry, and I cannot help it." The well-known bard of the West has beautifully expressed it in the vision of *Hiawatha*—

"I beheld, too, in that vision
All the secrets of the future—
Of the distant days that shall be,
I beheld the Westward marches
Of the unknown crowded nations.
All the land was full of people—
Restless, struggling, toiling, striving ;
Speaking many tongues, yet feeling
But one heart beat in their bosoms.
In the woodlands rang their axes,
Smoked their towns in all the valleys,
Over all the lakes and rivers
Rushed their great canoes of thunder.
Then a darker, drearier vision
Passed before me, vague and cloud-like.
I beheld our nations scattered,
All forgetful of my counsels ;
Weakened, warring with each other ;
Saw the remnant of our people
Sweeping Westward, wild and woeful,
Like the cloudrack of a tempest,
Like the withered leaves of Autumn."

Our second witness (a friend to our cause, but a stranger to ourselves) wrote as follows to *The New Zealand Herald* :—

THE DYING OUT OF ABORIGINAL RACES BEFORE THE ANGLO-SAXON RACE.

To the Editor.

SIR,—In your issue of this morning, the question of the dying out of aboriginal races is discussed. The absolute fact of the necessity of this dying out is denied, and the fact itself is accounted for in various ways. The Governor of Fiji is reported to have said, in his address to the native chiefs of that dependency, "It has grieved me much to learn how many of you believe that the native must gradually die out before the white man." Now, strictly, this is not a broad question of aboriginal races dying out before the white man, but of their dying out before the Anglo-Saxon race. As a matter of fact, they do not die away before all white men, but they do mysteriously melt away before the Anglo-Saxons. The Anglo-Saxon race is the only colonising race that does not amalgamate with the aboriginal races of the countries in which they settle—all other white men do, the Anglo-Saxons do not, they always stand aloof, and are distinctly a separate people. On the other hand, take the Portuguese and the Spaniards, who were the first modern colonisers on a large scale, and there we find that they have so inter-married, and become mixed up with the aboriginals of the countries where they settled, that now positively all the leading national traits and features of the colonising race are lost, and in its place is a nondescript breed, whose only characteristics seem to be that they possess all the vices of both races, and the virtues of neither. Take the French or the Dutch colonies, and the fact is still apparent that the aboriginal races are preserved. The only practical solution of this enigma, and of the unique position we hold in this respect, is to be found in the assumption that we are the descendants of that people to whom belong "the promises"—*i.e.*, that we are the literal nation of Israel. One of the promises distinctly points to the fact that the aboriginies of Israel's colonies should die out. The promise was made upwards of a century after the Israelites were taken into captivity, and runs as follows :—"Therefore, fear thou not, O My servant Jacob, for I am with thee, saith the Lord, to save thee ; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." A full end is, in other words, total extinction, and this is what we see taking place before our eyes. The Tasmanian natives have been made a "full end" of. They are extinct. The Australians are rapidly disappearing ; the Maories likewise ; the American Indians also, and this, notwithstanding the noble efforts that have been made by humane Governments to preserve them from extinction. Let no one cavil at what they may please to call the injustice of this patent fact, for God's ways are not our ways, and it is His decree that these people should disappear before the nation that He has chosen for Himself. Neither are we to presume that the blessings we have inherited from our fathers are bestowed upon us for any goodness of our own, for no sensible man believes that we, as a nation, have any ; and, moreover, the passage in the Bible stands out in bold relief, "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."

I am, &c.,

Wellington, New Zealand,
May 6, 1879. ANGLO-ISRAEL.

Here, then, is a valid and a perfect testimony. Two independent witnesses, speaking of heathen races subject to the Anglo-Saxons in all parts of the earth, declare from their own knowledge that they are miserably dying out before them ; and not only so, but that it is only before the Anglo-Saxon race that they so disappear ! God's Word, as our adversaries admit, declares that before the posterity of Ephraim and Manasseh, as representing TWO NATIONS, the people at "the ends of the earth" are to be "pushed together," "to die out," or come to a "full end," as the prophet Jeremiah predicts (chap. xxx. 11).

We ask, then, for the rational conclusion to be allowed us from all this—namely, that the Anglo-Saxon races are indeed the "remnant" of Ephraim and Manasseh of the latter days, and being so, are the Lost Eleven Tribes of Israel, of whom mankind have so long been in search.

Reader ! let us thank God for our opponents as well as for our blind witnesses ! For they teach us the meaning of His Word, and force us to recognise not only our Identity with Israel, but also His eternal TRUTH.

THE IDENTITY AT NEWMARKET.

WE are glad to report a commencement of the work in Newmarket. At a debate held by the Mutual Improvement Association on March 21st, 1879, Mr. A. G. Compigné, of Newmarket, moved, in an able and interesting paper, "That the Lost Ten Tribes of Israel are discovered in the British people." The mover commenced by giving a brief historical sketch of the Houses of Israel and Judah, and pointed out the distinctions between them. He then proceeded to lay down three lines of argument:—the historical, the coincidental, and the Scriptural. Owing to the short space of time allowed, the two first points were passed over, and the Scriptural argument only was enlarged upon. Evidence was here adduced of the Identity of the Lost Tribes of Israel with the British in a number of points, each based upon and illustrated by reference to the Holy Scriptures. The discussion was continued by Messrs. I. Purkis, H. R. Sherborn, G. A. Westrope, and the President. A passing reference was made to the historical argument by the opener in his reply. A division was not taken.

We have taken the above account of the meeting from the *Newmarket Monthly Illustrated Journal* for April, 1879, obligingly sent us by Mr. Compigné. It is a satisfaction to find fresh agents springing up, as it were out of the ground, to open the work in each new locality. Newmarket has at least one Israelite. We trust ere long there may be a vigorous association engaged in that part of the country publishing the Identity, praising the Lord while so doing, and praying for Israel's salvation the while (Jer. xxxi. 7).

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KEDAR.

WE have received a suggestion from Mr. H. Sowdon, of Bristol, which, if only a curious coincidence, is worthy of notice; but if more, will, on investigation, be sure to lead to good results.

He points out that in Isa. xlii. 11 we have a reference to "the wilderness" as the residence of those who are the inhabitants of "the isles" of the previous verse, and that, doubtless, that is the name of the Home in the West where God's people Israel are "giving glory to Jehovah and are declaring His praise IN the islands" (verse 12). But, says Mr. Sowdon, this "wilderness" is associated in the Scripture in question with "the villages that Kedar doth inhabit," and with "the inhabitants of the rock" who "are to sing and to shout from the top of the mountains." These are all now islanders praising Jehovah, giving Him glory. It is interesting, therefore, he thinks, to ascertain, if we can, who these "inhabitants of Kedar" are, and how they have come to the British Isles of the West thus to glorify God in company with Israel "at the ends of the earth" (verse 10).

Mr. Sowdon is naturally led to read Jer. xlix. 28—34 for his information regarding "Kedar, and the kingdom of Hazor" mentioned there in connection with it. In that passage we find God's Word telling us that these races, whoever they may have been, were those whom "Nebuchadnezzar, King of Babylon, shall smite," and concerning whom the Lord said to the latter, "Arise ye, go up to Kedar and spoil the men of the East. Their tents and their flocks shall they take away, they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side."

The above is followed by the very remarkable words addressed by the Lord to the same people of "Kedar and Hazor:" "Flee, get you FAR OFF, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar, King of Babylon, hath taken counsel against you and hath conceived a purpose against you. Arise, get you up unto the WEALTHY NATION (margin, *that is at ease*) that dwelleth without care, saith the Lord, which have neither gates nor bars, WHICH DWELL ALONE."

The succeeding verses show the future fate of the land when these warned ones shall have "fled afar off." The land Hazor was to be "a dwelling for dragons—a desolation for ever; there shall no man abide there, nor son of man dwell in it." But what of the inhabitants? those of Kedar who have "fled?" Why, Isa. xlii. 11 tells us that they went just where they were warned by Jeremiah they should go—namely, to the "isles," to "the wilderness," to the spot whence those who praise the Lord issue forth "to go down to the sea" and give glory unto the Lord Jehovah, to the British Islands—the home of Ten-Tribed Israel; for the spot is "*afar off*" from the Eastern Kedar and Hazor. It is, in fact, the "isles afar off;" for the same prophet recognises the latter as the habitat of Israel-Ephraim—God's firstborn (Jer. xxxi. 10). Their destination is the home of the "wealthy nation" "that is at ease;" and surely Deut. viii. 18 and Ezek. xxxviii. 11 tell us clearly that that race are Israel, holding their Northern and yet their Western island lands of "unwalled villages," where they dwell "all of them in safety," "in ease," with great store of cattle and goods, without walls and having neither "bars nor gates," which also dwell "alone" (Ezekiel xxxviii. 11; Jer. xlix. 31; Numbers xxiii. 9).

These inhabitants of Kedar and of Hazor are, therefore, with us now in Israel's island British home, and we ask who they are? and why they came from their FAR-OFF distant Eastern home, some time after B.C. 600, in obedience to the Lord's command, given them by the mouth of His prophet Jeremiah? The inhabitants of Hazor must have been those Ten-Tribed Israelites whom Ezra, in 2 Kings xv. 29, tells us, "Tiglath-Pileser, King of Assyria, came in Pekah's (the then King of Israel) days, and took from Ijon, Abel-bethmaachah and Janoah, and KEDESH, and HAZOR, and Gilead, and Galilee, ALL THE LAND OF NAPHTALI, and carried them captive to Assyria."

These unfortunate Israelites gave their name prophetically, we suppose, to the localities they occupied in B.C. 740; and to them, *as Israelites*, under the name of "inhabitants of Kedar and of Hazor," we think it very possible Jeremiah was commissioned to give the prophetic warning (in B.C. 600) that they should flee at once when the time for their escape should come. The *terminus ad quem—i.e.*, the British Isles—being indicated by Isaiah; the *terminus a quo*, these captive Ten-Tribed Hebrews started from, is thus very clearly pointed out for us by Jeremiah. In Isaiah's prophecy they are addressed as the "villages of Kedar," representing the former inhabitants of Eastern Kedar and Hazor, and they are identified with the sea-faring, God-fearing, praising, Hebrew race serving the great Jehovah in "the islands," that "wilderness"-refuge of Hosea ii. 14, whither He promised to allure and there re-marry His Ten-Tribed faithless wife Israel. In Jeremiah xlix. 31, on the other hand, these very Assyrian Hebrew captives of Naphtali are warned to "flee" to a land "afar off," accurately described by marks which correspond precisely with unique descriptions of "Israel of the isles" to be found in Numbers xxiii. 9; Ezek. xxxviii. 11; Deut. viii. 18. The circle of Identity is thus complete, and our reader's common sense must do the rest.

We thank Mr. Sowdon for his suggestions, and have now much pleasure in placing his thoughts before our friends for their careful investigation, and possibly for their further elucidation of a new line of historical research and prophetic thought thus exposed to view.

PROGRESS IN MONTREAL, CANADA; IN GEORGE TOWN, BRITISH GUIANA; AND ALSO IN CAPE COLONY, SOUTH AFRICA.

WE like to show our readers how widely and rapidly our glorious Identity is spreading, and how wonderfully God is raising up for it friends and supporters who give the good news wings. The annexed we take from the *Montreal Daily Star*, of June 26, 1879, sent us by a zealous Canadian Israelite who is anxious to keep the BANNER OF ISRAEL well informed of progress in the Dominion.

In the present instance our friends will be glad to notice that an American preacher, the Rev. Joseph Williams, of Boston, Mass., was the lecturer on "Anglo-Israel," to a Canadian audience; "Manasseh," in fact, instructed "Israel" on her glorious pedigree, her rights, and her blessed God-sent privileges. The lecture was succeeded by an able address from Mr. Wm. Greig, the brother of our stalwart champion in Sunderland, who gave his testimony, we can see, in support of our Identity in no indistinct tones or dubious language.

The report runs as follows:—

ANGLO-ISRAEL.

The Rev. Joseph Williams, of Boston, Mass., lectured in Stanley-street Presbyterian church on Tuesday evening, June 24, on the subject of "Anglo-Israel;" Rev. Mr. McCaul in the chair. Mr. Williams read numerous passages of Scripture and made a running commentary on them, showing the continuity of the subject from Genesis to Revelation. At the close of the lecture Mr. Wm. Greig rose to propose a vote of thanks to the lecturer, and was requested by friends of the cause present to add a short exposition of his views.

Mr. Greig remarked that many had wondered why the Saxon race, above all others, had kept its candle burning brightly during all the centuries succeeding the Christian era; other lights had at last been extinguished and their candlesticks removed. The reason why our light held on to burn was not that we were better

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than others, but that God had loved us and had remembered His oath to our fathers, Abraham, Isaac, and Jacob. God had never taken away the blessings promised to the House of Israel. God had directed His messengers to the North, and the West, and the isles of the sea, even to the first century, and there the truth had taken root and no influence had ever been able to efface it. Our missionaries were scattered over every part of the habitable globe; our Bibles were distributed in every language; our money was launched out lavishly for every good cause. God had given us for a light to the Gentiles that we might be their salvation to the ends of the earth, and that we might say to the prisoners and enslaved, "Go forth," and to those that were in darkness, "Show thyself." That these duties should be performed we, as God's witnesses here in Canada, as well as those in Britain and America, had sent forth our quota of missionaries to the heathen in all parts of the world. Mr. Greig, in conclusion, moved a hearty vote of thanks to the lecturer, which was unanimously carried.

A transition from Montreal, in North America, to George Town, in British Guiana, from one British Gate and possession to another, seems quite easy and natural. Let us travel in imagination to South America and hear what our Israelite friend there, who brought our Identity so boldly before his bishop, and before the Synod so successfully in May last, has to say.

He asks, writing on June 25, 1879, for a further supply of Identity literature of all kinds, and he gives us the good news that our opponents there, as here, have, by public discussion in the Demerara papers, helped on our cause, but by no means retarded it, as they desired. He sends us an extract from the *Royal Gazette* newspaper, of George Town, dated June 5, 1879, wherein he does battle for us against the Rev. Mr. Farrar, whose pamphlet, "Truth *versus* Philo-Israel," has gone into a second edition.

This second edition, says our friend, was "only a reprint of the first with references to passages quoted and a postscript, wild and almost unintelligible." We have lately received Mr. Farrar's first edition of his attack, and we quote our English Israelite's gallant defence of ourselves against Mr. F.'s second edition to show our readers what the value of the same really was. Our friend says:—

> The promised second edition of Mr. Farrar's brochure has been issued with references and a postscript; as I suspected, the paper was prepared in utter ignorance of the writings by Philo-Israel, and yet it was put forth to the world as an answer to them. There is but one quotation from any of his numerous papers in the first edition, and this with three out of four others in the postscript to the second edition, are all of them taken from a foot-note on page 3 of the "*Résumé* of the Scriptural Argument proving the Identity of the British race with the Lost Ten Tribes of Israel." This is avowedly a compilation and contains the outlines only of the great argument, supported by an immense number of Scripture references which Mr. Farrar carefully eschews; yet with the "*Résumé*" in his hand he describes its purport to be "Philo-Israelism" (whatever that may be), and publishes a pamphlet professing to controvert the arguments of an author whose writings he has never read, unblushingly designating it "Truth *v.* Philo-Israel."

We do not trouble our readers with the arguments and refutations of these combatants on their merits, as they know pretty well the calibre of the Rev. Mr. Farrar, and can judge for themselves that a man so little read in our controversy as to do battle with an author he has never studied, is not one very difficult to answer. We have indicated enough to show that the cause is alive not only in Montreal, Canada, but also in South American British Guiana, in both of which places, under God's direction, it is in safe hands and progressing.

We must now cross the broad Atlantic and see what is doing in East London, Cape Colony, where our old friend and ally, Mr. John Bowers Janion, was on June 17 last, when he wrote us a long and cheering account showing how the grand cause was speeding there in spite of Zulu wars and of trouble of various sorts.

He tells us that he is hard at work disseminating our literature in railway carriages and wherever he goes officially in carrying out the duties of his profession. Returning from King William's Town, he found believers in our Identity in casual acquaintances, discovered editors of papers pleased and impressed with Identity literature forwarded from this country to the Cape through our instrumentality, and likely, ere long, to open their columns to the discussion of the subject. At Graham's Town our friend was called on suddenly to lecture before inquirers on the Great Pyramid and the Identity as well. The Dean of Graham's Town (Dr. Williams) was present on the occasion, with Dr. W. Guybon, M.D., F.R.G.S., the editors of two of the leading newspapers, and many others. The Dean contested our views (but feebly), and one of the editors then and there avowed himself a believer, adopting the Teutonic views imbibed from the late Mr. John Wilson's works. The upshot of the meeting and lecture in question was, that many of Mr. Janion's hearers pursued the subject for themselves, "with the result," as he observes, "we always expect—*i.e.*, they are convinced of the truth."

We are glad to find that Mr. Janion is a great reader of Identity publications himself, and that on the arrival of his mails from England, though they generally bring him (he says) "a large number of papers, none interest him so much as the Identity journals, and of these he always reads the BANNER first and enjoys its contents the most."

We hope our readers will pardon us the editorial vanity we have been guilty of in publishing the above; but we have done it to prove to our distant friends that strangers to ourselves, such as Mr. Janion is, freely testify to the value they place on our poor labours; and for the sake of the views we constantly advocate, we wish this fact to be known. The approval of so intelligent a witness as Mr. Janion carries weight, and counts as something against the clerical depreciation of some of our adversaries residing not a hundred miles from our place of residence at Bristol. We are happy to say Mr. Janion desires, if possible, to be enrolled as a *paying* member of our Metropolitan Anglo-Israel Association—his brother, Mr. Thomas A. Janion, an active worker, also has the same wish, and his son, aged 22, is a well-read Israelite, who, on the historical argument, has written and read some good papers before a local society in East London, Cape Colony, where the Identity is debated.

We think we have now said enough to cheer our friends. Good news from Montreal, from British Guiana, and from South Africa, all reaching our hands in the course of one single day, call for thanksgivings to the God of Israel; and we, therefore, ask our readers to join us in our usual response for such benefits received, by giving forth the united cry so often called for by us, and so comely in the House of Israel—namely, "Hallelujah!" "Praise *ye* the Lord!"

THE TESTIMONY OF A LEARNED UNCONVERTED JEW THAT THE BRITISH ARE "LOST" ISRAEL.

MAJOR H. SENIOR, of the Bengal army, now on leave in England, has personally communicated to us and repeated in writing the following remarkable testimony which at his request we publish for general information. We ask our opponents to ponder the statement. The Major states:—

> "I myself, in my late visit to Jerusalem, met a learned Jew, who for the first time was visiting 'the Holy City.' In an interesting conversation I had with him, he expressed his belief that the British nation were descendants of the Lost Tribes."

What does the Jew here testify on the evidence of Major H. Senior? (Bengal army). This:—

1. That the Tribes are "Lost." Mark that, opponents!
2. That the British are the "Lost" Tribes.

We beg our opponents to note these two facts which a learned Jew proves for us; and we ask them henceforth to cease to reproach us with the assertion that all the Jews are against us.

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ISRAEL'S BATTLES.

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

(*Continued from page 273.*)

No. XX.—THE BATTLE OF ALBUERA.

IN BANNER No. 1, of January 3rd, 1877, we described the battle we are about to notice as a typical one, and therefore worthy of special notice as presenting many points characteristic of God's dealing with Israel in her conflicts with her enemies. The battle took place on the 16th May, 1811, on the ridge of Albuera, near Badajos, in the South-west of Spain. Lord Wellington's orders had directed Marshal Beresford to besiege Badajos, an operation commenced on the 4th of May, 1811, with utterly insufficient means, but cut short by the approach from Seville of Marshal Soult, the French General, with 19,000 foot, 4,000 cavalry, and 50 guns. Beresford, to meet this new foe, drew off from Badajos and formed his line of battle on the heights of Albuera. His forces consisted of 27,000 men, of whom only 7,000 were British troops, the rest a mere rabble of Spanish and Portuguese soldiery. The French arrangements for attack were ably made. During the night before the battle, Soult seized a height to the right of the allies which gave him almost the key of the entire British position. The French Marshal's plan was to make a feint at the British centre, but to throw the whole weight against the right, where Blake and his Spaniards stood. At the crisis of the action, the British General ordered the Spanish troops to change front to meet the French attack upon the right, an operation which of course threw the Spaniards into utter confusion. For a moment all was apparently lost. Charged on all sides by the French cavalry, torn by the fire of their cannon, met by a fierce hail of musketry, no wonder the Spaniards, at the moment caught in the act of changing front, were forced to give way, and all but driven off the ridge. The French considered the day was won. Not so! At the critical moment the British advanced to the relief of the disordered Spaniards. Colborne's brigade was pushed up the hill, but the formation being column of companies and not the order of battle, they were unable to open out for fire. Charged by four regiments of French Lancers and Hussars at that moment, two-thirds of that British Brigade were slain or taken prisoners. The rain, which had materially assisted in causing this disaster to the British, by preventing the approach of the French cavalry being seen, favoured them, however, in another way, for it hindered Soult seeing the extent of the disaster and taking full advantage of it. Failing to perceive his advantage, he kept his heavy columns inactive, and did not, therefore, drive Colborne and the 31st regiment from the heights. The time thus allowed (God-given to Israel) retrieved the all but ruined fortunes of the day. The weather cleared up. The British artillery began to pour a "dreadful fire into the thickest of the French columns," and Haughton's brigade began to mount the hill. Once there, they would not be dislodged. Dickson's artillery got into line. Two Spanish corps recovering formation, came up. A desperate fight ensued for hours. The French fought desperately—once with alarming success, for the Polish lancers captured six British guns. These were afterwards recovered by Colonel Hawkshawe; but matters went from bad to worse. Disaster and defeat seemed all but certain, when the conduct of Col. R. Arbuthnot, Cole, Hawkshawe, and Abercrombie, with the Fusiliers and the Lusitanian legion, changed the whole face of the battle as if by magic. The British troops—for it was on them the burden was finally cast—recovering from the fearful plunging fire of the enemies' columns, closed on the latter, and then was seen, says Napier, the historian of the Peninsular War, "with what strength and majesty the British soldier fights. In vain did Soult, by voice and gesture, animate his Frenchmen; in vain did the hardiest veterans, extricating themselves from the crowded columns, sacrifice their lives to gain time for the mass to open out on such a fair field; in vain did the mass itself bear up, and, fiercely striving, fire indiscriminately upon friends and foes, while the horsemen, hovering on the flank, threatened to charge the advancing line. Nothing could stop that astonishing infantry. No sudden burst of undisciplined valour, no nervous enthusiasm, weakened the stability of their order. Their flashing eyes were bent on the dark columns in their front; their measured tread shook the ground; their dreadful volleys swept away the head of every formation; their deafening shouts overpowered the dissonant cries that broke from all parts of the tumultuous crowd, as foot by foot, and with horrid carnage, it was driven by the incessant vigour of the attack to the furthest edge of the hill. In vain did the French reserves, joining with the struggling multitude, endeavour to sustain the fight. Their efforts only increased the irremediable confusion, and the mighty mass, giving way like a loosened cliff, went headlong down the ascent. The rain flowed after in streams discoloured with blood, and 1,500 unwounded men, the remnant of 6,000 unconquerable British soldiers, stood triumphant on the fatal hill" (Napier. Pen. War, vol. iii., pp. 540, 541).

In other parts of the field the result was the same. The French, after an arduous struggle, were beaten back, and in four hours' serious fighting nearly 7,000 of the allies, but over 8,000 of the French, were struck down killed and wounded. Three French generals were wounded, two slain, and 800 Frenchmen were so badly wounded that they were left on the field of battle. On the side of the allies only 2,000 Spaniards were touched, and 600 German and Portuguese. But the whole brunt of the battle having fallen on the British, they had only 1,500 men left standing out of 6,000. "The laurel," says Napier, "is nobly won when the exhausted victor reels as he places it on his bleeding front." Thus ended the bloody battle of Albuera. It was a critical fight indeed, and one proving that the victors were God's people Israel, under His eye and gracious care. The British were the only troops on whom the General could rely, and with 6,000 of these he had to oppose 23,000 of the picked troops of France. Undone by the folly of Blake, the wretched composition of the Spanish troops, and by the disposition of Soult, the British won by mere tenacity and God-given bravery. The rain and fog shielded them during the battle from destruction when their defeat seemed certain, and on the day after, when Soult ought to have renewed the fight, and destroyed the little handful of the 1,500 alone standing to oppose him, God restrained the Frenchman till the 3rd British Brigade came up from Jurumenha by a forced march, and then it was too late. On the 18th May Soult retreated. Had the French troops been successful in this great battle, all Lord Wellington's plans must have been compromised. "The French would have been fixed on the South of the Tagus, Spain would have been ruined, Portugal prostrate, England in dismay." "It was a battle," says Napier, "which ought not to have been fought;" but it was fought, and ended in a victory for God's people. It was an action in which His hand was conspicuous, as the Saviour of His afflicted ones, and "He maintained their cause," and that exactly, too, as "the matter then required" (1 Kings viii. 45—59.) Their powerful enemy came against them one way; but they had to retreat and leave them all the fruits of victory. With the handful of men the Lord gave deliverance to His people. When they were so reduced as to invite the further attack of their still powerful foe, who had 15,000 untouched infantry, cavalry, and artillery to oppose the 1,500 troops of the British who were alone fit, or likely to withstand them, the Lord gave Soult that wavering indecision of mind which saved His people, and ended in the final discomfiture of their enemies. The battle of Albuera was indeed a "typical battle," and it illustrates all the dealings of our God with us His people Israel in the matter of our conflicts.

(*To be continued.*)

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AN ITALIAN SAVANT SUGGESTS THE COLONISATION OF NEW GUINEA BY "ISRAEL."

ON all sides Israel is regarded as the regenerator, the saviour, the enlightener of the waste places of the earth. In what follows we see an Italian savant recommends as the best and most proper thing in the world that the British should annex, colonise, and improve New Guinea! His paper, which reads something like one of ours on the Geography of Israel's Gates, may, we feel, furnish us with materials for a last final paper on that interesting subject some years hence, when having exhausted the Gates *in esse*, we take up the Gates now *in posse* and write of, say Yule Island as the providential Gate by which God will have given us all that land.

Our readers will note the curious fact which the Italian records—namely, that whereas the Dutch, not being Israel, "raise the nations of the countries they occupy," till they multiply on and possibly revolt as they are doing in Achin—in Israel's case the policy is one, he says, of "*substitution*"—that is, we presume, the Anglo-Saxon, being the ten thousands of Ephraim, "push the people together to the ends of the earth with the horns of their unicorns" (Deut xxxiii. 17), and the end, alas! is that they "die out" before them (Jer. xxx. 11). Here is blind testimony given by an Italian that while we are Israel, the Dutch are not, and that "England's mission to the world is to enlighten the less advanced races of the world." We should like to ask Signor D'Albertis why this should be? He could not tell us! But we, by the light of the Identity, can explain the curious phenomenon to him. It is because, being Israel, God has said, "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6); also, "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21); and lastly, because of the primeval benediction, "In thee" (the Hebrews) "and in thy seed" (which is Christ) "shall ALL the families of the earth" (therefore the aborigines of New Guinea we must hope) "be blessed" (Gen. xxii. 18).

Our quotation is as follows:—

COLONISATION OF NEW GUINEA.

Last night, before a meeting of the members of the Royal Colonial Institute, at the Pall Mall Restaurant, a paper, contributed by Signor L. M. D'Albertis, of Italy, was read, entitled, "New Guinea: its Fitness for Colonisation." In the absence of the Duke of Manchester, the chair was taken by General Sir Charles Daubeney, K.C.B., and the paper was read by Dr. Bennett, of Sydney, New South Wales. The author considered that the time had come when New Guinea was no longer to be considered an unknown land, and that the white man was eager to intrude upon that virgin ground to seek for wealth unobtainable by him in other parts of the world. Yule Island and the mainland in its vicinity were the portions most suitable for the commencement of civilisation—Yule Island for its salubrity, its position, its harbour, and the mainland, for its well-irrigated and extensive plains, the vicinity of the mountain range, and especially for its inhabitants, whom the author said he could trust as an intelligent, industrious, and hard-working people. The country around here appeared very suitable for colonisation, being well watered, with an abundance of grass, suitable both for agricultural purposes and the rearing of cattle. The climate was good and the heat moderate. From the summit of the hill, at an elevation of nearly 1,200 feet, could be observed a large extent of plains, with lagoons, and the river Amama flowing to the middle from the North. Judging from its depth, the author thought it might serve as a means of penetrating into the interior; but at present it could not be feasible, on account of the number of large trees that encumbered the passage of the river, which would require European skill and capital to render it navigable. The author next went into a description of the principal villages of the country, including those of Nicura, Biolo, and Naiabni; after which he gave a minute account of the manners, customs, and laws of the peoples. The race inhabiting Yule Island, and the coast of New Guinea East and West of the island, differed materially from the inhabitants of the far West of New Guinea—the true Papuans—or the mixture resulting from their intercourse with strangers. It was difficult to say to what race these people belonged, but in many respects they resembled the inhabitants of the Polynesian region; in other respects they differed materially. Signor D'Albertis held that a Government that would annex New Guinea would have to follow the Dutch policy in colonising rather than that of the English. The Dutch raised the natives of the country they colonised to the position of a civilized race, which he would call a system of association; whereas the English plan, if not always, was usually one of substitution. While from an interested point of view the latter was the most convenient, from a philanthropic point of view the other was preferable. Intelligent, industrious, and persevering as were the natives of this portion of the country, they might become in a short time an important people, with whom it would be possible for us to cement a friendship which would be advantageous to both parties—to us in obtaining the supposed productions of the land, and to them in exchanging their products for European manufactures. The missionary stations were powerful agents for the conciliation of the natives with newcomers, but they could never be the arbitrators, as it would result in their being the victims of both parties. Seeing that the country was being intruded upon by the miner, the author of the paper could not but feel that they should be dealt with in a manner most creditable and profitable to both parties, more particularly as he believed that, under the government of enlightened natives, New Zealand would be more advantageous to the European. In conclusion, he hoped that England, whose mission to the world seemed to be to enlighten the less advanced races, would not forget New Guinea, when the united efforts of the philanthropist, the missionary, and the commercial man would assist each other in the common work for the benefit of our dark brothers of New Guinea.

ANGLO-SAXONS AND ANGLO-ISRAEL.

BY P. J. LEGEYT, OF ST. HELIERS, JERSEY.

I HAVE lately been struck with an idea which I am inclined to believe will prove one of the strongest and most palpable Identities in favour of the British nation being, in reality, *the chosen* descendants of Isaac yet discovered. It originated in the unsummoned occurrence to my mind from the grave of my schoolboy days, where it had quietly reposed for some thirty-five years, of the famous expression reputed to St. Gregory before he ascended the Papal chair, who, when passing through the market-place of Rome, whilst some Anglo-Saxon children were exposed for sale, was so stricken with their symmetry of person and beauty of countenance, that he exclaimed, on being informed they were Angles:—"*Non Angli, sed Angeli forent, si essent, Christiani*"—"Not Angles, but angels would they be if Christians." It appeared to me at the moment, in characters and expression, radiant with prophetic lustre, the Angli and Angeli of the sentence seeming naturally and irresistably to associate with, and merge into, the Anglo of our then, and the English of our present name, and to become pregnant with meaning and declaration that we bear incontestible proof, not only of our descent, but of the nature of our office or calling, in our very name of *Anglo-Saxons* and *English*; the former meaning in its pure and simple interpretation nothing less than *the chosen* sons or descendants of Isaac, and our general name, whereby we are known and called throughout the world, English, signifies appointed, elected, deputed, delegated—in fact, specially chosen people, agents, or messengers. If, then, this be so, the point raised by some of our Identity friends as to whether the Anglo portion of the title assumed by the Metropolitan, Sheffield, and other associations—viz., Anglo-Israel—be not unnecessary, and, perhaps, objectionable, is at once settled negatively, and, on the contrary, suddenly becomes one of the mightiest powers in the Identification argument to attract attention and compel conviction, by, as it were, focussing, generalising, and crowning the whole.

The ANGLI, according to Lempriere's classical dictionary, were "a people of Germany, at the North of the Elbe, from whom, as being a branch of the Saxons, the English have

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derived their name. (*Tacit. G.* 40.) Now Goldsmith, in his history of England, speaks of the Saxons (and his statement is a well-authenticated historical fact) thus:—"A brave people, who, for their strength and valour, were formidable to all the German nations around them, and supposed to be more than a match for the gods themselves." Let us couple with this the astonishing prowess and prestige of the British people since then to the present time, and can the drowsiest mind be otherwise than completely awakened to the realisation of the fact that this people can be none other than that so markedly described in God's Word as "terrible from their beginning and hitherto?" If not, where are the people so alluded to to be found, and how identified, either in the actual embodiment of a literal existence, or the specious pretences of a spiritualising argument? For my part I conceive that to arrive at a satisfactory solution, be it negative or affirmative of an intricate problem, it is indispensable that one should commence by searching for fundamental principles, which, if found with reliable characteristics of solidity, skill and material alone are required to raise thereupon a superstructure of undeniable strength and indisputable magnificence, and place no reliance whatever on those fanciful imaginations which soar to the clouds, and conjure up such edifices there as at best can but claim an uncertain, intangible, shadowy existence, which is what I consider the Bible spiritualizers have all along been engaged at.

Now, since the Angli were a people of Germany, I think it safe to infer that their name had a Teutonic origin, which inference is intensified in the fact that it cannot be considered surprising a people whom the German nations around looked upon as "*more than a match for the gods themselves*," should have received from them a name as nearly descriptive of the light in which they regarded them, as their ideas would suggest and their language supply, and no more appropriate word to that end could they adopt than their word *Engel*, pronounced somewhat as though spelt in our language—Aingle—and meaning Angel, the g in the German being hard instead of soft as in the English word. Moreover, the very name by which we are universally known—ENGLISH—is a German adjective signifying angelic; *gleich einem Engel* (like an angel) *Engellish* or *English*. Our immediate ancestors were thus invested by the Germans (the heretofore Assyrians, by whom, some centuries before, they had been taken into captivity) with a name or title which declared them to be endowed with superhuman power and dignity, equivalent to that attributed to angels.

Now, the original meaning of the word angel is *messenger*, and Robinson, in his theological dictionary, states: "Angel, however, is properly a name of office, not referring to the nature of the person employed, but to his agency as a messenger; and it may be said that if the word messenger, envoy, or delegate, be mentally substituted by the reader for angel where it occurs (in Scripture), the passage will lose nothing by the change," and further on he remarks—"It has been already observed that the word angel in Scripture is understood as a name of office rather than of nature, and may denote an agent, an envoy, a deputy. If taken *personally*, it may signify *him* who performs the will of a superior; and if *impersonally*, *that* which performs what it is appointed to act. It seems, indeed, certain that personally taken, the sense of a messenger or one deputed by another to act for him, is a genuine idea of the word angel in both the Old and New Testament. Hence Christ Jesus may well be called 'the Angel of God,' for He is eminently the Deputy from God to man, the great Angel of the covenant (Malachi iii. 1), the Agent for God."

If, then, we succeed in associating and identifying the terms Angle, Angli, Anglo, Engel, and English (which beyond doubt have a common root) with the English word *angel*, in the above given sense, and as applicable to human beings presumably endowed with superhuman powers, we immediately arrive at the fact that (as a messenger, agent, envoy, delegate, or deputy, implies in all cases a person selected, elected, chosen, or specially appointed to fulfil the mission entrusted to him) our ANGLO-SAXON title conveys through its simple, uncontorted, and incontestible original signification, in startling and indelible characters, a proclamation to the world so genuine and authoritative as to irresistibly compel conviction that the British people are the specially chosen people of God, the descendants of Isaac, the hitherto LOST TEN TRIBES OF THE HOUSE OF ISRAEL. Anglo, meaning chosen in a Divine sense, and Saxon, Sachsen, Sachite (the *s* in German pronounced *z*) meaning the sons or descendants of 'Sach, Saak,' Zaak or Isaac; while the national title, English, embodied in a universal sense the fact of their special appointment as chosen agents, with a more than human significance attached to the position.

The foregoing crude ideas, coarsely huddled together, I humbly submit to your earnest consideration, in the full belief that they form the groundwork of an astounding and convincing Identification in connection with the grand truth that we are God-privileged to assist (however slightly) in developing to the "devoutly-to-be-wished consummation" of its national acknowledgment. It opens up a theme susceptible of voluminous expansion in the hands of some of our learned contributors to "Identity" literature; and if this letter impresses you as possessing the merit of utility in God's service, and that its publication would be likely in any way to enhance the great "Identity's" development, I beg of you to dispose of it as your judgment will deem best, in the hope that Almighty God, to whom be all the glory, will favourably accept the mite and bless it.

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page* 201.)

PART V.

ARE THE UNITED STATES THE REMNANT OF MANASSEH?

A FRIEND to our cause lately put to us the question, How it could possibly be asserted that Israelite Manasseh and the United States are racially identical? The inquirer in this case had not read those back numbers of the BANNER in which the matter has been discussed, nor any of those works in which the proof which exists has been detailed. He, therefore, was quite unable to see the *rationale* of the assertion, and wanted information. As there must be thousands in the same plight, we propose now to place on record in a few words what can be said on the subject, leaving it to the reader to decide whether the proof is cogent or the reverse.

To approach this question, we must assume (as, indeed, we are entitled to do in all cases where this advanced view regarding the Identity of America with Manasseh is brought forward) that the British Anglo-Saxons are the remnant of Israel—Ephraim, God's first-born (Jer. xxxi. 9). That being granted, our task is easy. We now appeal to Scripture, and ask our readers to turn to Gen. xlviii. 15—22 for the evidence.

In that passage we find the purblind patriarch engaged, as one of his last solemn acts, in blessing Joseph's two sons, Manasseh and Ephraim—his own grandchildren. The father of the two lads was naturally anxious that the first-born's blessing should be the property of his eldest boy Manasseh, and that Ephraim, his younger son, should have the next best. He approached the old man, therefore, with Manasseh on his own left hand, opposite to Jacob's right; and Ephraim, the younger, on his own right hand, opposite to the patriarch's left. By such an arrangement, the right-hand blessing of the dying saint would have fallen to Manasseh; and Ephraim, opposite to Israel's left hand, would have had the inferior benison. But that was not God's will—nor Jacob's! Ephraim's was to be the right-hand *best* blessing, and he

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obtained it! How? Thus. The aged Israel crossed his hands, and, with his arms fashioned as a St. Andrew's cross (thus X), he pronounced his blessing on the lads, giving, with his right hand on Ephraim's head, the chief benediction, and on Manasseh's, with his left hand, the subordinate boon. The words he used were these. Replying to his son Joseph's expostulation, and refusing to uncross his arms or to place his right hand on the eldest lad's (Manasseh's) head, he said, speaking in the power of the Spirit: "I know it, my son, I know it; he (Manasseh) also shall become A PEOPLE, and he also shall be GREAT; but, truly, his younger brother shall be GREATER than he, and his seed shall become the multitude" (or fulness) "of the GOIM" (or Gentiles). "And he set Ephraim before Manasseh."

We see, then, the arrangement of God! Out of the waters of Israel were to arise two separate nations, both Israelite in origin; the one a "great people," so named, and the other yet greater than he, in respect of the fact that the latter should develop into a nation, and a fulness or company of apparently "Goim," or Gentile, races, *really Hebrews in origin*. The former were to separate from the latter, and yet be *great* in their separation. This (British) nation being "Ephraim and his fellows" of the nine Tribes (Ezek. xxxvii. 19), we ask, Has any nation, having gone out of her, become a "great people," independent of her, and yet continued during separation, one in language, laws, manners, customs, literature, religion, and almost identical in national institutions too? Surely there has! The American United States went out from the British nation when the Pilgrim Fathers left the shores of England, in A.D. 1623, and founded the thirteen colonies in the West, which afterwards asserted their independence and became a "great nation," as it is this day! From that time to this, our brother Jonathan has perpetually grown larger and greater, by constant accretions from the people of these islands, as well as from the continent of Europe, and by natural generation. His population, even now, exceeds that of the British Islands; but, in spite of that, as a nation, the States are inferior to the British Empire (*pace* Mr. Gladstone) because ours is an Empire "beyond sea"—situated in many lands—a nation with "a company of nations" in close and loving union, the owner of all the Gates; while theirs is, "though a continuous Empire," yet destined, by God's Word, to be the lesser of the two. To mark the contrast, let the reader observe that, of all the colonies, the United States was the only one the British ever lost. The States were destined to be "separated"—being an Israelitish race; to be "lost" to the Mother Country (Isa. xlix. 20, 21), and to become themselves a "great people," a name they always style themselves in their public documents. Do we not, therefore, recognise in these facts an exact fulfilment of the aged Israel's blessing pronounced on Joseph's younger son, justifying us, *as Israelites*, in saying that the American States *are* identical with the remnant of Manasseh?

An objection we have met with to this view must be stated, and the answer indicated, before we close. It is this:—How can the Americans be Israelites since it is clear their population is largely derived from all the nations of Europe by constant immigration?—and how can we say the present race of Americans are Manassites since all classes of the British, therefore of all the Ten Tribes, have joined them there, and become naturalised Americans?

To this objection we gave a detailed reply in BANNER, No. 91, vol. ii., Sept. 25, 1878, p. 309. We ask our readers to study that article again. The argument, concisely stated, is, that God sent over first to the States from our shores a great mass of the Tribe of Manasseh to form the nucleus of the new nation. The Anglo-Saxon blood thus established is strong. It assimilates all other races it draws into its meshes, and makes all comers Anglo-Saxon too. Hence the American nation is to-day Anglo-Saxon in language, laws, religion, literature, manners, customs, and in everything that goes to make up a nationality. Those who, since the formation of the nation, have joined it from these islands, may be members of all the Ten Tribes, probably are so. But the Tribal distinctions here seem for the present perfectly in abeyance, and the Tribal "leaven" wholly mixed up together. Hence it may be that a large or small mixture of the Ten Tribes with what is Manasseh in the main may have no really appreciable effect on the mass of that nation, but serve rather the good purpose of keeping up the Anglo-Saxon blood, and strengthening the tie with the Mother Country, which, after all, and before long, we believe, will be in federation with the stalwart and great people who, across the water to the West, we verily believe are, and hold to be, our great brother Manasseh.

May that day soon arrive! And when it does, Ephraim, "with the Tribes of Israel his fellows," and great Manasseh of the States, holding hands in loving union, will, with afflicted Judah, trusting to *their* united greater strength, present such a front of triple power and glorious might to the rest of the (Gentile) earth, that Israel shall be the acknowledged "heir" and ruler of the world—the power to whom the kingdom and dominion and the GREATNESS of the kingdom under the whole heaven shall naturally devolve, as God's own chosen, blessed people—the children of Israel!

ANGLO-ISRAELISM AND ITS OPPONENTS.

BY J. C. N.

HAVING been requested (BANNER, No. 132, page 283) to explain an apparent misconception or misrepresentation of Mr. Roberts's historical argument against the Identity by me, in a short paper under the above title (BANNER, No. 128, page 239), I hope the editor will allow me in this paper to give my explanation, which will shew that my mistake (if such it really was) was not intentional; and also to shew that my argument is not altogether "vitiated," but is still very nearly "*in statu quo*."

To explain:—My paper was written and forwarded very soon after the debate, and, of course, before the report, "published from shorthand notes *revised*," came out. I am still under the impression that Mr. Roberts gave us, at the time, an idea that the Scythians were from Gomer; and it should be remembered that the speaker was very excited just at this part of the debate, and may, possibly, have made a "slip" which does not appear in the *revised* report. If, however, the record at "page 65" be a faithful copy of the shorthand notes, I am quite willing to believe that my memory was in fault; and I can say honestly that I have no wish or intention to rival the writer of the "preface to the debate," in the art of misrepresenting other people's views. I hope this explanation will be deemed sufficient, and accepted.

And now to examine the historical refutation of Anglo-Israelism, as it stands recorded at "page 65." It is contended by Mr. Roberts that the British people are Japhetic, and not Shemetic; and to support this view he quotes Genesis x. 2—5: "The sons of Japheth: Gomer, and Magog, and Madai, and Javan;" "and the sons of Gomer: Ashkenaz, and Riphath, and Togarmah;" and then in verse 5: "*By these* were the isles of the Gentiles divided *in their lands*; every one after his tongue, *after their families, in their nations*." "Therefore," continues our opponent, "the Bible and Josephus (referring to the 'Magog' argument) concur in telling us that the original inhabitants of Europe were descended from Japheth, whereas the Ten Tribes were descended from Shem. Therefore, that is a complete disproof (if there were no other) of the claim of Israelitish descent for the British people."

In the face of this, I assert, and will endeavour to shew, that if the British people are Japhetic, they must be descended

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from Gomer and Magog. This would, of course, be fatal to the theory of Mr. Roberts and other opponents concerning the restoration of the Jews to Palestine by Britain, because the part we should have to play in the great drama of the latter days would be that of an enemy against God and His chosen people. Read Ezekiel xxxviii. and xxxix. See also Revelation xx. 8, 9.

I am not aware that Mr. Roberts has openly disputed Sharon Turner's conclusion that the Anglo-Saxons are descended from the Sacæ-Scythians. "But," he says, "supposing he (Sharon Turner) were sure; what then? Who are the Scythians?" Josephus answers, "Magog (one of the sons of Japheth) founded those that from him were called Magogites, but who are by the Greeks called Scythians." "Here Josephus tells us," continues Mr. Roberts, "that the Scythians are descendants of Japheth. The Ten Tribes were descendants of Shem; therefore, how can one be the other?" Here it will be seen that our opponent must acknowledge that the Anglo-Saxons are the modern Sacæ, or allow that there is nothing in his argument.

And now to consider the Celtic portion of the British race. Who are the Celts? Dr. Smith, in his "Classical Dictionary," tells us that the Celtae were also called by the Greeks and Romans, Galatae and Galli. Josephus informs us (Antiq. i. 6, 1) that "Gomer founded those whom the Greeks now call Galatians (Galls), but were then called Gomerites." The "Treasury of Bible Knowledge," Longmans, has the following under "Gomer":—

"The eldest son of Japheth. His descendants are generally supposed to be the ancient Cimmerians, the Cimbri of after times, whose name is yet to be traced in the Crimea—that great Celtic family of which we have in these islands the Gael of Ireland and Scotland, and the Cymry of Wales. Their migrations are recorded in history. Pressed by the Scythians, the wave of their population flowed into the Western part of Asia Minor; and thence, resisted and expelled by the Lydians, they turned to other quarters, and found settlements in the North and West of Europe. Of them came the occupiers of Denmark, the German coast, Belgium and Britain."

We see from the foregoing extracts that the Celts are the Galatae of the Greeks and Romans, and the Galatians or Gomerites of Josephus. I submit, then, the obvious conclusion is, that if the Saxon and Celtic peoples forming the British Empire are really Japhetic, they are Gomerites and Magogites. I need only say now, on the authority of Ezekiel xxxviii. and xxxix., that Mr. Roberts must either deny his theory concerning the "true position of Britain in prophecy," or allow that his "Japhetic" argument does not refute Anglo-Israelism.

The one way out of this historical difficulty is the Anglo-Israelitish way out. There will be no need for me to pass from point to point over the ground already traversed by Philo-Israel, Rev. H. Marriott, and others, in tracing back the Celt and the Saxon of our land to the city of the Ten Tribes, Beth-Khumri, or Samaria; but I will return to the argument from the prophetic symbols of Hosea. Gomer, being the eldest son of Japheth, fitly represents the Japhetic race, and Hosea, taking to wife Gomer, represents the contact of Israel with the idolatrous Japhetic race. In support of this view, I notice that the Cymry, being the first to break forth on their wanderings, have been mistaken for a Celtic people—that is, the Galatians or Gomerites of Josephus. Next the Sacæ, really of the same family as the "Cymry," have been mistaken for Japhetic Scythians, or Magogites.

In conclusion, I must say that our opponents have not, and cannot, find any mention or description in the Bible of this world-wide, continent-shadowing Empire of Britain, save in connection with the promises to Israel.

London, July 12, 1879.

FROM ASSYRIA TO BRITAIN.

THE SEQUEL.

By W. Burnett-Coates, Home Office, C.D.

(*Continued from page* 298).

PART III.

The ruck-and-*rôle* of feud-and-blood that careered over Britain, from the Roman invasion (and long before) until the fight at Naseby, in 1645, saw the Cavaliers worsted and broken on that famous field, held its destructive course for some 1700 years. This last battle was the beginning of the end of the sword-rule. Britons, Romans, Saxons, Danes, and Normans held ghastly orgies on this beautiful soil of loveliness, slaying and being slain with the ruthless persistence of savage greed for dominion and a lust for the possession of land.

A better day has dawned, and the power of the preacher and the power of the pen have superseded the sword and wanton excesses of the warrior and his fiery following. Britain's long and dreary baptism of blood, under a *regime* of sanguinary slaughter, has been succeeded by an internal peace such as few nations ever enjoyed. Peace, prosperity, and possessions are now a home-bred inheritance, palpable to every eye. Civilisation, with her "bonny bairns" of Arts and Sciences—twin beauties—has taken up her abode with us, and has clad the land and its people with robes of majesty unworn in any other country. So great has this nation become, although sprung from a people less than any other people, by the grace of our God, that its influences extend throughout the world, so high that its genial *rôle* of lights and shades, blended in a universal love to mankind, are seen in all quarters; so opulent and benevolent that its gift of wealth, with heart and hand, is ever ready to succour the distressed foreigner as well as its needy kindred; so powerful that its enemies whose gates it holds in its strength are fain to leave it unmolested, or to shelter under its lee; and so just, and so sensible of universal duty, that it is ever ready to tap the source of its own greatness, and to direct the vivifying streams to fructify the barren wastes where the ill-governed or down-trodden pine for the rivers of life.

Blest of her God, and by His favour, the chief custodian of His precious Word, the children of Britain are always anxious to communicate the treasures of salvation—the true riches—to *all* people. The Divine Word of truth has made them free, and gladly do they bear the priceless freight of love, its burthen, for the healing of the sin-bruised nations, well knowing that only "those are free whom the truth makes free," and that "all are slaves beside." Hence the unrolling of a stupendous *rôle*, from which proceeds marvels; each in itself a marvel; a splendid testimony to the truth of the asserted Hebrew origin of this people, who are now seen to enjoy the fulfilling of the promises made by Him whose promise is as a nail in a sure place—"Yea and Amen!" What the Lord has said, the Lord will do. "He is not slack concerning His promises, as some men count slackness, but will fulfil to the letter. The sacred page throws no uncertain light in these days upon what was formerly only a wordy shadow of good things to come.

Hence we have now testimony upon testimony—a wealth of evidence—grounded on what time has embodied in something more tangible than circumstantial proof; inasmuch as that witness after witness concur in testifying to the fact that the British Empire is practically dominant at this moment in *all* the earth; that its wealth, power, wisdom, commerce, possessions, literature, and science, have greatly outstripped its contemporaries; that its flag is on every sea; its feet planted firmly on portions of the globe far-and-away larger than the whole of Europe; that its language in literature is fast displacing the tongues of other countries, and is becoming a medium of diplomacy and commerce—thus verifying the prediction of foreign as well as domestic writers—that its population's increase is beyond that of any other nation; its trade and

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revenues infinitely greater and more prosperous than can be shown elsewhere; that its laws give perfect freedom to home and colonies, and that its colonial and subject races number 290,000,000.

Since commencing this part of "the Sequel," the substance of a paper from the pen of an amazed *French savant*, M. Littré, presented to the British public by another "blind witness," the *Daily Telegraph* on 12th of May, 1879, whose own corroboration of M. Littré's able notice of the *status* occupied by Great Britain in the rank of nations, and likely still to be more conspicuous, is not the least satisfactory feature in the unfolding *rôle* of the Hebrew Tribes united in "the Isles of the West"—"the Isles of destiny;" and, as the late Mr. John Wilson shows from the Hebrew application of the word Britain, to be equivalent to "*the covenant land.*"

The *savant*, dazzled by the display of quiet greatness in the "astounding" discoveries opened up by his research into the comparative condition of European nations, on the points referred to, has been led to the conclusion of an almost *ubiquitous* Britain—a Britain giving rule, laws, and language to the known world, unless the teeming hordes of China or the Sclavonic element of semi-savage humanity appear upon the scene to disturb this dream of universal Empire. Well, our *savant* may set his disturbed mind at rest on these most interesting points. *Sclavdom* will never hold revel in Europe's extent: she may fret and fume, and chafe and champ upon the iron bit of prophetic destiny; she may, and possibly will, endeavour to free herself from it, and rush like an unspent torrent upon certain defeat; but the hook of prophecy is still in her nose; and like *one* of old—a fact not entirely new or unknown to the great leading Power of the Sclavs—she will recede baffled and broken; smitten before the, as yet, unnamed and supernaturally sustained antagonist.

The Chinese multitudes may surge and bilge their borders, may send a few units of their millions upon the overflow of population to other countries—even into some of our British territories—but they will arrive as "hewers of wood and drawers of water" to "the *Imperial race*" of Britain; certainly not as their supplanters. *Japheth* may find shelter in the tents of *Shem*; but no lordship there—not even equality; so the *savant* may rest re-assured.

(To be continued.)

Reviews.

The Anglo-Israelites. By the Rev. J. B. Clifford, M.A. Hamilton, Adams & Co., 32, Paternoster-row; J. E. Chillcott, 26, Clare-street, Bristol. Price threepence.

BY THE EDITOR.

THE public are indebted to us individually for a second pamphlet from the pen of the Rev. J. B. Clifford, M.A., Vicar of St. Matthew's, Kingsdown, Bristol. The reason why the rev. author is forced to follow up his late attack on our views, is that he alleges we "implied a doubt as to the truthfulness of his quotations from Canon Titcomb's letter to him." We protest against this statement. It is but another instance of our reverend opponent's want of accuracy in quotation. When and where did we ever "imply a doubt" on the truthfulness of the quotation? When did we attribute "imposture" to Mr. Clifford? (page 4.) Never in the BANNER OF ISRAEL. At page 210, where we stated that we had forwarded Mr. Clifford's first pamphlet to the bishop, we announced that we had pointed out to him "the passages which seemed to reflect on him, and asked, also, an explanation of certain remarks he seemed to have made regarding our views on Psa. ii. 8."

No doubt of Mr. Clifford's veracity or honour is here expressed! We only courteously pointed out to the bishop what required explanation. But for the rev. author's lack of accuracy as a reader, no second pamphlet from his pen was called for or needed, as far as Philo-Israel is concerned. We have got one published, however, and we must make the best we can of it. The paper opens with the then canon's letter, gravely authenticated by three gentlemen, who vouch by name (in capital letters) for its being a "true copy" of the original. The latter, as our readers are aware, and as Mr. Clifford knew on July 9, 1879, was declared by the writer, Bishop Titcomb, to be a "*strictly private* letter;" yet, on July 20, 1879, Mr. Clifford published not only the extract which the bishop complains has been given to the public "in violation of that code of faith and honour which most gentlemen regard as supreme," but the entire letter now as well. How our rev. opponent can defend this extreme proceeding we cannot imagine. Nothing now put forward seems, to our mind, to palliate it. *We* treated his private letters, as he well knows, very differently; when, being offered them for publication by those who deemed them public property, we desisted at Mr. Clifford's bare request, urged in writing, objecting to our using them, on the grounds that *he* deemed them strictly private papers. This, to our minds, was the right course to follow in such a case. Whether the Rev. Mr. Clifford's is the honourable line of conduct, the public will judge.

The next point our opponent takes up is the authority of Pinkerton and Faber in the matter of the antiquity of the Saxons and their descent from Cush, the son of Ham. Our objections to Pinkerton and Faber, already urged, are not traversed by Mr. Clifford, but he simply states again, that "their evidence is conclusive" (page 7). The matter is, therefore, for the public to decide, and their verdict, we think, has already been given—against Mr. Clifford's views.

Whether Ham was cursed by Noah or not, is Mr. Clifford's chief topic in the early part of his new pamphlet. He strives hard to show, from Jewish writings, from the Septuagint, by reference to Gen. ix. 24, and from Josephus's Jewish Antiq. i. vi. § 3, that Ham was not the cursed one at all, but Noah's "little son;" in other words, his grandson Canaan (the son of Ham) was the sole offender, and was, therefore, the only one cursed (page 9). This is what Mr. Clifford very earnestly presses on us (rejecting Josephus's account of the facts), because he is wedded to Pinkerton's and Faber's view, that we British have black blood—African Ham's blood—in us; and it will not do to allow that the British are "cursed," that Ham was "cursed," and that, therefore, Ham committed the offence at all mentioned in Gen. ix. 24—27. The offence is charged by Mr. Clifford on the "little son" Canaan. He, therefore, is selected for the curse, and, consequently, the Canaanite became the "invaded and subdued one, and, we suppose, "the servant of servants" to his brethren Cush, Mizraim, and Phut (Gen. ix. 25).

Our only objection to all this is THAT IT IS DIRECTLY CONTRADICTED BY GOD'S WORD! Mr. Clifford does not quote, and carefully abstains from quoting, verse 22. There it is distinctly stated that "Ham, the father of Canaan," committed the offence for which the curse was pronounced. Verse 24 tells us when Noah recovered from his drunkenness, he knew then what his "*younger son*" had done to him. Not a hint that the grandson was guilty. If this was not Ham, then certainly there was no previous mention of the "little son Canaan" to connect him with the crime. The land of Ham has ever since (true to the curse) been the land of the slaves, "the servant of servants," which is just what the land of Canaan never was, never has been. We have further, this argument which Mr. Edwin Cox, of Bristol, has just brought to our notice. Of the three sons of Noah, Shem and Japheth alone were blessed of their father. *Ham was cut off without a blessing.* THEREFORE, *ipso facto*, like Esau similarly treated, *Ham was the cursed one!*

We do not see that Mr. Clifford has improved his position one iota by his new pamphlet, and had we been his friend when

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he proposed to write it, we should have urged him, for his own sake, to desist.

We have a curious argument advanced by Mr. Clifford at pages 12, 13, and 14 of his pamphlet in regard to the wife of Joseph, the mother of Ephraim and Manasseh. He argues that if we be Israelites, as we allege, because descended from "our chief object of glory, Joseph and his two sons," (!) we can only claim to be "half castes between Joseph and his Hamitic wife." Our Lord's genealogy by this reasoning was also clearly vitiated by intermediate alliances with a Canaanitish woman, Rahab; also by one with Ruth, a Moabitess, "as if God would pour contempt on all the pride of national genealogy and ancestry" (page 13). This seems to our "lay" comprehension a remarkable sentiment to come from the pen of a learned divine instructed in God's Word. We read in *our* Bibles that our Lord "sprang from Judah" as a matter beyond all cavil (Heb. vii. 14), and the genealogies of our Lord were most carefully preserved, as Matt. i. and Luke iii. prove to us, because it was to be shewn thereby, beyond all doubt, that the prophecies were true, and that from Judah, Jacob, Isaac, Abraham, and Adam, He really sprung. When the genealogies were recorded by Matthew (i. 5), it is obvious that the Gentile crossing of the race twice even in the line of the Son of Man, made in the sight of God no difference in the purity of His lineage, SINCE IT WAS COUNTED ON THE FATHER'S SIDE (as was also argued by Mr. Cox); and, therefore, Mr. Clifford has made but a poor point when he jeers at us as "half castes," because one of the sons of Jacob was married to an Egyptian lady.

We wonder, again, that Mr. Clifford has been so ill-advised as to bring forward such an argument as this at all—one so very unworthy of his case and of his position as a minister of the Word of God. No doubt our opponent intended this part of his rejoinder to be very crushing, but it seems to us to be disastrous to himself, since it can be used by the infidel to prove that our Lord's descent from Judah was not pure, that He was what Mr. Clifford calls us (*proh pudor!*), and that the Tribes of Israel also cannot, if he be right, be deemed to be purely Semitic, since they must, as regards two of their Tribes, have been a half caste Hamitic race. But God "dwelt in their tents," as even Mr. Clifford will not dare to deny; and to Joseph and to his House was given the high honour of even the Hebrew birthright" (1 Chron. v. 1). Hence neither Joseph, nor Ephraim, nor Manasseh, could have had any stain of the cursed Hamitic blood in them in God's sight, in spite of their Asenathic maternal origin — considerations these, which bring all Mr. Clifford's little triumphs, at our expense, down into the very dust at once, to his own discredit. We leave the Rev. B. W. Savile, the Rev. H. Marriott, and H. S., to defend themselves if they think the matter worth their efforts.

We cannot conclude our notice of Mr. Clifford's new attempt to support a failing cause without adverting to the fact that our opponent, after lavishing on us the choice words of evil which will be found at page 36 of his first pamphlet, wherein he asks, "if these men are not blasphemers?" calls us "anti-Christ," "the mystery of iniquity," and likens the enormity of our case to the sin-stained condition of Korah, Dathan, and Abiram, now innocently turns the tables on us, and tells us that his long experience of controversy has taught him this, "that when arguments fail, the repulsed and conquered invariably resort to the free use of improper language, which always shows the weakness of a cause."

This is the "*tu quoque*" argument with a vengeance! and the public must decide on which side the blame attaches in the present matter, whether on that of a Christian divine of 75 summers, who, unprovoked, calls clergymen and laymen alike by names which certainly no mere human fallible creature is authorised to use in denouncing his fellow-sinners, or on ourselves, who, defending ourselves and a just and holy cause from unmerited and grave censure, reply in terms which, if strong, are, we have considered, within the limits which Christian courtesy requires.

In regard to our own remarks on Mr. Clifford's first pamphlet, which our readers should re-peruse, on page 203 of the BANNER, the second pamphlet (repeating Mr. Clifford's habit of inaccuracy) makes us say that "we thanked him for the unchristian, violent tone," &c. (see page 16). What we really said, and not what Mr. Clifford imagines we published, ought, in all rectitude, to have been quoted. What we said was this, and we see nothing "intemperate" in the words. Speaking of the rev. author's undeniable "violence against us personally as likely to spread our cause, while we disdained to imitate his example," we added, "We thank him, therefore, for the character of his present attack; and pointing to the unchristian, violent tone of the latter portion of his work, we ask our readers candidly, and his own parishioners and congregation in particular, if they will be led by one who so clearly is blinded by his own prejudices?" &c.

With the personal part of this controversy we have now done, and shall not re-open it. We merely, in conclusion, repeat what is patent to all men, that Mr. Clifford has not even now touched so much as ONE of the PRINCIPLES on which our Identity is based, and has not considered, nor accounted for the fact, that we British possess (as he cannot deny) ALL GOD'S PROMISES TO ABRAHAM AND HIS SEED FOR EVER." Having those, we either must be Abraham's literal seed, and are right, in gratitude to God, to acknowledge the fact, or God is unmindful of His oaths, covenants, and promises "to Abraham and his seed for ever," and hence the infidel's horrid arguments must prevail, which God forbid. Let Mr. Clifford tell us which it is to be.

NOTE.—At page 6 of his pamphlet, Mr. Clifford says Ham was the second son of Noah, not the "younger," because he is always placed second in the list—*e.g. gr.*, SHEM, HAM, JAPHETH. By parity of reasoning, Japheth was the youngest. But in Gen. x. 21 (which, we conclude, Mr. Clifford overlooked) Japheth is declared to be "the elder." He was then at once the youngest and the elder brother, which is absurd! We prefer, then, to trust the Bible, and not to Mr. Clifford; therefore we believe Ham was the "younger son" of Noah, as the Bible declares, and we thus have another cause for rejecting the fallacious reasonings of our mistaken rev. opponent.

The Anglo-Israel Theory. By D. A. Onslow. *Charing Cross Magazine*, July No., vol. vi., page 655.

WE beg to draw the attention of our readers to the first of a series of remarkable papers which Mr. D. A. Onslow is contributing to the pages of the *Charing Cross Magazine*, the Editor of which serial is understood to sympathise with our views. Mr. Onslow's first paper is full of promise for an able and powerful vindication of our Israelite contention. We hope our friends will largely peruse his arguments. We like the two fundamental principles on which he proposes to conduct his inquiry—namely, Hooker's famous canon that the "most infallible rule in Scriptural exposition is, that where a literal construction will stand—the furthest from the letter is commonly the worst"—and next, Sir Isaac Newton's rule that "Old Testament prophecies were given not to enable men to prophesy or foreknow things, but that after they were fulfilled, the predictions might be interpreted by the events"—thus conducing to God's glory, and not man's. Mr. Onslow in his first paper establishes two or three points very well, thus clearing the ground. He proves—1st, the literal fulfilment of prophecy in very many instances, thus showing the inherent probability that the prophecies in favour of Israel will certainly be fulfilled. 2nd, that Israel and Judah are clearly distinguished in God's Word; and 3rd, that the "Ten Tribes" are what so many now strangely deny—namely, "Lost." We are very favourably impressed by Mr. Onslow's commencement; and foresee that he will make the *Charing Cross Magazine* popular among Israelites by his advocacy in it of our most righteous cause.

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FOR GOOD OR EVIL?

By Thomas Bales.

The Identity is gaining many converts, and is no longer the subject for a jest. Its opponents full often entirely misunderstood it, and consequently misrepresented it; but now its points are more fully known, its Scriptural and historical correctness is fully admitted by candid students. All regard it seriously. The time for ridicule has passed. It is firmly established in the land—deeply rooted in the hearts of Christian men and women. It is a power for Christ, quickening faith, and preparing the way for the salvation of souls. It takes the sinner to the foot of the cross, points him to the dying Saviour, and tells him of redemption, without which outcast Israel must have been undone for ever. The faithfulness of God, and the Saviour's love, are its unfailing themes; and in the troublous days its advocates will be the stoutest soldiers of the cross.

Some, even now, understand it very imperfectly, and speak of it in terms unbecoming Christian men, asserting that its influence is for EVIL. Their remarks, well meant or ill, have not retarded the Identity; rather have they been over-ruled to further it, and establish it more firmly on its Scriptural basis. They have caused, and are still causing, a closer, deeper study of the Bible, and, day by day, God's Word comes forth clearer still and brighter. Fresh confirmations start from every line, rendering the truth of the Identity irresistible. Harsh criticism has but made it strike its roots more deeply, so that if its growth has not been tropical, it has at least been sturdy as that of the forest king. And wherein lies its alleged EVIL influence? Cherished by the pious, received by the thoughtful, respected even by the profane, its heavenly origin is manifest. It does *not* set aside the Saviour, as some maliciously affirm; it bids every heart be lifted up to Him in thankfulness and prayer. It is His witness. He is our God, and we are His people Israel. And is it not a fact that all are bidden every week, in these pages, to continue constant in prayer, calling upon His name, and watching for His advent? If this be EVIL, what is GOOD?

There is, however, one danger in connection with the Identity—the danger of accepting it SOLELY on patriotic grounds. This has been strongly condemned by the BANNER and its able editor; but it is nevertheless requisite to mention it once more. Englishmen are essentially patriotic, and the Identity is, in the very highest sense of the word, a patriotic subject. But it is more. Its application is *intensely spiritual*. It appeals to the *heart* of man. It goes direct to his nobler self, and tends to bring him to his God. Gratitude for mercies received often leads to repentance for sins committed; and the object of the Identity is not merely to identify Britons with "the lost sheep of the House of Israel," but to proclaim the abounding love of God for His people, rebellious and rejected though they were, to proclaim the priceless preciousness of the atonement, whereby, repentant and believing, they were received into covenant favour, and have realised the prophets' glowing words, and our duty, as Israel, the once rejected and now so highly blessed, to ever pray to Him for grace to glorify His holy name, to do His holy will, and to walk before Him in sweet humility and trust.

This is real patriotism. Earthly glory will fade away, and national pride grow dim, before the dazzling splendour of the nation's answered prayer. Great as our temporal blessings are, and thankful for them as we ought to be, the spiritual blessings to be conferred upon us are to be preferred, and should be remembered on our knees. Moreover, glory's lustre is chiefly shed on a *prayerful* nation; a patriot should, therefore, be a man of prayer. Do we desire spiritual blessings? The Spirit's blessings are bestowed on a praying people. Temporal? The nation's weal responds to the throb of the nation's heart. Thus, then, whether spiritual blessings are desired, or temporal, the national heart must be attuned to prayer. To be a citizen of a world-wide empire is no mean boast, but it is to be distinctly understood that the Identity rebukes a vain-glorious patriotism. Its advocates have no insane desire to sing "Rule Britannia" amid creation's wreck. Their's a loftier desire—to see Israel "the righteous people." For this they pray; for this they work.

And here I would most strongly enforce the necessity of prayer and work on the part of those accepting the Identity; prayer for strength to work, and for a blessing on their work; and work, because the harvest is ripe, and "the labourers are few."

The Identity is either known well or not well known. To be a passive believer in it is to shirk one's duty, "to praise and to publish" being the mission of every believer. The Identity does not leave a man as it found him. Once irresponsible, he is so no longer. From the time the Identity seizes his mind, and enters his soul, he is a minister, a witness for Christ. Every man, then, according to his ability, must labour for the Master, both in public and in private. The day is far spent, the evening is drawing nigh, and the work to be performed is great. Wherever Anglo-Israel, or kindred associations are formed, an earnest band of Christian workers are called into active existence; and these all testify to the Saviour's finished work, and publish the glad tidings of redemption to all within their reach. The Identity ennobles life by kindling the desire of magnifying the Holy One of Israel, by inciting Christians to prove worthy of their Captain, and by drawing forth life's best energies for the extension of His kingdom. The influence of the Identity is felt in every branch of Christian work. Its hope, its end, its aim, its joy, is Christ crucified—yea, rather, Christ exalted in majesty on high. Whatever it advocates, or causes to be done, is that "God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." For good, therefore, or for evil?

HOW THE TRUTH PREVAILS.

A PERSONAL NARRATIVE

By William Mellor.

Some twelve months ago I saw a copy of the BANNER on a railway book-stall, and under the impression that it was a Jewish publication, I purchased it, thinking to relieve the tediousness of a long journey with some of the thoughts that were interesting the minds of those of God's ancient people who are sojourning amongst us. It was fortunate that when I opened the paper that bookstall was many miles in the rear of an express train, for my first feeling was one of anger. There was no help for it, I must read this paper or nothing. However, this feeling of anger was soon replaced by one of amusement. Surely, I thought, it must be written by a lunatic for a constituency of imbeciles; and when I saw the Pyramid introduced gravely as an important witness in favour of this newest "craze," a vision of Mark Twain being hauled to the summit and bumped down again to the surrounding sand, caused me to fairly roar! In this mood I subsequently bought another one, and then another, until I found myself positively going miles out of my way to visit this particular station in quest of a BANNER, and then asking for it in the same subdued tone a youth employs in asking for his first half-ounce of tobacco! I was often disappointed. I had begun to perceive that there was some "method in this madness," and that the argument was from Scripture; and, more surprising still, to the point. The BANNER in one hand and the Bible in the other, I became so interested that I arranged with our village bookseller to get me a copy weekly; and yet notwithstanding the flood of light thrown around the most obscure portion of the sacred writing

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by this interpretation, it has required much prayerful study to bring home to my mind the glorious truth of the Identity of my people with the Lost Ten Tribes! The apparent heterogeneous mixture of British, Roman, Saxon, Danish, and possibly Norman blood, was only one of many stumbling blocks I found in my way; but now I bless and praise the Holy One of Israel each day that I can join in the cry, "We have Abraham to our father." There is a new joy in the old Book; a new hope in the heart of an English Christian, which shines like a bright morning star amid the ever-deepening gloom of commercial depression, cheering a jaded and wearied spirit with the rich promise, "And at eventide it shall be light!" I am your debtor before the throne, and pray for you, and send you this word of greeting from a thankful heart.

Castleton, viâ Manchester, July 12th, 1879.

"BEAUTY" AND "BANDS."

PART I.

AT a crowded monthly meeting of the Bristol and Clifton Israel's Identification Association, held in the Victoria Rooms, on the 27th June, 1879, we were gratified by hearing two addresses on the subject of those two mysterious names mentioned in Zech. xi. 10—14, by Commander L. G. A. Roberts, R.N., and Mr. Edwin Cox, respectively. The latter spoke on the subject of the Lord's second "Staff, Bands;" the former on His "Staff, Beauty."

The views put forward were, we think, original and valuable, and they shall, therefore, find a place in the BANNER OF ISRAEL. On the subject of "Bands," or "Binders," Mr. Cox pointed out most truly that before our views on the Identity were published, no commentator had succeeded in explaining, on any rational principles, why God should have broken the brotherhood between Judah and Israel at a period of time which synchronised with the betrayal of our Lord by Judas Iscariot, with his casting the 30 pieces of silver down in the Temple, and with the purchase with the same of the potter's field (Zech. xi. 13; Matt. xxvi. 15, xxvii. 3—10). On our opponents' principles the Houses of Judah and Israel were in union at that time, and both Houses immediately afterwards took part in the crucifixon of the Lord. No separation, actual or figurative, therefore, can be held to have occurred after Judas's treacherous act, and before the final scene on Calvary, from the opponents' point of view; for they never tire of telling us that the House of Israel was equally guilty with Judah of the murder of our blessed Lord, and is equally joined with Judah now in the punishment of dispersion, and in the curses which accompany it to-day. But Zech. xi. 14 stands on record to confront them! God, who cannot lie, tells us that after Judas Iscariot betrayed the Lord, "*Then* (mark the chronological indication 'THEN') I cut asunder Mine OTHER staff, even Bands, that I might break the brotherhood between Judah and Israel." The "Brotherhood," therefore, was severed *before* the last act of the crucifixion, and whatever the sentence means, there was no complicity of guilt between Judah and Israel at Cavalry, for previously the "Brotherhood" was broken. But what does it mean? The Identity comes grandly to our help here and tells us. What no one else without that light can explain, the light of the Identity reveals and tells us most plainly. And it is this:—When the Jews stood before Pilate, at the last scene, they cried, "His blood be ON US AND ON OUR CHILDREN" (Matt. xxvii. 25). Their doom was self-pronounced; and on the Jews, as such, "the wrath came henceforth to the uttermost" (1 Thess. ii. 16). The brotherhood between them and Israel, existing up to that moment, representatively through Benjamin, and through such of the Ten Tribes as might have, since the Babylonian captivity, returned to Judah, was *then and there*, by God's arrangements, as declared by Zech. xi. 14, "broken," and Israel was not, therefore, *particeps criminis* in the last horrid deed which sealed Judah's separate doom! Here, then, is one more proof of the God-made distinction between Judah and Israel—one more evidence derived from God's own Word that Israel was *not* guilty of Judah's crime in regard to the Lord's death, is *not* now under the same curse for the crime, and therefore *must* be apart and separate from Judah, since God declared that "*Then* He would cut asunder His other staff, even 'Bands,' that He might break the brotherhood between Judah and Israel." Henceforth there was to be no brotherhood of any kind between the two Houses. Then our opponents, who maintain that there is such brotherhood now, are contradicted by God's Word, and of this prediction they can make nothing, they can explain nothing, and they leave it accordingly to expound itself, because they are utterly unable to tell us what the words can possibly mean.

Why God should have resolved to break the brotherhood between the two Houses when He did, we reserve to our next, when we shall again place before our readers Mr. Cox's view of the subject.

The second speaker, Commander Roberts, R.N., addressed the meeting on the words referred to in Zech. xi. 10. He read the passage, which is as follows:—"And I took My staff, even Beauty, and cut it asunder, that I might break My covenant that I had made with all the people." It was a covenant once made with all the seed of Abraham. In Zechariah's time the House of Israel had been outcasted, and there was left then under the covenants of Jehovah only the House of Judah, which contained the representative Tribe of Benjamin, to answer for the outcast, uncovenanted, Lo-Ammi race, far away, at that period, in Media. The staff Beauty, the speaker thought, was meant to represent the House of Judah—composed of Judah, Levi, and Benjamin, which had gone to Babylon in punishment for its national sins. But just when that House was banished, what said Jeremiah in chapter xxiv. as to the constitution of that House? It was of a composite character, like the basket of "very good figs," just ripe, and like the basket of "naughty figs which could not be eaten they were so bad." "Figs, good figs, very good, and the evil very evil that cannot be eaten, they are so evil" (verses 2, 3). When the Lord, then, banished Judah to Babylon, He broke there the staff Beauty, and thus cut asunder the covenant He had made with *all* the people, leaving the "good figs" still under covenant in Babylon, when the return took place, but the evil, vile, and refuse figs to return to the land, a base kingdom "without a king, without a prince, without a sacrifice, without an image, without an ephod, without teraphim" (Hosea iii. 4), destined to wander, dispersed to the ends of the earth, waiting that time when, at last, Deut. xxxiii. 7, and Micah v. 3, shall be fulfilled, when the Lord "shall hear the voice of Judah, and *bring him* unto his people"—when, after Ephraim's "multitude of nations" shall be born, "the remnant shall return unto the children of Israel." The speaker pointed out that the Jews of the returning captivity were a degenerate, unhappy people, unblessed, *uncovenanted* by their God, always in wars, in insurrections, in turmoils, and in troubles after their return to their land; unhappy and wretched beyond all conception during and after the time of Antiochus Epiphanes in the second century B.C. They were then in the condition of that portion of the chosen people whose covenant (made with *all* the people) God had, during the captivity, broken with them by the cutting asunder in Babylon of the "staff" called "Beauty," the "good figs" being left there to follow probably the fortunes of Israel of the Ten Tribes in the lands where God would yet be to *them* as though He had not cast them off—a little sanctuary in the lands were they should come, free at any rate from the awful crime in which the uncovenanted evil figs would be

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disastrously overwhelmed, when they put to death the Lord of glory, and involved themselves in the fearful curse yet following them, which they invoked when they cried, "His blood be on us and on our children!"

(To be continued).

"BE NOT ANGRY WITH US FOR EVER!"

We have had a thought sent us by our good friend L. P. which we pass on to our readers because we think that our special function is to receive and re-produce, *pro bono publico*, all original or striking ideas and views as they bear upon the subject to which our efforts are devoted—namely, "the proof that the British are the Lost Ten Tribes of Israel." The thought is this: In the liturgy of the Church of England British Christians are nationally taught and directed to use, as a part of their beautiful litany, the prayer, "Spare Thy people, whom Thou hast redeemed with Thy most precious blood, AND *be not angry with us for ever*." Now here in this short prayer, offered by the minister for the people, are several remarkable sentiments. In the first place, the British Christians, for whom the words are meant, are termed God's "people"—His Ammi—distinctly *a name of Israel*. That people are described as those "redeemed" with "the most precious blood" of Jesus the Son of God. "The redeemed ones" must, therefore, perforce be Israel, and not really Gentiles, since nowhere in Scripture is any Gentile people described as "*re*-deemed," or "bought *back*." The Gentiles never having been God's people, and "lost" as such, cannot be "bought BACK." They may be, and are described as "saved," but "redeemed" nationally—never! Wherever the "redemption" of a people is mentioned, we find, and our readers will find too, the objects "redeemed" are those belonging to God—"His people," therefore Israel, but never a Gentile race.

Lastly, though "His people" are admitted to be "redeemed with the most precious blood of the Lord Jesus," He is requested by those His same people, on their bended knees, "*Not* to be angry with them for ever!" "How could that apply," asks L. P., "to converted Christians of all nations? For any one who is truly converted, and knows he *is* redeemed by the precious blood, knows also that all anger in God's mind *is* quenched, and that by the holy stream of the precious offering." It is evident, therefore, to L. P. that this prayer is not one intended for the Christian Church universal, at any rate! It does not apply to them, for THEY have no need to dread as "redeemed" men and women, washed by the precious sacrifice of the blood of God, that He will be angry with them at all, much less "for ever." Referring the prayer, however, to Israel, the outcast nation who are redeemed with the precious blood, bought back from Satan's slavery into God's freedom by the death of their daysman, they are free indeed, and can rejoice nationally in their deliverance. But it is not complete. They are still outcasts from home and fatherland. They have yet, according to the promise, to be restored to their "inheritance" in the Holy Land. Their prayer is, therefore, the prayer of faithful Israel of old in Isaiah lxiii. 17: "Return, for Thy servant's sake, the Tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while. Our enemies have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them! They were not called by Thy name!" Hence, we modern Israelites are told to cry now, even as a spiritually redeemed, sanctified, saved people, for the temporal blessing promised, which, granted, will show us, and all the world besides, that the last vestige of the Divine wrath against our race nationally is dissipated and gone; and hence we pray, "Be not angry with us for ever!" We like the view thus put before us by L. P., and trust it will be acceptable also to the "many" readers of the BANNER.

PROGRESS IN HASTINGS AND ST. LEONARDS.

We are glad to report that the Rev. George Hodges, M.A., Vicar of St. Andrew's parish, Hastings, has joined the Hastings and St. Leonard's Anglo-Israel Association as a member of it. He will, it is hoped, accept the office of chaplain of the society, and thus wisely do what we think all our clergy would be acting judiciously if they would follow out—namely, take the young and rising movement under their patronage and guidance, as our natural spiritual leaders, the honoured ministers of the established religion of Israel. We congratulate our Hastings and St. Leonard's friends in their energetic intelligent president, in their committee, and in their two associations. We are quite sure they will grow strong and spread abroad; and we trust the presence of the Rev. Mr. Hodges at their meetings will do for them what that of the Rev. Mr. Hickson does so often for those held in Bristol and Clifton—namely, solemnise the discussions, give them a good and a Christian direction, check all tendencies to wandering into the dangerous bypaths of speculative imaginations, and finally, by their knowledge, ripe experience, and linguistic gifts as the clergy of our people, lead to valuable discoveries, and to new light upon difficult portions of Scripture, resulting in fresh Identity information, as well as in the advance of the knowledge of the true meaning of "God's Word written."

We have to add that the Hastings and St. Leonard's Associations have adopted some excellent rules, and commenced their operations with a president (Col. Larkins), a treasurer, two honorary secretaries, a committee of five, a chaplain (we hope) in the Rev. George Hodges, and at least 27 members, as the result of the first two meetings. This Association means "work," and we feel sure they will not rest until all the neighbouring towns and villages have similar societies formed in them, after strong bodies of Israelite believers have been first established in each by their efforts made, in conformity with Jer. xxxi. 7. We wish them all from Bristol, "God-speed," and great success in their labours of love for the Lord.

IS THIS THE 1879TH OR 1880TH YEAR OF OUR LORD?

A SINGULAR controversy has arisen among some friends of Great Pyramid investigations, and it is this: Whether the current year is the 1879th year of our Lord or the 1880th? Whether, in short, the first twelve months after our Lord was born, was called A.D. 0, and the January 1st next following A.D. 1, or whether the former was in truth A.D. 1, and the January 1st next succeeding A.D. 2. Those friends who adopt the first (and we affirm the incorrect view) assert that by "grand gallery chronology 1878·388, means A.D. May 26, 1878, but not May 26, 1879. For" (such allege) "the expression 1878·388 means 1878 completed years, and ·388 of the next year; and since the year 1878 was completed on December, 1877, when 1877 years + 12 months expired, 1878 really began on January 1st, 1878, which was the 1879th of our Lord." To answer this, one of our best exponents, the Rev. C. W. Hickson, stated as follows:—

"The mistake arises when it is asserted that the year A.D. 1879 is not the 1879th year of our Lord's (commonly received) era, but the 1880th really. For if our opponents call A.D. (x—1) really the xth year of our Lord, then the actual first year of our Lord was the year A.D. 0. But chronology knows nothing of any such year as A.D. 0. A.D. 0 would mean the dividing *point* of time between December 31st of the year B.C. 1 (or A.U.C. 753), and January 1st of A.D. 1 (or A.U.C. 754). If between B.C. 1 and A.D. 1 there had been a whole year which chronologers agreed to call A.D. 0, that year really being the 1st year of our Lord, then our opponents would be right in saying that A.D. 1 was really the 2nd year of our Lord, A.D. 2 was really the 3rd, and so on; and therefore A.D. 1879 would be in that case truly the 1880th year of our Lord. A.D. 0 denotes the birth of our Lord, or ought to do so; A.D. 1, His *first* year; A.D. 2, His second year; and A.D. 1879 is truly His 1879th year, but not His 1880th."

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So far Mr. Hickson. A friend to whom this very important matter presented a serious difficulty, since it seemed to throw all Great Pyramid dates, such as 1881·6, 1878·4, &c., &c., one year too far forward, resolved to submit the whole question to the very competent decision of the Rev. W. B. Galloway, M.A., Vicar of St. Mark's, Regent's Park, London. His reply we quote by permission, as follows :—

"Beyond all doubt the meaning of the reckoning of the years of the Christian era is that this is the 1879th *current* and not completed. In the common reckoning of A.D. 1 and B.C. 1, the latter, B.C. 1, ended *on the day before* A.D. 1. So that in summing the years B.C. and A.D., an allowance must be made for this, by deducting a year from the sum. Astronomers manage this in a different way. They count the year A.D. 1 as the year 1, but the year B.C. 1 they call the year 0, and the B.C. 2 they call the year—1; the year B.C. 3 the year —2. The reason of this mode of notation is obvious, because the year B.C. 1, in its currency, was not a whole year before the beginning of A.D. 1.

"I have most thoroughly examined the evidence, and entertain no shadow of doubt that our blessed Lord was born just about three months before our reckoning of the Christian era. The ancient patriarchal reckoning of the years was not from midwinter, but from the autumnal equinox. If we adhered to that mode of reckoning, and thus counted A.D., as beginning its currency three months earlier —namely, from the autumnal equinox, then the Christian era would be perfectly correct. But as we reckon from the 1st of Jan. (which in any case is later even than the *common* reckoning of the Nativity), then we must say the year B.C. 1 was still current at the the date of the Nativity. And in point of fact, Christ was born on or about St. Michael's Day, B.C. 1, or according to the astronomers in the year 0."

The above is quite satisfactory to ourselves, and has also satisfied a valued friend who for some time doubted whether, after all, the Great Pyramid date 1881·6 did not really mean August, A.D. 1881 —and not, as hitherto received by Identity believers, A.D. 1882. He now thinks as we do, and also "sees" that the Pyramid date 1881·6 means really August, 1882.

July, 1879.

Correspondence.

ONE "ALMOST PERSUADED."

To the Editor of the "Banner of Israel."

SIR,—The Anglo-Israel controversy interests me so greatly that I trust you will excuse a few words from me, whether or no you think them worthy of further notice.

While I deem it impossible to prove demonstrably that your theory is true, I am struck with the repeated failures of those who would prove it to be false. Leaving out of consideration the many (to say the least) very close coincidences between the promises to Israel in the latter day, and the present character, and power, and apparent mission of the English, your opponents harp and harp upon the one string of historical obscurity, and when they have talked of old Herodotus and some moderns, such as Sharon Turner, and Faber, and the positive and passionate Pinkerton (like men whose research lies no deeper than some Encyclopœdia article), they think they have succeeded to a marvel by discovering that the Scythian Tribes were in existence long before Israel's captivity, or that Israel when carried captive were not recorded to have travelled in our direction, or could not have immediately been perverted from worshippers of the true God to a state of utter Paganism. They ignore the fact that for idolatry God banished them. They assume the supposititious necessity that to have migrated hitherward with the Scythian or Gothic races, they must themselves have been Scythians or Goths! It does not appear to enter into their narrow conceptions of possibility that one race could have been so merged into another as that their distinctiveness should be unrecognised for ages. See, say they, how the Anglo-Israel theorists talk of the present mixed race of Anglo-Saxons as if we were all pure Jews! Could anything be more ignorant than thus to confound Judah and Israel, whom God hath put asunder for ages? anything more crass than not to know the well-worn fact that Normans, and Danes, and Saxons, and Scots, were all originally of the same stock? We shall some day be told that because the Nile, with its affluents, runs into the Mediterranean, and is afterwards utterly indistinguishable from it, that God Himself cannot, if He would, both know and separate its waters. A very mixed race may have among it, even in considerable proportion, a people known to the Lord as of comparatively pure blood. I have never seen an historical argument to disprove the mergence of the Ten Tribes of Israel into the races which became a terror to civilised and Pagan Europe.

Your opponents succeed in showing some historical difficulty, and at once proceed to crow "Victory" in the most extraordinary manner. Or they peck about and pick up a few husks of questionable interpretations of Scripture (I confess I think them accommodations but too often), and then clap their wings as if they had got some inches below the surface!

Especially do I observe that men of the type of formerly popular clergy, and who would fain be the prohibitive popes of the inquiring minds among their congregations, delight in finding some straw-like error which floats upon the stream, and then do they rush incontinently into print, and appear to be infatuated with the notion that they could write the "3,000 proverbs!" Your "notion" was not *theirs* originally! You are a layman, and seem to have no right to learning, no title to acumen! If your interpretation of a Messianic passage be possibly rash, it is in their eyes and passionate pronunciation, blasphemy! They may have egregiously erred in their own pulpits, professing to be interpreters (save the mark) of prophecy, and you may not say a syllable of disapproval, but if *you* adopt a second sense of Scripture while not denying theirs—O the clamour! It reminds me of what Addison somewhere says of "little great men," as being of all men most disagreeable. One cannot doubt their piety, but piety and prejudice are by no means incompatible.

If, sir, these well-meaning and amiable individuals would take your strong points of parallelism between England and the promises to Israel, and grapple with these, and throw them on their backs, I should be more disposed to think favourably of their learning and their logic, as well as of their real depth and candour of inquiry.

Pardon me if my long letter is too long. You have, at any rate, the comfort of knowing that you need not print it, even if you have patience to read it thus far.

Yours faithfully,

June 26. P. Q. R.

To the Editor of the "Banner of Israel."

SIR,—In the *Rock* of June 20th, 1879, the number containing a well-merited rebuke to the extraordinary language of Mr. Hine's correspondent, I came upon the following, which is so pertinent to your last week's leader on the "Gift of the Gates," that I cannot refrain from sending it you, in case it should otherwise escape your eye :—

"An Inquirer" says: "Your contemporary, the *Christian*, published in March a report of an address by the Rev. Mr. Pelham Stokes, in the course of which he said 'he had recently met a friend, an officer in our army, who mentioned to him that some of the staff at the Horse Guards had at a conference with the Duke of Cambridge been looking at an old map there—or at the War Office—and discussing where the next great battle would be fought, and the officers shuddered on finding the name of the place was Armageddon!' Can you or any of your readers say what this old map is likely to be, and if they have ever seen one with such a name laid down and authenticated? Of course, Mr. Pelham Stokes's name is a sufficient guarantee for the truth of the facts."

Perhaps others than the readers of the *Rock* and *Christian World* may have somewhat to say to this.

Your obedient servant,

T. B.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send herewith extract from a letter received from a friend in Australia, to whom I have sent the BANNER OF ISRAEL since its commencement.

A. G.

Liverpool, April 18, 1879.

Extract from a letter from Broughton's Creek, near Sydney, February 18, 1879 :—"John Black delivered a lecture on the Identity at 'Kiama,' before the members of the Protestant Alliance, of which he is a member. They passed a vote to have him give it in public for the benefit of the Wollingong Hospital. The result is, he has been called on to give it at Gerringong, Gamberoe, and Shoalhaven. I believe it is an excellent lecture: all the rev. gentlemen in Kiama speak highly of it. From them there has not been a word of opposition, although many express themselves taken by surprise."

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 137. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 13, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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A RECENT BATTLE OF ISRAEL.

ULUNDI IN ZULULAND.

THE critical battle which we trust closes the Zulu War and brings peace to the South African Colonies, as well as Confederation also, merits on that account alone a special notice in the pages of the BANNER. It is, however, a battle unique in character, and one decidedly exhibiting Israelitish features in many respects which call for our particular attention. We proceed, therefore, to beg for this decisive victory, "vouchsafed"—as Sir Bartle Frere very properly describes it in his telegram to the Colonial Office (*Times*, July 24, 1879)—"to her Majesty's forces under Lord Chelmsford, in fair fight in the 'open' on July 4, 1879"—the careful notice of BANNER readers. We are glad indeed to think that God granted to this General the opportunity at the supreme moment (as he did to Lord Gough under very similar circumstances after the battle of Chillianwalla, when Goojerat set all straight), whereby a reputation that seemed somewhat tarnished was suddenly righted. Before Sir Garnet Wolseley could assume charge of his command in the field (being detained outside our new gate, Durnford), Lord Chelmsford had the rare fortune of meeting and destroying his foe in a battle fought on a spot and in a mode the latter chose for himself, thus proving to the whole Zulu nation, as well as to all Kafirland, and the Cape Colonies as well, that not only behind *laargar* and earthworks, but in the "open," and in a "fair field" as well, British soldiers, even when outnumbered, are, standing shoulder to shoulder, armed with the "new thrashing instrument having mouths," God-given to us in these last days (Isa. xli. 15), more than a match for the best and bravest savages of Zululand, unrivalled as their courage is, even though their numbers are, as compared with Israel's handfuls, as four to one. On the memorable July 4, 1879, Lord Chelmsford, with a force of only 4,062 European soldiers; 1,103 natives, 12 guns, and 2 Gatlings, crossed the White Umlovosi River, on the road to the Zulu capital, Ulundi, then about eight miles distant, at 6.15 a.m.; determined to offer battle in the open field to the brave enemy who boasted that in that position the British troops were no match for them.

The little handful under Lord Chelmsford were formed on the line of march in a hollow square, and so advanced. The flying column was in front; the 2nd Division in the rear. A spot chosen the day before as a likely site for a pitched battle, was reached; and there the British troops were halted, with the ammunition and water-carts, the Engineers and native Pioneers, reserves, stretchers, ambulance waggons and bearers, finally all the cavalry, securely located in the centre. Soon after half-past seven a.m. the Zulu army was seen leaving its bivouacs and advancing to the attack from Ulundi, and from the hills on the left flank of the British square. The cavalry, skirmishing, drew on the natives, who soon developed their deadly horn-like attack, and speedily enveloped the entire British army in its black folds;—a slender force apparently doomed to the destruction of Insandlana, when savage numbers overwhelmed the few, and the best soldiery of Europe overborne by brute power and outwitted by a new unlooked-for mode of warfare, robbed our soldiery of their ammunition, and reduced them at once to the level of the stabbing mob, who, ten to one against them, destroyed them all. But at Ulundi the difference was this. The ammunition of the troops was within their own hollow square; at Insandlana it was abandoned to the enemy, who seized it. At Ulundi the British fought in their old formation, which won them Waterloo, and all the Peninsula battles where cavalry was opposed to infantry, and where arms of precision, such as we now possess, were not in our opponents' hands. At Ulundi then we took reasonable care to fight the foe with the skill God has given us to use, and the result was a crushing victory "vouchsafed" by Him to His people Israel, for which we desire now to give Him grateful praise.

The actual fight and its results are so admirably described by the correspondent of the *Times* on the field of battle, that we beg our readers to peruse what we quote of it as the best account we can give them of a feat of arms which ends a war, inaugurates one of Israel's nations at the ends of the earth, and terminates a time of terrible suspense which has weighed all our spirits down for months past, till it seemed that even our hopes in Israel's God, and in His faithfulness, could hardly revive our sinking spirits. The correspondent, writing just after the battle on July 4 last, telegraphed as follows:—

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Our mounted skirmishers were soon in retreat, and as they fell back great numbers of the Zulus swarmed over the ridges. Soon the mounted men on all sides were engaged, firing as they retreated towards the square, the lines of which were now opened to receive them. The men then closed up, and the artillery opened fire. Although the gunners made excellent practice, the Zulus advanced without any perceptible decrease in pace, their attack developing itself with wonderful rapidity. A few minutes before, but a few Zulus were to be seen towards Ulundi; now thousands upon thousands, shouting war cries, were seen sweeping round the square. Shells from right and left were speedily followed by firing from the front ranks of the infantry on the same faces, and as the enemy approached volley firing commenced on all sides. At length these were entirely surrounded and the attack was finally developed.

The principal effort was evidently to be made from our rear, over the rising ground from which Captain Shepstone's Basutos had been driven. The Zulus, swarming in continuous stream, crossed the left flank, partially under cover of Unodwengo kraal, and, passing the open ground between, which appeared black with them, formed a hollow square, and with a magnificent rush came in dense masses straight for the right rear corner of the square. The Royal Engineers, with the adjoining companies of the 58th and 94th, were as steady as rocks. The attack was directed particularly against the point covered by the two companies of the 21st. Neither volleys, shells, nor guns stopped them for a moment. It looked as if we were going to have a hand-to-hand fight; but at sixty or seventy yards they wavered before our fire, and in a moment halted dead. Through the smoke we could see from horseback the black rank hesitating, pausing as if for a spring. Eventually they turned and fled.

The 80th had the most difficult point in the position to defend. A short distance beyond their lines the ground suddenly dipped, and the enemy were thus enabled to close up without being seen. The men continued firing with great coolness, waiting time after time until they saw the Zulus rise. Shortly before this a Gatling had been taken from the front face and placed on the left flank, where the Zulus were at one time in great strength. The onslaught on this face was not nearly so heavy as on others. Reports say the Zulus have a great dread of Gatlings. As soon as the enemy showed a disposition to waver, the Lancers issued from the rear face with orders to wheel to the left and follow the enemy. There were great cheers as they left, led by Colonel Lowe, who a few minutes previously had been knocked off his horse by a spent bullet. The 17th made an attack with great skill, using their lances with great effect under a continuous fire from the Zulus, who fought doggedly. During a retreat on the face of a hill they halted in strong force and poured a hot fire into their pursuers.

Meanwhile, a troop of the King's Dragoon Guards, under Captain Brewster, and irregular cavalry, had left the square by various sides, and were following the enemy in all directions, Lord W. Beresford in front. The pursuit occupied some time, and it was during this part of the engagement that the Zulus suffered most severely. At length they gained the crests of the hills, where they again collected in small bodies. Shrapnel, fired with time fuses, soon dispersed them.

The actual attack commenced at 8.30. Prisoners state that the attacking rear was led by Ungegwelkail, the front by Dabulamanzi, the left by Sirayo, and the right by Malonia. Five days ago it was stated that Cetywayo sent 400 head of cattle with messengers commissioned to make peace, but that they were stopped by the Unclw Che Regiment, who stated that until they had been beaten no peace should be made. Cetywayo said, "You may fight and surround the English when they leave the laager and try to crush them; but white men have never been beaten." The prisoners say that Cetywayo and the old men are opposed to war, and were not expecting that the Zulus would again attack us. Women, children, and cattle have been removed for some time to Mazaine. The chief Zulu regiments, Angobamion, Nokraki, Unbonum, Bowoia, Unsempe, Umbapu, Uklako, Unaiad, Tulhluppo, Isangulubi, Ahe Undebiki, Tombi, and Uhlamibhle, remain with the king as a body-guard. The prisoners agree that the whole force of the Zulu nation was present. The force surrounding us was 15,000, 8,000 looking on. Their losses were estimated at 1,500; but this was less than the numbers killed by the cavalry and artillery. The victory was complete and Cetywayo's power is broken most satisfactorily. The British soldiers showed to the best advantage, proving to the Zulus that we can fight openly as well as in laager.

Already the results of this great victory may be foreseen. It places the most important part of Zululand at our mercy; the lower half, which possesses the valuable grazing lands of Cetywayo, and is best in fertility, is now in our possession. We have only to set up over it a ruler who will obey us, as Oham is sure to do, and we shall secure a territory which will keep Cetywayo, if he survives, at bay, and cut him off from any chance of injuring British possessions in Natal or the Transvaal. There, abandoned by his people, he will languish in a wilderness, where, bereft of power and of influence, he will soon sink into oblivion and harmlessness. Do our readers note the facts in this battle which bear upon our origin? We went forth to this combat far from our native land, and from our base of operations, sent there by the Lord, as none can doubt; and that was to be Israel's lot, as 1 Kings viii. 44 tells us.

For our armies so circumstanced, not only from this land, but wherever Christians of the House of Israel are located, and no doubt from many a heart in Lord Chelmsford's force, strong cries have lately gone up to the Lord for help; and He hath "heard from heaven our united supplication, and maintained our cause" at Ulundi, as He did before at Ginglelova and Kambula Kop. The enemy further "came out against us" to devour us, "one way, but they fled from us seven ways," utterly dispersed (Deut. xxviii. 7); which was a promise to Israel, and therefore to us, realised by us as we have seen. Further, as the result of this great battle, we know from the *Times* correspondent's further report that the two 7-pounder guns taken from our slaughtered division at Insandlana were recaptured at Ulundi, when the king's kraal and the town, with surrounding villages, were all burnt on July 4 by our conquering troops.

Surely here was a fulfilment of a splendid prediction of Israel's then future success in war, when the Lord, by Isa. liv. 15—17, said, "Behold they shall surely gather together, but not by Me; whosoever shall gather together against thee, shall fall, for thy sake." "No weapon that is formed against thee shall prosper." Surely here, too, was a fulfilment of the Lord's words by Micah v. 8, when he said of Israel, and therefore of the British force now conquering in Zululand, "The remnant of Jacob shall be among the Gentiles in the midst of many people; as a lion among the beasts of the forest, and as a young lion among the flocks of sheep; who, IF he go through, both treadeth down, and teareth in pieces, and none can deliver." Just so, Israel conquered in Afghanistan, and now again at Ulundi. Israel, praise YE the Lord!

FROM ASSYRIA TO BRITAIN.

THE SEQUEL.

By W. BURNETT-COATES, HOME OFFICE, C.D.

(*Concluded from page* 318).

PART III.—CONTINUED.

THE historian will scarcely deny in the face of ethnology, tradition, and ancient history, clouded though each may be, that the progenitors of the British people were Asiatics, and aboriginal on British soil. The Biblical student who beholds with open eye the gradual fulfilment first, and then the rapid opening order, of the promises into fruition, as unconditionally given to the Hebrews, in the "astounding" circumstances attending the *rôle* of the British Empire, and in *that rôle only*, may "run and read" this joint testimony unmistakably placed in juxta-position in Britain and her annals to-day, and conclude, harbouring but little doubt relative to the pretensions of the round assertions "that the British nation is a *Hebrew Nation*;" and, if so, the veritable "Lost Tribes of Israel."

The *Jewish-Israelites* are, we know, unpossessed of a nation's adjuncts; and we know where they are. They cannot, there-

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fore, embrace the Ten Tribes; for, in accordance with the inspired Word, "The Lost Tribes" must now be a nation, with a nation's *entourage*, although called "by another name" than that of Israel—the Christian name! There must be a ruler to satisfy the sacred forecast; there must be a powerful nation to verify the predictions; and it must be a benevolent nation, ruling by moral force—a blessing to all other nations.

It must be a nation of forgotten records, from the time the Tribes broke away in fragmentary batches from Assyria's grip until this day. Yet a nation with a history more conspicuous, under its new name and *rôle*, than the history of any other people. It must be a nation of nations, whose seed is multitudinous, whose natural increase is expressed in Scripture (Gen. xlviii. 16): "Grow into a multitude in the midst of the earth;" marginal reading—"as fishes do increase;" a spawning multitude to fill the world with fruit; possessing the gates of his enemies; the head and not the tail; above only and not below; lending to all and borrowing from none.

Are not all these attributes of the British Empire—Scripturally so? but they are *distinctively* Hebrew; therefore these Hebrew attributes must belong to a Hebrew nation. If they were equally accorded to a Gentile people, where would be the *distinctive* gifts to mark the distinguishing love that God bore to His servant Abraham? In what respect would the seed beloved for the father's sake differ from the Gentile people, on whom the love-laden outpourings of temporal gifts were bestowed by the Almighty hand that led Israel through the wilderness like a flock of sheep, when He delivered them from the bond of Egypt; and who gave their fathers promises, the fulfilment of which we enjoy? In what particulars would they stand above such a nation, so as to be the head and not the tail, if all the promises made to them culminated in equal cumulativeness on any Gentile people? There could be no difference; but the unrevokeable promises to Abraham and his seed are not only unconditional, but present a clear implication that no other people would enjoy an equal measure of the blessings they record.

If it is so apparent to the perception of "a cloud of witnesses" daily presenting testimony, and continually adducing it in fresh forms, to indicate the fact that the fulness of the blessings contained in these promises are enjoyed by the British people, as far as yet we can discern the "astounding" similarity that exists between them and our own Divinely bestowed gifts, we are surely warranted in cherishing the idea—if no more—that we must also be the *veritable* people to whom the promises were given; and that they are not gifts in duplicate to be concurrently enjoyed by a present Gentile Empire and a future Hebrew nation. It is not to be supposed that, if we are a Gentile people, we were raised up to supplant the "backsliding Israel," or to forestall his "birthright!" It is not in accordance with "the oath of the covenant," which the Lord, "with whom there is neither variableness nor shadow of turning," "sware by Himself because He could swear by no greater," when, of His free will, He communicated them to Abraham, His friend.

If there is an unmistakable similitude, with no deviation, between the comprehensiveness of the promises to Israel's seed and the gifts without promise bestowed upon the British nation, in what consists the distinguishing features of the assurances of a posterity of chosen people unequalled, or to be unequalled, possessing the earth and its fulness, as given to the favoured family through their federal head, and those gifts, similar in all points, so wonderfully lavished upon this Gentile nation—if Gentile it be—which has been, and still is, rapidly taking up the grand position, in its fulness, under the eyes of all men? If there is no difference, it is not unreasonable to conclude that the people now enjoying them are the descendants of him to whom the promises were given nearly 3,800 years ago.

An extract from the substance of a lecture delivered by the Rev. J. Baldwin Brown, reported in the *Daily Telegraph*, 14th May, 1879 — although the lecturer claims for *London the successorship of Rome*—an honour to be heartily repudiated by all Londoners who are not of Rome—I shall not hesitate to quote, because his "blind testimony" augments the evidence of many thousands of such witnesses. He is reported to have said that:—"Imperial we are, and must, as a people, remain while we carried on the largest trade in the world, whose highways we had secured, while we possessed the largest, richest, most influential, and now, perhaps, the most splendid city in the world. England, with London, had created a new age in which men lived—an age of gold, iron, and steel. She had passed into a land of progress, and grown rich with a rapidity that had no parallel in the history of the human race. With the progress made during the Victorian era the *past history* of our race could find no comparison."

Here it is again in multitudes, possessions, power, wealth, imperial instincts, and influence, altering the face of an age by rendering it creative of gold, iron, and steel; and the amassing of riches without historical parallel. Yea, and it may be added, changing the face of the wilderness in many lands, whilst pouring into the wounds of a mangled humanity wine and oil; and bearing to the wounded the comforts that comfort themselves, even "the bread of life." Yes, that under the guiding hand of Great Britain the desert is taught to blossom as the rose; ay, and the earth is being filled with fruit; the rough ways are being made smooth under her auspices, in anticipation of the coming of the covenant Messiah to claim the sovereignty of the world preserved for the perfecting of His glory.

What more can be said? Truly the signal of "The trip from Assyria to Britain" would, if considered in its component parts and its outcome, fill more space on paper in connection with the Hebrew origin of our British ancestry than all the periodicals published in the literary world could afford for many years. We can but, as yet, nibble at the outlines, so variously and wondrously filled in during 2,500 years, as men nibble at the crust of our globe to expose to view the treasures that overlie the vast secrets of its interior. It is with feelings akin to regret that necessity compels me to yield a place to consideration under pressure of "lack of space;" but, "as the ocean is made up of drops," so will, I hope, the great scope of this most important question be filled in, little by little, under the contribution of many pens, until the corner-stone finds its place upon the building being raised by many hands. Possibly in the eyes of "the learned" the builders are not strong and skilful as the men who designed the mathematical contents of "the Great Pyramid." Possibly they are not; "the *conies* are but a feeble folk, yet make they their houses in the rocks."

THE ABORIGINES OF VICTORIA, AUSTRALIA.

THE hapless fate which is befalling the Aborigines of Victoria in Australia is told with regret in the following feeling words. Confronted by the "pushing" Anglo-Saxons, "the stationary savagedom" resident in that Israelite colony is doomed to "die out;" for God's Word seems to foretell in Jer. xxx. 11, that such would be their fate. Our race has been "scattered" among those Aboriginal races in the "Land of Sinim," and there the prophet said, that "though I make a full end of all nations whither I have scattered thee" (addressing Israel), "yet will I not make a full end of thee; but I will correct thee in measure and not leave thee wholly unpunished." The following appeared in the *Belfast News Letter*, of April 7, 1879:—

"A DYING RACE.—The Aborigines of the colony of Victoria, Australia, are perishing so fast that they will speedily be only a memory. Small-pox and other diseases kill out the wilder tribes, and those 'black fellows' who come among the whites die of incompetence and melancholy. There are not above 4,500 left in all Victoria, and they are rapidly dying out—a sad specimen of a people perishing without a use in the world. They have no past, no present, and no future; have apparently done nothing for mankind. There is something painful in seeing them pass away, as beings incapable of improvement, and without energy to resist decay."

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THE BRITISH EMPIRE.

A PERUSAL of Sir Chas. Dilke's "Greater Britain," gives us an opportunity to lay before the readers of the BANNER what may be termed a "secular estimation" of the British Empire and its present position in the world. In the preface to his interesting work the author says :—"In 1866 and 1867, I followed England round the world: everywhere I was in English-speaking, or in English-governed lands. If I remarked that climate, soil, manners of life, that mixtures with other peoples had modified the blood, I saw, too, that in essentials the race was always one.

"The idea which in all the length of my travels has been at once my fellow and my guide—a key wherewith to unlock the hidden things of strange new lands—is a conception, however imperfect, of the grandeur of our race, already girdling the earth, which it is destined, perhaps, eventually to overspread."

The significance of these remarks will not be lost upon Anglo-Israelites. In the last chapter of this book, we find a general survey of the "English race." "Everywhere," says the author "we have found that the difficulties which impede the progress to *universal dominion* of the English people lie in the conflict with the cheaper races. The result of our survey is such as to give us reason for the belief that race distinctions will long continue, that miscegenation will go but little way towards blending races, that the dearer are, on the whole, likely to destroy the cheaper peoples, and that Saxondom will rise triumphant from the doubtful struggle."

The phrase "progress to universal dominion" would be a happy Anglo-Israelitish expression. For we *do* believe that "universal dominion" will be given to our people. Our opponents have said that we look upon "British greatness" as the "sum and substance of all the glorious promises given to Israel." We do not say so. It is one of those malicious misstatements that will be bitterly regretted ere long. *We* know that the glory of the promises to Israel will only culminate when the Divine King shall rule all nations from the Mount Zion. But we see the blessings given to Israel, visibly stamped upon the British race, *not* in the glory of their final fulfilment, but growing more glorious year by year. And not only do we see this, but here I have given the convictions of a man convinced by observation—a man who certainly will not be taunted with "Imperialism."

Our author continues :—"The countries ruled by a race whose very scum and outcasts have founded empires in every portion of the globe, even now consist of nine-and-a-half millions of square miles, and contain a population of 300,000,000 of people. The surface is five times as great as that of the Empire of Darius, and four-and-a-half times as large as the Roman Empire at its greatest extent. It is no exaggeration to say that in power the English countries would be more than a match for the remaining nations of the world, whom in the intelligence of their people and the extent and wealth of their dominions they already considerably surpass." Now we ask our opponents where this altogether unparalleled empire is mentioned in Holy Writ apart from Israel. Are we a sham Israel—a dummy-Ephraim, to be knocked from the pedestal of our high estate in a few years' time? It cannot be.

To finish our quotations :—"No possible series of events can prevent the English race *itself* in 1970 numbering 300 millions of beings, of one national character and one tongue. Italy, Spain, France, Russia, become pigmies by the side of such a people.

"The ultimate future of any one section of our race, however, is of little moment by the side of its triumph as a whole, but the power of the English laws and English principles of government is not merely an English question—its continuance is *essential to the freedom of mankind*."

The views in the foregoing extracts are very striking, and, while considering them, Isaiah liv. comes irresistibly to mind :—"Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations : spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine Husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Here God says to Israel, "For a *small moment* have I forsaken thee," and "In a *little* wrath I hid My face from thee." Our opponents say that God has forsaken Israel for 2,500 years or more; and some, as it seemed, have almost joyfully expatiated on the *magnitude* of the curses that are said to have fallen, and still remain, upon them. Which shall we believe—the word of God or the word of man?

J. C. N.

London, July 19th, 1879.

"BEAUTY" AND "BANDS."

(*Concluded from page* 322).

PART II.

WE proceed now to state why, in Mr. Cox's view, the Lord stated by the mouth of Zechariah His prophet, that He intended "to break the brotherhood" when He did (just before the crucifixion), between the Houses of Judah and Israel. In the first place, it was no act of sovereignty then and there newly resolved upon after the betrayal of the Lord Jesus by Judas Iscariot. It was done in fulfilment of a prophecy that had been recorded nearly 500 years before, and in carrying out a purpose present in the Divine mind long before even that date. What was that purpose? It was one announced by Moses, and thus commented on in Acts iii. 22, 23 :—"Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." The sin of which the Jews were guilty was the one thus described. They refused to hear that Prophet, or to recognise in Him the only manifestation of the God of their fathers which He ever granted to man to see in human flesh. They fell, therefore, under the condemnation, and the penalty was "destruction" or "cutting off" by dispersion away from their Tribes, throughout the earth—a doom which is yet under process of devolution—a punishment which has not yet had an end! But the offence of which the Ten Tribes were guilty was a very different one. Theirs was idolatry; hateful to God. They followed the nations who surrounded them, learnt their false ways, made gods of wood and stone, fell down and worshipped them. They sinned not by refusing to obey the Prophet who was God manifest in the flesh, for Him they never *saw*. God, therefore, from the first, fore-knew that that division of the erring race, His

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people Israel, required a discipline and a teaching quite different from that which the Jews' case demanded. The sin of the latter was wilful disobedience to One whose advent was predicted, and whom, when He came, they refused "to hear." The two Houses, therefore, had to be separately educated to carry out the final purposes of God, and that in very different schools. The Ten Tribes had to be brought into a distant land; placed as a distinct nation under one head; and the Gospel of the grace of Jesus Christ was to be exhibited in the person of the dying Lamb of God, sacrificed for them. They were destined to receive it, to administer it to Jews and Gentiles, to renounce their idol-worship: and as history shows, just in proportion as the nation gathered in the Western Isles cast off their heathen idols, so they were promoted gradually, but surely, to earthly grandeur and dominion, till after the era of the Reformation we find them gifted by God Himself with every blessing promised to Abraham, Isaac, Jacob, and their seed for ever, without one single lapse or failure. The Jews, on the other hand, had to learn their lesson in a sadder school. They never after their captivity in Babylon were idolaters. But they refused to see in Jesus the Son of God their Messiah, and for that failure the doom which Moses pronounced in Deut. xviii. 15, 18, 19—commented on and explained by Acts iii. 22, 23—came on them to the very uttermost. In their solitude and dispersion they are now bearing the bitter penalty of refusing to obey their God, and they had to learn it sequestered from their brethren of the Ten Tribes, separated from the Gentile nations of the earth, among whom, as all allow, they truly "dwell to-day alone." So God, when the fulness of time came, broke the brotherhood between Judah and Israel just before the crucifixion and after the betrayal of the Lord by Judas. He did not suffer the remnant of Israel, in union with Judah, at that time, to have part in the guilt which drove Judah into banishment and dispersion to the ends of the earth. Thus the purposes of God, fixed and settled in the mind of Jehovah even in the times of Moses, were predicted by Zechariah 500 years before Christ came, and at the set time the thing that was resolved upon was fully carried out, and the Lord then and there broke the brotherhood existing between Judah—the majority of the then extant Hebrew race—and the small remnant of Israel still in cohesion and union with it. Henceforth, and to the present day, there has been no union of the two Houses. That can only take place when the joinder of the two sticks of Ezekiel xxxvii. is accomplished—an event, perhaps, likely to occur before many now living on the earth shall have passed away. The two Houses are gradually, but surely, learning their two solitary lessons Divinely taught, and thus, as Mr. Cox says, the Providence of God is teaching us in this wonderful way, by a Scripture little noticed hitherto, the God-made distinction between Israel and Judah, and what their present separation really means. We now are given to see the development of counsels hidden from eternity, and that in such wise, that "we are led to say of those who will not believe, that they are infatuated by their preconceived notions," and blindly refuse to see the sun shining in its noon-day splendour!

MARKS.—Some of our opponents regard, with what seems to us rather a contemptuous smile, the material signs which have been pointed out as sealing our claim to be the House of Israel. They apparently are quite content to believe that other nations, though bearing none of these signs, may be the Lost Tribes; and they appear to consider such marks to be unworthy of being sought for, or of attracting any attention if pointed out. Yet when our Lord Jesus Christ appeared miraculously in the midst of the Apostles, and the unbelieving Thomas could no longer doubt he saw the form and heard the voice of his loved Master, the latter was not content with giving His faithless disciple such proofs alone of His risen state, but bade him also test for himself the marks on His sacred person. He—the Lord Jesus—did not despise the testimony of signs and marks to awaken or confirm belief.—L. P.

"THE TREE OF LOW STATURE."

BY THE WOODPECKER.

DEAR MR. EDITOR,—The vineyard of the Lord of hosts (Isa. v.) presents a lively aspect just now. The Master is sending in "idlers from the market-place" to work therein, and sturdy, willing workers many of them have proved themselves to be. The digging about the roots of this gnarled old tree has been carried on so perseveringly that already the old trunk, so long despised by the shepherds in the vineyard as rotten, dead, and worthless, is actually blossoming and budding! Yea, the buds and the blossoms are to be seen at the very extremity of the widest branches and boughs of the "tree of low stature" (Ezek. xvii. 6).

I miss a few of the old familiar faces I knew before; I fail to hear the sterling ring of their manly voices encouraging the diggers to persevere, in the sure hope that they would yet find many pearls of great price to reward them for their labours, and the old labourers to train and prune this "tree of low stature," in the sure hope that it will blossom and bud, and bring forth much fruit. They are not dead nor sleeping. Two or three boughs, on which the labourers were doing vigorous work, are broken off, as if some rude hand had torn away each branch. The same ruthless hand has given work to these labourers somewhere else in the vineyard. It may be that they are working among the flower beds; but they can never forget the importance that must be attached to the trimming, pruning, and digging about the roots of the "tree of low stature;" probably they are watching it blossom and bud.

But others are filling their places well and worthily. There was a time when those who first laboured in the vineyard were branded as idiots and maniacs for supposing for a single moment that there could possibly be any vitality in the "tree of low stature;" but much to their chagrin and amazement the crazy idea has taken permanent root in every part of the world where the English language is spoken, and this is eminently one grand result of the honest, persevering digging about the roots of this grand old tree. Still the old labourers walk round this despised tree, and declare that they cannot see a blossom or a bud on it, that the diggers are labouring under a delusion, and that their work will be utterly unrewarded. But it should be observed that the diggers are more inclined for *work* than for *argument*, and thus it is not uncommon among them to hear the remark made, "Some people cannot see timber for trees."

This thought calls to mind the Roberts-Hine debate. Mr. Hine was dragged into this. The truth of our Identity with the House of Israel is not a subject to be settled in a debate, no matter of how long a duration it may be. We are living in an age of intellectual pride, in an age when educated men put the Bible (a Book about which they probably know the least) on a par with any other book. This was demonstrated by Mr. Roberts placing as much faithful reliance on the testimony of Josephus as he did upon the Word of God, if not more. Little good was the result of that debate, and little can come of any other debate. Debates call into force the acumen of the combatants; but this is a subject which calls for instruction, consideration, investigation, a prayerful and serious study of all that Moses and the prophets have written.

There is still a croaking from the lop-sided stone in the vineyard (*The Rock*). Many delight in taking shelter under the shadow thereof. The light is either too strong or too uncomfortable for them. There is a Divine saying, "Men love darkness rather than light," &c. Mocking, jeering, taunting, slandering, and incessant charges of blasphemy are continually issuing from the lop-sided stone against the diggers and labourers about the "tree of low stature;" but there is a great difference between the two. The one is sleekly dressed and works among his flowers with gloved hands. The other has

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coat off, sleeves rolled up, and is doing honest hard work. The one is sitting down quite content with the ideas and comments of old divines; the other, watching the signs of the times, keenly observing the events transpiring around us, noting the predictions of revealed truth, and devoutly studying all that Moses and the prophets have written.

There was once a wood-cutter who came to chop down this "tree of low stature." I recommended him to borrow a Gladstonian axe—a piece of advice I am sorry to find he has not availed himself of. But *look up*, Mr. Editor, here come two more wood-cutters, and one of them actually hails from Bristol! Gray hairs and old age should ever command respect, and this one certainly would have done so; but hark! he is haranguing a body of honest, conscientious labourers! And would you really credit it? Instead of arming himself with one of the best finished steel axes of the nineteenth century he is going to demolish the "tree of low stature" with an old-fashioned one made of stone! But let us listen to what he has to say, and contrast his address with another given by an old man, the only old man in the host of Israel—viz., the man Moses. Hark! here is manifest neither the spirit of meekness nor the voice of mildness. And why? Simply because he cannot see blossoms and buds where others think they can. It is possible for a man to run in a groove all his life and see nothing new! It is possible for a business man to ramble daily through certain thoroughfares, to flatter himself that he knows every inch of the way, and it is also possible for a stranger to pass that way and to notice something the former has never seen. The result is, the one maintains that it is there, the other denies it. Instead of going to see if it is there, they agree to differ, may be quarrel, and say "ugly" things. The harangue of this irate shepherd, thundering with the infallible voice of a Pope, does *not* commend itself to the judgment of thoughtful men who believe that the Bible is the Word of God. He asserts, from the outset, that there is something really comical in the idea that we can represent the Ten Tribes of Israel. Well, that must have been a comical idea that the prophet Ezekiel indulged in. The bare idea of a great eagle—the king of birds—going to a noble cedar, cropping off the top of his young twigs, carrying it into a land of traffic (Babylon—*Faussel*), and set it in a city of merchants (Ezek. xvii.). The king of birds ought to have had more sense! But, would you believe it? he took also of *the seed of the land* and *planted* IT in a fruitful field. He placed it by great waters and set it as a willow tree. And it grew, and became a spreading vine of low stature, bringing forth branches and shooting forth twigs. This is the gnarled old tree in the vineyard, bearing, as has been too truly remarked, "Nothing but leaves," and despised by the shepherds as dead and utterly worthless. Yet there are, yea, must be, blossoms and buds on it, though, through the multiplicity of leaves, it is not easy to see them. It is, however, no argument to persistently assert that they do not exist, before making a careful examination. But some do make an honest examination in their own fashion, and come to certain conclusions in a seemingly logical way, yet it should be observed that they never get out of the "old groove" in which they have been running all their lives. This is the stamp of the Bristol shepherd who is so angry with the labourers in the vineyard wherein is planted the "tree of low stature." Ye, one and all, are "theorists," "mere pretenders," striving to prop up "a baseless theory," propagating views which are simply "absurd." Ye, one and all, are shocking "blasphemous" writers of "dreadful things" and "awful books." Ye are nothing more nor less than very, very wicked men, from whom everybody ought "to separate themselves" if they value their soul's salvation. Search the Scriptures, and can you find any record of an aged man of God so far forgetting the duty of Christian charity? What need for all this abuse, when the majority of his colleagues say that if it "does no good, it can do no harm."

(*To be continued.*)

M. LOYSON (LE PERE HYACINTHE) ON OUR INHERITANCE IN THE HOLY SCRIPTURES.

FROM a paper by the Bishop of Western New York, quoted in the *Foreign Church Chronicle*, for June, 1879 (London: W. Wells Gardner) page 119:—

"The whole soul of M. Loyson is fired with this idea of giving the Bible to France. I heard him, in a torrent of eloquence and enthusiasm, address 3,000 Frenchmen last summer in one of his *Conferences*, on the amazing predominance in England of Biblical knowledge, principles, and ideas. 'These ancient, Oriental, Asiatic books,' he said, 'are as thoroughly assimilated in England, as if they were of English origin; the growth of their own language, history, and piety. Nobody in England can free himself from associations with Scripture, which imbue every thought, and colour laws and manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture.' To this fact he attributed the grandeur and freedom of all the English-speaking peoples. This therefore he claimed for his own dear France: the Scriptures everywhere *in the vulgar tongue.*"

OUR OPPONENTS.

CHARLES STANLEY ON THE LOST TRIBES OF ISRAEL.*

WE have a few words to say to a new opponent, who, writing, we understand, from Belfast, comes forward to add to the testimony of "Lo-Ammi," even from Ireland, and declares we are "not God's people," but only Gentiles. We wonder if Mr. Stanley would be surprised if we take him at his word, and admit we *are* Gentiles? That is positively the case! We *are* Gentiles! since we are "Lo-Ammi;" but "Lo-Ammi Israelites," disguised as Gentiles. Let Mr. Stanley study Hosea i. 9—11, and he will understand what we mean. In one respect we deem our new opponent superior to those who have gone before him. He admits that the Ten Tribes ARE LOST! On page 11 he makes this vital admission, and frankly owns that "they are lost; so that in their restoration the Divine principle of grace will be true of them as in the case of every individual sinner." "For the Son of man," he adds, "is come to seek and to save that which IS LOST" (the capitals are Mr. Stanley's). It is strange that while most of our opponents urge nothing so strongly as the point that "the Ten Tribes *never* were Lost," Mr. Stanley, agreeing with the Jews and ourselves, admits that they *are* Lost; and not only that, but that Christ came to seek and to save them (with others) as "the Lost." The chief points Mr. Stanley takes up against us are the spiritualizing views. He spiritualises all the promises, and of course cannot find anything literal for Israel or the British in the Bible. Referring to Rom. ix., x., xi., he urges that chap. ix. 30—33, and the opening of chap. x., apply distinctly to Israel, but that the Britons, Picts, Scots, and Saxons cannot possibly be made to answer to these descriptions of that people. Nay, he adds, these races in Paul's time clearly responded to his picture of the *Gentiles*, who "followed not after righteousness, and yet attained to righteousness." Would Mr. Stanley be surprised again if we perfectly agreed with him? We do, perfectly! The fact is, St. Paul *was* describing Israel—that is, the Jews—in the words quoted from Rom. ix. 30—33, x. 1—3, and the Gentiles who attained to righteousness were the (Lo-Ammi) Gentiles, yet Israelites, the British races, in fact, who Mr. Stanley finds were really pictured by the apostle. All this, no doubt, is an enigma to our opponent. But he must read, see, and learn for himself, and then will, doubtless, understand. Almost all Mr. Stanley's readings of Rom. xi. and the grotesque mistakes he makes regarding our views, arise from his misunderstanding that the Ten Tribes became downright Gentiles when "cast off"—that is, "Lo-Ammi"—"*not* God's people." They were, therefore, "the Gentiles to whom the Gospel was sent;" and when Israel (the Jews, the then only representative Israelites) were "disobedient" and "gainsaying," the "Goi-nabal," or foolish Gentiles, the "silly dove," "Ephraim-Britain," "which asked not after God," found Him! They provoked the real ostensible Israelites to "jealousy," "and as Gentiles, which they certainly were, have thus been blest" (page 15). Almost all Mr. Stanley has written turns on his tremendous misunderstanding of "the mystery of Israel." If he understood that, half his objections

* W. H. Broom, 25, Paternoster-square, London. Price 3d.

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would not have been published. Of course, in commenting on Rom. xi. 25, our opponent entirely misses the apostle's point, since he fails to see a reference in "the fulness of the Gentiles" to Jacob's "*Melo-hag-goim*," or "fulness of the Goyim," or nations of the stock of EPHRAIM. He misunderstands the "fulness" of the apostle to be the "completion" of the Gentile Church, whereas it can only be the discovery of the Ephraimite "nation and company of nations" to render verse 26 Rom. xi. logically sense. "*So* ALL Israel shall be saved." To understand the "fulness" to be that of real Gentiles, not of the Hebrew race at all, is to make verse 26 a *non sequitur*; for the true conclusion then would be, "So shall all the pure Gentiles, destined to salvation, and all the yet unsaved Israelites, be saved," whereas the condition precedent of the apostolic hypothesis is the discovery of the *Ephraimite* majority of Israel, which being "the filling up of *Israel*," makes it possible at last to say, "*So* all Israel shall be saved." Our opponent finds Ezek. xxxix. 22—29 a complete bar to our Identity, because "the House of Israel" is therein described in terms Mr. Stanley cannot apply to the British of *to-day*. We demur to his conclusions, because we do not admit that in Ezekiel's terminology "the House of Israel" was a name applicable to "Ephraim-Israel" at all, but to "Judah-Israel" exclusively. Mr. Stanley must master *that* difficulty before he over-rides us thus. He thinks "the Lost Tribes" will be found at the time of the great battle with "Rosh" (Ezek. xxxviii., xxxix.), in Central Asia, in Russia's power; but this cannot be, since Zeph. iii. 10 describes the restorer of Judah to be the "dispersed" daughter of the Lord, His Christian "suppliants," and Jeremiah (iii. 18), with Hosea (i. 11), as well as Ezek. xxxvii. (16—22), prove that when Judah goes back to the land, Israel is to be her sole companion, leader, and protector. We do not follow Mr. Stanley in his attempted refutation of the Identifications. We have gone over that ground very often, and find the task now rather wearisome. We must, therefore, leave Mr. Stanley and his readers to accept or reject the test-marks, and make light of them if they please. He fails to find one single text in the "Résumé" applying to Britain, and that being the case, of course we have no more to say. The "nation and company of nations," "the multitudinous seed," "the new covenant," are all cursorily mentioned, applied to Christ, their application to the British ridiculed; and then we are solemnly warned of the danger we incur by trusting for salvation to any but Christ. We are represented as saying, "I am an Englishman, therefore God will remember my sins no more!" Our readers will smile at the absurdity of all this. We wonder, indeed, how a man can pretend to have read our writings, even cursorily, and yet so utterly mistake the meaning of what he has read Where did he find in our works or in the BANNER, that we have said, "He has washed us from our sins in His own blood, but that we may yet be, after all, prepared to give up Christ and trust in being a Briton?" (page 23). *Philo-Israel*, of course, comes in (at page 25) for severe castigation, for dishonouring Christ by attributing His honour to Britain, in his rendering of Psa. ii. 8. We are said to "rob Christ of His inheritance, by giving it to England." Strangely Mr. Stanley, quoting verse 9, refutes himself and asks, "Is Britain, then, to break the nations with a rod of iron?" We beg him to turn to Rev. ii. 26, 27, and he will find Christ Himself deputes that very work to the "overcomer" (Israel we take it)—certainly does not do the same Himself.

We do not see how Mr. Stanley maintains (page 26) from Scripture that because Jerusalem is to be trodden down of the Gentiles till the times of the Gentiles are fulfilled, that *therefore* Israel's blessings must be after the close of the times of the Gentiles? This reads to us like a *non sequitur*. For it is possible, with such texts as Zech. x. 6; Ezek. xi. 16; Deut. xxviii. 1—14, on record, that between Israel's repentance and the time of their return to the land the Lord may be blessing Israel greatly, only to bless them even *more* when the restoration takes place. We differ from Mr. Stanley regarding the stone of Daniel (ii. 35—45), and therefore he cannot expect us to admit that his view, that Christ is the stone, is correct, when God's Word says it is a "people" (ver. 44)—the people of the saints of the Most High (Dan. vii. 27)—even the children of Israel (Psa. cxlviii. 14). When Mr. Stanley has answered the three great arguments on which our contention rests, we shall agree with him in his repeated and dogmatic assertions that it is a "great mistake to apply the various promises of God to Israel, so as to make them His gifts to the British." Our three points are these:—

1. "God is not a man that He can lie, or the son of man that He can repent."

2. God made on oath to Abraham our forefather, many promises of temporal and spiritual blessings which He entailed strictly and unconditionally on him, and "his seed for ever," but never included in them any Gentile race whatever, and He never hinted that Israel's enjoyment of them should be in abeyance at *any* time.

3. We British have now in possession, either fully or in embryo, with prospect of full fruition, every one of the blessings granted "to Abraham and his seed for ever." We lack not one! Therefore, we say, we must be Israel of the Lost Ten Tribes—Judah being, as all allow, excluded, and presently under curse. We shall hold to this opinion in spite of all Mr. Stanley's sophistries, and we recommend all his readers to do the same, until he can demolish our three theses.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—Sir Stafford Northcote is reported to have said lately at the Bow and Bromley Institute that we have not yet seen the end of the Eastern difficulties. In this opinion few, probably, will refuse concurrence; but it is otherwise when he states that what has been accomplished ("Peace with honour") was "owing to the great firmness, the great energy, and the great courage of the Prime Minister." Humanly speaking, it may have been so, but the Chancellor of the Exchequer declines, one would think, to acknowledge the *will*, the *word*, or the *power* of Jehovah in appointing events which make history—using the mere instrumentality. He evidently does not know that God decreed the result of which he speaks, and so informed His servant Daniel 2,500 years ago. It is evident to my mind that the invasion of Turkey by Russia, and the reason she failed to occupy Constantinople and Palestine, are stated in Dan. xi. 29, 30, as follows: "At the time appointed he shall return and come toward the South; but it shall not be as the former or as the latter. For the ships of Chittim shall come against him; therefore he shall be grieved, and return and have indignation against the holy covenant." It was the presence of the British fleet in the Sea of Marmora last year that created such consternation in Russia, and which obviously led to the secret convention with which the names of the Prime Minister, the Marquis of Salisbury, and Count Schouvaloff are associated, to the Berlin Treaty, and finally to the return of the Russian army.

Taking this view then, the ships of Chittim would appear to be identical with the ships of Britain. I have no doubt that is so; the idea is not new. Chittim is mentioned six times in the Scriptures. Num. xxiv. 24: "And ships shall come from the coast of Chittim." Jer. ii. 10: "Pass over to the isles of Chittim." Ezek. xxvii. 6, refers to "benches brought out of the isles of Chittim." In the first place, then, Chittim, wherever it is, is represented by isles. Secondly, isles that possess ships, and these ships so formidable as to intimidate one of the greatest military Powers in Europe. Thirdly, such ships have an important commission assigned to them—namely, to threaten and alarm the king of the North. Our islands—and ours only—not merely claim to have the necessary ships, but, significantly enough, to have executed the commission assigned to Chittim. The identification seems to me to be complete.

Further, it is important to note what Scripture appears to indicate—namely, that the event which engages the ships of Chittim is synchronical with "the time of the end." If that be really so, as sure as it is that the Scriptures are true, so sure is it that a time of trouble such as the world has never yet known is approaching. Still more important is it for the British people to know whether tradition is right in describing them a Gentile nation. If tradition is right, then woe betides us, in common with the other Gentile nations in this "the time of the end." But the Identity of the British Isles with the Isles of Chittim adds, in my belief, another proof to the many that exist that the Tribes of Israel are to be found in the British nation and in America. The conclusion receives confirmation in the fact that throughout the prophecies of Isaiah and Jeremiah, Israel, while an exile, is many times referred to as being in the isles, "the isles of the West," &c. If we interpret these expressions to mean the isles of Chittim, as I submit I have shown we are justified in doing, then it follows that we have discovered the Ten Tribes, and have abundant assurance that the desolating and unparalleled wars that will shortly take place will not only issue in great glory to our nation, but, what is of most importance, in glory and praise to the God of Israel.

I am, Sir,
Your obedient servant,
T. T. P.

Harrowgate-road, South Hackney, E.,
June, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 138. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 20, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"IF HE GO THROUGH."

(MICAH v. 8.)

THE passage we quote is one of Micah's prophecies, and relates to "the remnant of Jacob"—the Ten Tribes—who he predicted should be "among the Gentiles," "in the midst of many people" (just as the British are) "*as* a lion among the beasts of the forest, *as* a young lion among the "flocks of sheep"—the very emblem by which all mankind recognises this nation, since the British lion is proverbial, is the national representative of this people, and fitly corresponds with the character of the race, in boldness, in power, in strength, in pugnacity, and in a sort of sluggish inertness till aroused, and *then* its inherent vigour and might carries all before it.

The prophecy, however, does not end there. It goes on to say of this "remnant of Jacob among the Gentiles," so like "a lion" and a "young lion," that "IF he go through," certain results must follow. What are they? They are God's promises to this race, and ought to furnish us with a new Identity, to be proved from history. "If he go through," he "both treadeth down and teareth in pieces, and there is NONE to deliver." What, then, is required for the British invariably to conquer in war, "to tread down, to tear in pieces, and to find none to deliver" from their victorious grasp? THEY MUST "GO THROUGH." Vacillation or timidity in advance to battle has no promise of help for Israel. It is not "the faint heart which is to win" in her case. There is given only to the bold and daring "advance" the promise of success. Let us look back and see if history supports this promise. In quite modern days the advance of the three divisions of the British forces into Afghanistan, to avenge the insult Shere Ali offered to "the lion of India," was declared by the pessimists to be fraught with tremendous peril for our race. Death, defeat, and destruction, were foretold to be the certain consequences. So they would have been, had there been adopted a timid or vacillating policy. Not so were the Khyber or Peiwar Kotal seized; not so Candahar occupied. It was "by going through" that Generals Browne, and Roberts, and Stewart conquered, and God, according to the promise, gave them the victory, so that all their three columns of Israelite troops "both trod down" opposition, "tore to pieces" all resisting forces and defences, and "there was none to deliver" from their conquering hands—no Russian, no Afghan, no Afreedi, no Mohmund forces.

On the other hand, in Zululand, there was no "going through" at first. God gave Lord Chelmsford seemingly the vacillating, the hesitating mind which never could take a bold step, never pushed "forward," followed up no success, struck a timid blow here and there, and then shrunk back as after Insandlana, Ginglelova, and the relief of Ekowe. And what was the result? was there any "treading down or tearing in pieces" of the Zulu savage forces and impis? Alas, no! No blessing followed any of Lord Chelmsford's first plans; and the reason was, he had no power to "go through" Zululand, or throw himself and his Israelite bands upon the promises of the faithful God of Israel. Hence his utter failure at first and want of success.

Now Sir Garnet Wolseley has arrived upon the scene "the march forward" has been for some weeks in operation, and slow as the process is, what is the result? Cetywayo's opposition has already collapsed, the elephant tusks have been sent in—though in treachery—the enemies of Israel have been destroyed, and have, we hope, disappeared. The British troops are "treading down" the military pride of the brave naked savages who have so nobly died in this their foolish cause, and on July 4 "tore in pieces" a despicable murderous tyranny which is a disgrace to South Africa and to our long-suffering as well, that has permitted its so-long existence near our very borders.

Looking back a little, what brought the conquering legions of the Russians to a stand just outside the walls of our "Gate" Constantinople, when at San Stephano they looked down on the minarets of the city, they could find no way to enter, though, like "the wicked men of Sodom," they wearied themselves to find the door? (Gen. xix. 11). It was only Admiral Hornby's resolve (God prompted) to "go forward." He passed his ships up the Straits, anchored off the Golden Horn, and lo! the Bear was forthwith "check-mated," and now we see him sullenly retreating from the territory he has too long occupied, foiled only by Israel "going through" the Straits, and thus, without war or battle, "treading down" his boasted plans to occupy Israel's great "Gate," and "tearing in pieces" the proud purposes which had for their object the

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annexation of the entire Turkish Empire to the colossal territories of the Czar of all the Russias. Again, how often have we proved the truth of the prophecy in the sketches we have published of "The Battles of Israel," that all our successes have been gained by the resolute British "push forward" at the critical moments of the contests in which we have nationally been engaged! It was no vacillating policy, but the determination to "go through," which won for us Crecy, and Agincourt, and Poictiers, and Trafalgar, and the Nile, and Albuera, and Waterloo, and Plassey, and Argaum, and Goojerat, and the hundreds of successful fights fought and won in Indian and other lands since our history began. In all these, when we resolved to "go through," God enabled us to "tread down" and "tear in pieces" the enemies who opposed us, levelled their defences and gave us their lands as our heritages wherever we have had to wage war against them. It is, in fact, the same course of action which in these cases has led to our success, enabled the Tribes of Israel to march safely away from their pursuing foes, the Egyptians, when the Lord said to their complaining leader, "Wherefore criest thou unto ME? Speak unto the children of Israel that they GO FORWARD." The result of that injunction was that the Tribes obeyed the command, went into the midst of the sea, conquered their enemies by escaping from them, while the corpses of the latter on the sea-shore attested the fact that by obeying the Lord's directions they "both trod down" and "tore in pieces" their dreaded foes, and there was none to deliver them either from the fury of the returning sea or from the mighty One who fought for Israel, causing them to conquer simply by "going through."

"THE TREE OF LOW STATURE."

BY THE WOODPECKER.

(*Concluded from page* 330).

PART II.

LET us look at the other woodcutter. He is a different character—a veritable Pope—hailing from an opposite quarter entirely—viz., Birmingham. He is a very ambitious man, holding views of Biblical truth to which only few can accede. Being the great apostle of his clique, he valiantly makes known to the world who he is, and what the tenets of his religious belief are, by coming forward with a stone axe to chop down the "tree of low stature." Like his doughty Bristol colleague, his argument is the same, and therefore they must be examined together. If our opponents see much to ridicule in us, we certainly have much ground to travel in exposing the positive ignorance abounding on the other side.

The assertions of these two champion opponents are simply astounding when we are requested to remember that they have professed to study and expound the Scriptures for many, many years. Listen to the Rev. J. B. Clifford: "Let me say a word about 'The Lost Tribes.' From the frequent use of this phrase among the Anglo-Israelites one would imagine it occurred again and again in the Bible, but it does not occur there even once." Again, they were not lost "in the sense of its not being known where they were, for the disciples went forth at once to these lost sheep, and commenced their work among them of preaching and healing." Lastly, "There is not a single instance in the whole Bible in which the word lost is used to express the idea that the Israelites were lost in the sense of its not being known where they were. This phrase is, therefore, a mere human invention, without any foundation whatever" (Pamphlet, page 11).

This is the Bristol standard of opposition, and a bold one it is.

Turn we now to Birmingham. There Mr. R. Roberts says, "The idea that they were to regain nationality and become powerful in the earth while in judicial exile from their country is an invention of the Anglo-Israel theory. It is not testified anywhere in the Scriptures" (*vide* Pamphlet, page 27).

"Where is the information 'that the Ten Tribes were to be lost on the face of the earth existing, but not recognised?' It does not exist; it is a mere assertion, an invention, a statement of Mr. Hine's without the least proof. Perhaps we shall have an opportunity of putting that to the test more specifically on a future occasion; but I make that assertion at the present time, that there is no declaration in the whole Scripture to that effect"* (*vide* Pamphlet, page 15).

I am not going to defend all Mr. Hine's opinions, but a word must be spoken, for "the truth's sake," on behalf of the Master of the vineyard.

These irate shepherds use very strong language, but are their statements Biblically true? Is "ignorance" the term to apply to *them*, or should it be "blind prejudice?"

Hark! I hear a digger reading! "My people hath been lost sheep" (Jer. l.). The Jews never have been lost, but always known. Fausset says that "this is true, literally, of Israel before its coming restoration" (vol. iii., page 730).

"Behold, the days come, saith the Lord, that I will sow the House of Israel *and* the House of Judah (two distinct Houses, be it observed) with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and *to destroy*, and to afflict, so will I watch over *them* to build and to plant, saith the Lord." Here it is manifest that the two Houses are still being watched over by the Almighty, whose will and purpose it is "to build and to plant." "The same God who, as it were, was *on the watch* to destroy, shall be as much on the watch for restoration" (Fausset, vol. iv., page 109).

The Jewish Rabbis of the present day stoutly declare that the Ten Tribes are not incorporated with them; and that is just where such missionaries to the Jews as the Rev. J. Wilkinson and others ignominiously fail in their missionary efforts. They tell the Jews deliberately and persistently that they now represent the bulk of God's chosen people, and the Jews laugh at them and ridicule the idea. If their statements be true, then the Word of God is false, and the Almighty never spake by the mouth of Hosea the prophet. Hosea, who predicted of Israel of the Ten Tribes, in their cast-off condition, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are *not* My people, *there* it shall be said unto them, Ye are the sons of the living God" (Hos. i. 10). Now the Jews are not a multitudinous race. They are known the world over as a portion of God's cast-off chosen people—the Hebrews. They are not to be found nationally located in any one place, for they are "scattered." The Jews are the plant of Jehovah's pleasures, and are to be carried back to the Land of Promise by Israel of the Ten Tribes. Where are the Ten Tribes? Hark!

> "The shades of night were falling fast,
> As through the vineyard broad there passed
> Two mentors, who, with steps precise,
> Bore banners with the strange device:"
> They never were lost,
> It's not in the Bible.

Hark! A shepherd from a bough doth read: "The children which thou shalt have, *after thou hast lost the other*, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these? seeing I have *lost my children*, and am desolate, a captive, and removing to and fro. And who hath brought up these? Behold, I was left

* This is the Birmingham standard of opposition, and a bold one it is. *Vide* other parts of the same pamphlet.

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alone: these, *where had they* been?" (Isa. xlix. 20, 21—evidently referring to Rachel's lament, who was one of the mothers of Israel—Ruth. iv. 11). There is a spiritual application to all Scripture, but there is also a literal. Fausset says this Scripture represents "Zion's," and we may also add the Jews', "joyful wonder at the unexpected restoration of the *Ten Tribes*," literally.

Hark! another digger reads, "Israel is *swallowed up*. Now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hosea viii. 8). Anything "swallowed up" must pass out of sight! All modern commentators are agreed that Hosea was distinctly a prophet sent to the Ten Tribes, and that the majority of his prophecies refer entirely to them. Listen to his prediction because of their open wickedness and persistent disobedience:—"Therefore *they* (Israel of the Ten Tribes) shall be as the morning cloud (promising blessing, but suddenly vanishing), as the early dew that *passeth away*, as the chaff that *is driven* with the whirlwind out of the floor, and as the smoke out of the chimney" (chap. xiii. 3).

Again is heard that well-known cry, which cometh from the mountain high,

"They never were lost,
It's not in the Bible."

Here comes an inquirer who desires to know what Ezekiel's prophecy of the resurrection of the "dry bones" can mean? The prophet saw the bones in the valley, beheld the shaking, saw the bones come together, witnessed the sinews and the flesh come upon them, and the skin cover them, "but there was no breath in them." Here was a great army of people spiritually dead. "Then He said unto me, Son of man, these bones are the whole House of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, *O My people*, I will open your graves" (chap. xxxvii.).

Hark! again we hear that well-known cry,

"They never were lost,
It's not in the Bible."

(The Jews have never been *buried* out of sight, but the Ten Tribes have). The reader continues: "And I will cause you to come up out of your graves" (a clear intimation that some portion of the people whom the Almighty designates as "My people," which in the Old Testament can only refer to the seed of Abraham, *have been buried out of sight*), "and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, *O My people*, and brought you up out of your graves; and I shall place you in your own land. *Then shall ye know* that I the Lord have *spoken it* and *performed it*."

Here is a restoration predicted which has never taken place. The following prophecy in the same chapter—viz., of the "two sticks"—still more forcibly proves that the two Houses—Israel and Judah—are *yet* to be re-united; not to be separated any more for ever. The one (Judah) has ever been known and recognised, the other (Israel) buried out of sight.

A shepherd pruning the "tree of low stature," reads: "My sheep wandered through all the mountains, and upon every high hill. Yea, My flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. xxxiv. 6). The spiritual application of this passage is perfectly right, but it has also a literal meaning which must not be lost sight of. "My sheep," in the Old Testament, decidedly refers to the chosen people—the seed of Abraham, the great bulk of which the world has lost sight of. What an absurdity for any sane man to say "They never were lost," when, for years and years, commentators, divines, and civilised nations have been looking round, seeking the Lost Tribes and wondering where they are! "Israel is an empty vine" (x. 1), or, as the margin renders it, "a vine emptying the fruit which it giveth." This is true of the British nation to-day, if it be true of any nation on earth. But the same prophet (Hosea) declares, "I FOUND Israel like grapes in the wilderness" (ix. 10). The Jews have never been lost, and if the Jews represent *all* the chosen people in the world at the present time, the prophet *found* something that never was lost.

This is simply "Irish logic." Said an Irish sailor to his captain, "Sir, can a thing be lost when you know where it is?" "Certainly not," was the answer. "Arrah," then said the sailor, "the bucket's not lost, it's at the bottom of the sea!"

Would you believe it? Once more is heard that well-known cry,

"They never were lost,
It's not in the Bible."

May 24, 1879.

OUR OPPONENTS' LANGUAGE.

WHAT is there in our Identity that transforms godly, courteous, educated servants of the Lord into angry, raging, evil-speaking, abusive men? It seems to us that the subject acts on some clerical minds like the red flag of the Matador on *El Toro* of the Spanish bull fights! We are really becoming ashamed of the tendency our Established and other clergy are exhibiting to break out when brought to bay, into language which disgraces their cloth as applied to our subject and its teachers! It is, further, a foolish policy which dictates this violence; for the lay folk cannot but be astonished when they note the fury of their teachers, and proceed at once (being human beings) to investigate, out of mere curiosity, a subject which so greatly throws their clerical friends off their mental balance. The Rev. Mr. Cornall, for instance, first set the evil example, by calling our belief a "heresy." The Rev. S. A. Walker followed up the attack by some choice specimens of language which served only to attract attention to our cause, but did no harm.

The Rev. J. B. Clifford went deeper into the slough, and roundly asked, "Are not these men blasphemers?" "Is not this an anti-Christ?" "the mystery of iniquity?" and the men who teach the doctrine obnoxious to the fate of Korah, Dathan, and Abiram?

We have now the Rev. John Wilkinson, once the "friend of Israel," the author of "Englishmen Not Israelites," breaking out into invective and vituperation which we think is simply disgraceful in a minister of the Gospel, and would be highly improper even in a layman! In his lecture, delivered at Sunderland on July 29, 1879, our rev. opponent, speaking of "the Ten Tribes, Where are they Not?" did not think it beneath him as a Christian, and as a Christian teacher, to use the following words of us Israelites, and of our teaching. "The Anglo-Israel theory," he said, "was one of the mischievous errors of these latter times, and it was said that in those days Satan would try to deceive the very elect. It suited DEVIL-INSPIRED MEN to study the Bible, and he believed that Satan was a deep student of the Scriptures; and knowing that the nations were to be blessed through the Jews, by a master-stroke was trying to persuade the people that the English were the Lost Ten Tribes, so as to draw attention away from the Jews and so defeat the plans." Surely the Rev. John Wilkinson ought to be ashamed of sentiments like these! By using such expressions he terms Bishops Bond and Titcomb, the Rev. Messrs. Savile, Hickson, Cachemaille, Morton, Rogers, Harding, Poole, and very many more godly clergymen "devil-inspired" men! Shame upon the man who has dared so to traduce his fellow-Christians! Well deserved was the rebuke Mr. Wilkinson brought upon himself from the secular journalist, who reported these his words in the *Sunderland Daily Post* of the 2nd August, 1879. He said then—

Mr. Wilkinson's closing observations were simply in bad taste and must recoil upon himself. To speak of his opponents as "devil-

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inspired" men, and the Anglo-Israel theory as a "master-stroke of Satan," may be the outcome of conscientious conviction on Mr. Wilkinson's part; but those who know the daily walk in life of Mr. Greig and his fellow-Israelites, as they choose to style themselves, will require something more tangible in the shape of evidence than mere assertion before accepting a statement of this kind. Mr. Greig has a wonderful grasp of Scripture subjects, and his exposition of the prophecies, although given in homely phraseology, would not have discredited a skilled divine. If the premises from which Mr. Greig starts are once admitted, you are hopelessly bound to accept his conclusions.

What, we ask, does Mr. Wilkinson mean by taunting us with being followers of "Satan" because we study God's Word? Is it wrong to do so? or is our fault only that when reading it we see not with Mr. Wilkinson's eyes, and observe what in *his* blindness he cannot see at all therein?

We charge Mr. Wilkinson with error when he tells us that God's Word promises that the nations were to be blessed "*through the Jews.*" They were to be blessed in the Son of David, who was A Jew, but no other Jew remaining a Jew is fit or capable of being a blessing to the world, seeing that he is an enemy of the Son of God, and would crucify Him again if he had the power. We deny also that our teaching "draws attention away from the Jews and so defeats God's plans." The very reverse is the case. We draw fixed attention to the Jews in the only way Scripture sanctions, and quoting Isa. xviii. 1—7; Hosea i. 11; Jer. iii. 18; Ezek. xxxvii. 16—22; Zeph. iii. 10—12, we tell men that the restoration of the Jews is near at hand, their time of blessing is come, the removal of their curses is imminent, and that soon they will be joined to Israel of the Ten Tribes, and thus under British-Israel's protection be restored to the inheritance and God's favour at the self-same moment. We find, then, the Rev. Mr. Wilkinson not only has unworthily descended to the use of language unbecoming his cloth and his subject too, but that he is Scripturally wrong, prophetically wrong, philologically wrong (as the editor of the *Sunderland Post* also shows), and argumentatively hopelessly wrong in his contention with Mr. John Greig!

IS IT A LOST BLESSING?

WE can well imagine how generation after generation of Bible readers have pondered over the passage in Gen. xlviii., from verses 5 to 21, with a feeling of surprise and questioning wonder, allied to the displeased astonishment of the father, who, when he expected his first-born to receive the highest patriarchal blessing, heard and saw it by the crossing of hands descend on the head of his second son. No reason for this selection was vouchsafed to satisfy the father or to gratify our needless curiosity; either Jacob was permitted by God to bestow his blessing which was to entail pre-eminent privileges on the grandson of his own selection, or else he uttered his prophetic forecast in accordance with what he knew were God's intentions in regard to Joseph's descendants. Deeply as the weary, worn-out old man must have regretted paining in any way the best and noblest of his sons, yet he was not to be shaken in his doubtless Heaven-inspired decision, and he emphasized it (ver. 19) by asserting that while Manasseh should in truth be great, yet Ephraim should be greater than he, and thereupon Joseph apparently held his peace and remonstrated no further. How dearly the old man loved his Rachel's first-born, is seen in that to him he left a double portion of the land he had acquired by force of arms, yet the younger son of that first-born was to be preferred before his brother, who had to be content with a secondary place in the inheritance of greatness God destined for both.

Now we would enquire, What was the result of Jacob's blessing on the lads? What were the consequences to the descendants of Manasseh? Was it a mere string of idle words, rousing Joseph's displeasure for nothing, and calculated to mislead him in dwelling on the predicted future of his sons' sons? Nay, surely none can think this, and yet where do we read of Manasseh's greatness as compared to that of the other Tribes in the history of the Old Testament? In Num. i. 35 we see that it was the least of the Tribes at that period in regard to numbers, unless, indeed, Levi consisted of fewer, but they (verse 49) were not allowed to be counted; and, as we have had occasion to remark before now, it is singular that the former Tribe was exceptionally divided into two distinct portions, as if to prevent their attempting to be a great and separate dominion apart from the other Tribes, on the score of a distinct blessing having been bestowed on them and Ephraim by Jacob, though they were only his grandchildren and not his very own sons. Since the dispersion and captivity of Israel there is no especial record of Manasseh's fate. He was lost like the other Tribes, and while there have been many false claimants set up by others for the honour of being the Lost Tribes, we are not aware that it has been urged for any nation or people that they were representatives of Manasseh in particular, till Mr. E. Hine pointed to America, and bade us seek and find them in our brothers of the United States.

How entirely the latter fulfil the requirements of the patriarchal blessing, we think, can with difficulty be denied even by those who are most inclined to cavil at what we claim to be called a discovery, not a mere conjecture. They were of us and with us till we had rested and recruited our powers in the Isles of the West; then when the time had come for their independent greatness to begin, they went out from us, and God over-ruled that which we are wont to deem a mad and reckless policy, to the rise of a "people" into a greatness unsurpassed save by that of the nation from which they parted—and *a* people it has remained, not a company of nations, such as form the British Empire. They swarm over fresh lands, but they do not need to colonize in other parts of the world, for the wide plains and rich lands of their continent invite their super-abundant population to spread itself far and wide over the country contiguous to their first conquered territory. There was a fear at one time that they might have been split into two nations—a groundless fear! Manasseh was to be "a people," not two; and the danger melted away with the vanishing of a great national sin.

Why, we would ask, when America became free of the "old country," did they not set up a king of their own, for we believe a love of royalty and inborn loyalty still beats in American breasts, and are with them suppressed but not extinct feelings, ready to burst out again? When entering upon their share of the land which is Israel's inheritance, they shall be one in the great confederation of Israel's company of nations, "a people" great and free, yet acknowledging the supremacy of the earthly Prince of the House of David. Manasseh was to be "a people," not a kingdom, and their claim to a share in the rule of one of the seed of David as their earthly head, is as great as that of the other Tribes of Israel.

It is surely very noticeable that while supposed to be entirely the same as the British, from whom they went forth, Americans have since their independence developed very marked distinctive features of character, disposition, and taste, not to be accounted for by the mere fact of difference of climate, separate government, or other external circumstances. They speak our language, but differently, and their habits are not ours in various respects. They may be, they are, our brothers or our cousins, but they are not the same as ourselves; and while we are drawing together in closer bonds of friendship and more confiding intimacy than has ever before been the case since our national separation, our differences are none the less apparent. We are aware this has been stated on a previous occasion, but we find that an assertion, though it may be uncontradicted and undisproved, nevertheless requires frequent repetition

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before it is received into the minds of some and makes a lodgment there.

It has been urged that to suppose one Tribe would remain separate from the mass amidst whom they dwelt for centuries, is to imagine that which is too unlikely to be accepted; but we see no greater miracle in one Tribe remaining distinct from its surroundings, if such be God's will, than in the fact, which we assert to be true, that Israel was brought to these isles on the whole a pure unmixed stock, after all its wanderings with and amidst other nations. It may be a wonder within a wonder, but neither is greater than the other, and both possible to God.

May be some of the children of Manasseh escaped by sea from the great captivity and found their way hither in the ships of Dan; possibly they may have dwelt in the British Islands widely apart from their brothers who came hither by land, but on the other side of the Atlantic. The great God may have gathered them together, drawing them hence by invisible cords, while they have seemed but to follow their own leadings, and blending them in one in their new home. Just as you may separate a stream of quicksilver into many portions and part them widely, but they will not mix with other objects, and brought again together they join each to each and form one undivided body.

That any should be found to attempt to spiritualise away Jacob's blessing of the two sons of Joseph appears to us too foolish to be possible, for if the greatness of the two was to depend on spiritual gifts and knowledge, how can one be great and another greater, since all spiritual gifts are from the same source, and that is perfection? and surely it would be an absurdity to speak of a spiritually great people, second to another spiritually greater people, who are also a company of spiritual nations!

We think our opponents who accuse us of wresting Bible passages to suit our views would have some difficulty in explaining in a spiritual sense Isa. xlix. 20, and in saying who by that light is the one "lost" out of the multitudinous spiritual nation, which, nevertheless, so increases afterwards that it calls out for more room; unless such interpreters take very unjustifiable liberties with the text of Scripture. Whereas, by accepting Manasseh as literally the one lost out of the main body of Israel, every difficulty vanishes.

Of course Manasseh, as a portion of Israel, shares the marks and blessings that were not exclusively to belong to each separate Tribe; and the Americans of the United States are accordingly wealthy, possessing treasures of land and of water. They are a Christian Protestant people, they honour the Sabbath and the ten commandments, they walk side by side with the British in their missionary labours, they push the poor wild nations in their Northern continent to the outer borders of the land, till the latter are gradually dying out, or are swallowed up by their ever-advancing civilized neighbours.

We have said enough, we conceive, to justify our belief in the Manassite origin of the Americans of the United States. If others deem us mistaken, we would ask where, then, is this people consisting of the blessed thousands of Manasseh to be looked for? Are they to be gathered shortly in from their scatterings in various parts of the world, unknown and unhonoured, as the Rev Mr. Goodhart, lately at the Mildmay-park prophetical conference, suggested as the future lot of Israel's Lost Tribes. But if this be so, when and where can Manasseh become the great people Jacob pronounced it should be? When the mountainous stone kingdom fills the earth, which we fully believe it has already begun to do, whither can Manasseh turn to become a great people if its greatness has not already been attained? and if such promised and conspicuous greatness, such as Joseph must have pictured from his father's words, is never to fall to the lot of his first-born, then what has become of Jacob's blessing? Did the promise for Manasseh's future, uttered by him who had wrestled with the Angel of God and prevailed, fade away, as did the sound of the voice that spoke it, while on the other hand the blessings were to be bestowed in their fulness on Ephraim? Was the elder brother to be satisfied with only meaningless phrases? Impossible! The seed of his greatness was sown as his aged grandfather spoke the words of assured blessing to the lad; and if the upspringing therefrom has been the work of centuries, never, we may be sure, has it entirely ceased, and the noble plant with its wide-spreading branches has grown into beauty and greatness, which are destined to attain a grandeur and perfection beyond our present conceptions, when the Master shall gather His elect together, and plant a remnant of them again in the glorious Land of Promise.

L. P.

April 22.

MR. WILLIAM GREIG, OF MONTREAL, ON "THE IDENTITY"—AND ON THE CONSTANCY OF THE GOSPEL TO THE BRITISH ISLANDS.

The Rev. Jos. Williams, of Boston, Mass., lectured in the basement of Stanley-street Church, on the evening of Tuesday, June 24, 1879, subject:—"Anglo-Israel." The Rev. James McCaul, Pastor of the Church, occupied the chair, and after prayer introduced the lecturer. The lecture consisted in the reading of a great number of passages from the Scriptures, with a running exposition on them, and was intended apparently to show the continuity of the subject from Genesis to Revelation. At the close of the lecture, Mr. Wm. Greig, who was appointed previous to the meeting to move a vote of thanks, and to give a short address, spoke as follows:—

Mr. Chairman,—I rise to propose a vote of thanks to the lecturer of this evening, and in doing so would just like to add a few words by way of summing up the evidences brought forward in support of our Identity with the House of Israel, and will not at this late hour take up your time by a formal introduction, but plunge at once into the subject.

You are aware that Britain received the Gospel at an early date in the Christian era. Eusebius says, "St. Paul himself preached the Gospel there." Many have wondered how it is that our nation, more than all other nations, has kept its candle burning brightly in its candlestick during all these centuries.

The Gospel was preached and Churches established by the apostles and disciples of Christ in the cities of Asia Minor, in the North of Africa, and the South of Europe, yet, notwithstanding, their lights have been extinguished and their candlesticks removed. Why was it so? You will no doubt reply that errors crept in and godliness crept out. True, but the same can be said of our own nation. Infidels say that Christianity is not suited to the bulk of mankind, that in its pretended mission to the races of the world it has miserably failed, that religion is purely a matter of race, and therefore the Latin race is Papist, the Turks and Arabs are Mahommedan, the Hindoos and Chinese are Pagans, and the Anglo-Saxon tribes are Protestant Christians.

Mr. Chairman, we know that the Infidel has lied, and has lied presumptuously. The Gospel is suited to the wants of all nations, and people of every tongue under heaven shall sing the song of the redeemed. What, then, is the reason why our light holds on to burn? Have we been so very good that God could not in justice deprive us of our candlestick? Is it because we are Protestants, as some affirm, that we are of all nations the most prosperous? Germany is Protestant, so is Holland, and Denmark, and Norway, and Sweden, and some of the Swiss Cantons, and do their privileges at all compare with ours? No, sir, it is not because we are Protestants or better than others, but because of the great love our God has borne to us and with us, and because of His oath to our fathers Abraham, Isaac, and Israel, "saying, Surely in blessing I will bless thee,

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and in multiplying I will multiply thee; and in thee and in thy seed shall all the families of the earth be blessed;" and did it ever strike you that these and many other promises were made to Abraham and his seed *without condition*, and ratified with an oath? and dare you imagine that God is a man that He should lie, or the son of man that He should repent? Were I to promise you, Mr. Chairman, one thousand dollars, say in three years' time, and give my oath that I would certainly perform it, would you hold me absolved from my oath or the payment of the money if meanwhile, because you had done me an injury and so lost my friendship, I should turn round and give the thousand dollars to some one else who did please me, and cut you off without even the customary shilling? I trow not! You would hold me perjured, and the world would sustain your verdict, and therefore I deny that God has taken the gifts and blessings promised to the House of Israel, or the Ten Tribes, and given them to a Gentile nation because it became a Christian nation, or for any other reason whatever.

Now, what are the facts of the case? Hosea, long after the captivity from whence they have never yet returned, says of Israel, "Call his name Lo-Ammi, for ye are not My people, and I will not be your God; yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." Micah (iv. 7, v. 8) says, "I will make her that was cast far off a strong nation;" and again, "And the remnant of Jacob (the context refers to the House of Israel only) shall be among the Gentiles (therefore not themselves Gentiles) in the midst of many people as a lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Jeremiah (li. 20) says of Israel, the rod of God's inheritance, "Thou art My battle axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider." Therefore Israel (not Judah, for they are as distinct in the Scriptures as are the British and American nations to-day, though of the same race) was to become the strongest war power on earth. God then, that these and many like promises should be fulfilled, directed His messengers to the North and the West, and the Isles of the sea, even in the first century, where the Tribes had previously and afterwards been gathering together, and there the truth as it is in Jesus took root, and all the influence of Paganism and Popery has never been able to efface it, and more particularly since the Reformation, since we, as a nation, have been spreading forth our hands to the Lord, the Lord has been drawing nearer unto us, has given unto us a name, has given unto us the power to get wealth, has given us, and is still giving to us, the gates of our enemies, has caused us to people the desolate heritages of which we here present are living evidences, in Canada and the United States, in Australia, New Zealand, in Africa, and around the whole world. He has verily given the heathen *to us*, His inheritance, and the uttermost parts of the earth *to us*, His possession; and now He is causing us to fill the world with fruit. We are in the "midst of many people as a dew from the Lord, and as showers upon the grass." Israel has budded and blossomed and is filling the world with fruit, our missionaries are scattered over every part of the habitable globe, our Bibles are distributed in every language, our money is launched out lavishly for every beneficent object; the nations of the world are our debtors to the amount of £4,000,000,000 sterling. Our home gates are not shut by day or by night, and the forces and wealth of the Gentiles come in to us. Our Queen, "God bless her," reigns over colonies from every nation, while no nation rules over us. Our flag floats proudly over land and sea, and for a "thousand years has braved the battle and the breeze;" every wind that blows carries the sound of our drums round the habitable earth; the sun never sets on our great dominions. Our fleets sail in every sea, "and not a hostile gun can be fired without our ships crowding in to see the reason why." No weapon lifted against us has prospered. The blessings of the breasts and of the womb are ours; the blessings of possession—even to the utmost bound of the everlasting hills—are fast becoming ours, of the heavens above, of the earth beneath, and of the deep that lieth under, of plenty of corn and wine. Surely as Jacob says when blessing the House of Joseph, "This is the shepherd, the stone of Israel," or as it has been rendered, literally, "This is the breaking stone of Israel," which has been smiting the image upon its feet, and filling the whole earth. But having now shown the reasons why our God has been so good to us—being His elect people Israel whom He foreknew, and could not cast off—let us inquire in a few words what these blessings involve. God says, "I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth;" and again, "I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages. That thou mightest say to the prisoners, Go forth (and we have freed the slaves), and to those that sit in darkness, Shew thyself;" and again, "Thou shalt be for a name and a praise unto Me in all the earth."

Mr. Chairman,—I agree to a large extent with what has been said this evening by the lecturer, though I cannot, being trained a Presbyterian, endorse all that was advanced. With these few remarks I very heartily propose a vote of thanks to Mr. Williams for his lecture this evening.

WHERE THEY ARE NOT. WHERE ARE THEY?

THE Rev. John Wilkinson, of London, has become mighty and valiant of late. The above is the subject of a lecture, delivered at Sunderland, July 29th, in which his reverence boasted that he would "smash" the Anglo-Israel theory. This ministerial "smasher," however, met with a fearless opponent in Mr. John Greig, who delivered a lecture in reply, the following evening. As our readers will probably hear more of these two lectures in due time, I merely wish to draw attention to another matter.

It is generally conceded that the Bristol clerics carry the palm for hurling the most contemptuous epithets at the heads of those poor people who believe in our Identity; but let them weep and mourn, for their glory has departed, and the laurel now undoubtedly belongs to the Rev. John.

What think our readers of this statement, as reported in the *Sunderland Daily Post?*—"The Anglo-Israel theory was one of the mischievous errors of these latter times, and it was said that in those days Satan would try to deceive the very elect. It suited *devil-inspired* men to study the Bible, and he believed that Satan was a deep student of the Scriptures, and knowing that the nations were to be blessed through the Jews, by a master-stroke he was trying to persuade the people that the English were the Lost Ten Tribes, so as to draw attention away from the Jews, and so defeat the plans."

I will undertake to prove, if need be, that this statement is false. Is it not pitiable to see a man, who constantly reminds his hearers that he has spent more than a quarter of a century in the ministry expounding the Scriptures and preaching the Gospel, tarnishing his reputation and blighting his work by making an assertion, couched in most unchristian language, without proof of any kind whatever to support it? To wit—Anglo-Israelism is "a master-stroke of Satan." Its supporters are "devil-inspired men."

In days gone by, the proud Pharisees called the Master Beelzebub, the Prince of Devils; and in these latter times there are proud Pharisees of the same stamp, and it is now time for us to remember that "It is enough for the disciple to be as his Master, and the servant as his lord. If they have called

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the Master of the house Beelzebub, how much more shall they call them of His household?" (Matt. x. 25).

In days gone by, the Master passed by the proud Pharisees, and selected simple-minded fishermen to proclaim the glad tidings of the Gospel; and in these latter days, the Spirit of God can, and does still, teach and influence the mind and soul of the humble and lowly. It ill becomes any man, more particularly a minister of the Gospel, to assume the part of dictator, and to bring an unqualified and vile accusation against Christian men and women, of whom he knows nothing, but who may be as honest and sincere in their religious belief as he is.

With all the Rev. John W.'s Christian experience, we are sorry to see, in this instance at any rate, such a lamentable lack of the greatest of all Christian virtues—charity (1 Cor. xiii.). We cannot understand why any man should make such a positive exhibition of himself, unless there be something behind the scenes which irritates like a cankering sore.

Let us, who are thus so unscrupulously dealt with, take one of the sayings of the wise man as a moral to this short paper: "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Prov. xxi. 23). JOHN T. GOTT.

PROGRESS AMONG THE DERBYSHIRE MINERS.

WE have received the following, being an extract from a long letter, addressed to us by the wife of a Derbyshire miner, on the subject of our Identity and its progress in her locality. What we have omitted concerns the apparent absence of female advocacy in the pages of the BANNER and elsewhere, in support of our great subject, which our correspondent deplores, and would fain see remedied, by appealing to the mothers and daughters of Israel to come to our aid in writing, speaking, and working to publish our Identity. We do not insert her complaint because it has no foundation! The daughters and mothers of Israel are, indeed, very active in this cause, and, as we well know, some of our best correspondents and writers for this truth are women. We know of ladies—married and single—who are working energetically to spread the Identity, and some who lecture successfully, distribute its literature unsparingly, lose no opportunity of speaking for it eloquently, and contest every point with an opponent *manfully*. One lady we know despairing of openings in the town she was staying in for the dissemination of Identity truth, resolved at last to place Identity leaflets or pamphlets in every letter-box in her neighbourhood indiscriminately, which she did. Many give largely of their means to help others to distribute; and on the whole so far from the mothers and daughters of Israel being backward in advancing this subject, we can truly say that as writers, as workers, as distributers, as speakers, as debaters, and as indefatigable helpers of the Identity, we have more women than men at work; and as in the days of our blessed Lord, so now, there are no friends so warm, or so zealous for His cause, as the daughters of Israel—the very best of them, the godly, pious, Christ-loving women of the British race. Having said this, we add the last cheering words of our miner's wife, and we think all-Israel will read them with joy, and say of her as we said when we read her letter, "May God bless that true mother in Israel!" She wrote as follows:—

I hope, dear Mr. Editor, you will agree with me on this subject, but I cannot conclude my note without telling you how the work is progressing amongst the miners of my district. The little village in which I am resident, is composed of them almost solely, and I myself am the wife of one of them, and it is strange how this doctrine is spreading like wild-fire amongst them. They have a warm impressive nature generally, and I often think, poor fellows, what a pity but they had more time for the earnest research of the Scriptures; more means to enable them to purchase books upon the subject; and I can tell you most confidently there are some of the despised miners even who are devoted, impassioned believers in the Identity, and would, if they had proper facilities for so doing, make good, talented, energetic workers in this cause. May God bless the work! M. A. S.

Correspondence.

THE WIMBLEDON PROPHETIC CONFERENCE OF 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have a very serious matter of complaint respecting the Report of the Wimbledon Prophetic Conference, which I ask your permission to lay before the readers of the BANNER. I gladly accepted the invitation of my dear and honoured brother Mr. Skrine, the convener of the Conference, to deliver the opening address on the subject of "Anglo-Israelism," little anticipating that I should have occasion to make the grave complaint I now do. As the Anglo-Israel Association of London had sent down a reporter to give a full report of the Conference addresses pertaining to that subject, I did not expect that the *authorised* report of the Conference would have contained any account of the discussion, especially as the editor did not think it necessary to pay me the usual courtesy of correcting the proof of my speech on the occasion. Had he done so, he would, at all events, have been spared the ludicrous blunder, as I perceive by the report, which has just come to hand, of making me talk about "an inscription on the Cistine (? Tarpeian) Rock in Rome," in place of "the Behistun Rock in Persia"!!!

But I have something much worse to complain about—viz., that as, in my opening address, I dwelt much upon the absolute duty of conducting the discussion in the spirit of LOVE, quoting Lord Bacon's famous aphorism on the subject, and particularly dwelt upon the fact that, though I had been a student of prophecy for nearly forty years, it was only quite recently that I was enabled to see the great distinction made in the prophetic Scriptures between the House of Israel and the House of Judah as to Jehovah's dealings with the two; and that, though this was now made clear to my mind, it had made no difference whatever in my teaching the more precious and important doctrine to believers of the Pre-Millennial Advent, which was the cause of the Conference being held; or in my duty of preaching Christ and Him crucified to the Jewish people scattered throughout the world.

On these two points the report of my address is painfully silent, given as if I had not uttered a single word on the subject. I have a right, therefore, to complain of this very serious omission, and still more of the way by which my opponent (as I regret to be obliged to term him) met my olive branch of peace. According to the report now before me, the Rev. John Wilkinson, a respectable Nonconformist minister, who is, I believe, much engaged in missionary work amongst the Jews of the metropolis, who was appointed to answer me, in place of noticing anything that I had said, commenced his address in these words: "*I regard this theory as an error, a mischievous error, and a downright evil.*" If this be a correct report of Mr. Wilkinson's words, I will not answer him, though tempted so to do, in the abrupt way which Mr. Canning once did on a memorable occasion in the House of Commons when similarly accused by the late Lord Brougham, "It is false;" but I am constrained to tell Mr. Wilkinson, through the columns of the BANNER, that his language was most uncourteous, that it displays nothing of the spirit of Christianity, and that I am reminded of a saying of Robert Hall, when, on a like occasion, he answered an opponent by telling him that "his ignorance was most profound, and his dogmatism most presumptuous."

It has been my privilege to know many holy, God-fearing men on earth who are quite incapable of receiving or believing the doctrine of the Pre-Millennial Advent, but if I were to treat them in the way Mr. Wilkinson—following the bad example of Messrs. Clifford and Cornall in their "hard speeches" against their opponents—has treated those who believe there is sufficient ethnographic evidence of the British people being descended from the "divorced" House of Israel, I should deserve to be banished from all Christian society. Oh! when will men learn that abuse and revilings are a sure sign of a falling cause, and that the Spirit of God cannot be with them, for His fruits are love and peace.

I am not without hopes that, when Mr. Wilkinson reflects on the way he has committed himself, he will apologise for the offensive imputations which he has made against Christian men who interpret prophecy differently from the way he does himself. Commending the aphorism alluded to above, as Bacon words it, "Certainly it is a heaven on earth to have a man's mind *move in charity*, rest in Providence, and turn upon the poles of truth," to Mr. Wilkinson's prayerful attention,

Believe me, dear Sir,
Yours faithfully in the Lord,
BOURCHIER WREY SAVILE,
(Rector of Shillingford.)

Aug. 5, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 139. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 27, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S TWO WARS AT THE ENDS OF THE EARTH HONOURABLY CONCLUDED.

THE fitting termination of the Afghan war was seen when the two Houses of Parliament, on the 4th August, 1879, passed votes of thanks to the Governor-General, the officers and men, European and native, for their gallant conduct during the late most successful operations in Afghanistan, whereby our enemies' "Gates" were wrested from them, added to Israel's territories, and a secure scientific frontier gained for our Indian Empire at a merely trifling cost. Lord Salisbury, speaking at Hatfield the same day, declared that the war in question was "probably the most momentous Asiatic war England ever waged." Even the *Times* concurs with that opinion, for the editor, on the 5th August, in his leading article, said:—

Those issues were, no doubt, far larger than were generally appreciated at the time. A critical moment had arrived in our whole position in the East. The question was practically raised whether we would allow our influence to be trenched upon by that of another great European Power, and whether we were strong enough to assert it. It is a question, no doubt, of policy whether that issue had been raised in a sufficiently distinct form before the war to justify our engaging in it. But it cannot be doubted that the moment war was declared that was the issue at stake, and any check to our arms might have had for the time a very injurious effect on our reputation in the East. It was the task of the military authorities to avoid any such check whatever, and they succeeded.

When the articles of peace were signed on the 26th May, 1879, between the British and Yakoob Khan, closing the door on Russian influence for ever, and opening the country to the control, power, and supervision of British authority, in respect to the foreign policy of our late enemies, the greatest and most important act ever carried out by the British in India took place. It certified to all British India, to Central Asia, and to the people of Afghanistan as well, that Russia was no match for Israel, and henceforth the Bear must never dare to meddle with the Lion in his Indian possessions. Then was the future prophetic fate of Russia also finally settled, for she had her path marked out for her, *Westward* and not Eastward, where she must seek her opponent on the mountains of Israel, and not on the Afghan hills—there to perish, as Ezekiel tells us she shall, during "the great and terrible day of the Lord."

The 26th May, 1879, was, indeed, an important day for Israel, and a date worthy of record in the Great Pyramid, where, indeed, as our readers know, it can be read as a day of note, 1878·4; and by the independent investigation of the Rev. C. W. Hickson, as 1878·388. Facts thus corroborate the Great Pyramid, and lead men to see that the stone monument of the great Jehovah is true to its prophetic character. The success of the treaty of peace with Yakoob Khan as a great political act is now revealed in all its grandeur. It has its bearing forwards towards Armageddon and Russia's awful destiny awaiting her on the fatal field of Esdraelon; and it has its reflex action on the millions of the heathen empire, who now know that their present and future Lord and Master is not Russia at all, but British-Israel.

On the same 26th May, 1879, as we pointed out on page 238 of No. 128 of the BANNER's leader, Sir Garnet Wolseley was appointed to the supreme command in Zululand and Natal—an event which we cannot doubt led to energetic action and a resolution to bring matters to a crisis, which, by God's grace and mercy to our race, resulted in the decisive battle of Ulundi, and to the end also of that important war. We look on the conflict at the Cape as no trivial matter. It crushes the last real resisting power among the entire native races in South Africa, and destroys, by "breaking it to pieces like a potter's vessel and as with a rod of iron," a heathen nation most dangerous to Israel and to Christ's dominion (Psa. ii. 9), places their country Zululand prostrate at the feet of our Queen, and renders the Confederation of those colonies, at last, both safe and possible. Now, then, "a nation will be born as in a day;" now another of Israel's company of nations will come into being, and the Gospel of Christ advancing in its strength, will, by the road which war has made, bring the subdued and humbled heathen "to kiss the Son," to accept His salvation through the blood of the cross, and lead to another glorious triumph of the Son of God (Psa. ii. 9—12).

Such are the great results of our two wars now safely, splendidly, successfully concluded, and both, we believe, to the glory of God and of the Lamb. It is objected by some that the God of Israel is not a God who acts by war, "by blood, and fire,

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and pillars of smoke." But we beg in reference to that point to quote an opinion lately expressed to us by the Rev. G. A. Rogers, of Dover, that Joel ii. 30, taken in connection with verses 28 and 29 of the same chapter, and also with Acts ii. 17—20, show that invariably when by Israel's instrumentality the Lord pours the blessing of His Spirit on any nation or community, it is done with the accompaniment of "the wonders in heaven above, and of the signs in the earth beneath, by BLOOD, AND FIRE, AND PILLARS OF SMOKE." Never is the one seen without the other, and all such events in times past have come to pass as types and shadows of the yet approaching great and more glorious new covenant, universal, outpouring of God's Spirit on Israel's masses, but to be exhibited side by side, even then, with the tremendous cataclysm of the fiery deluge of indignation on the Gentile nations, to whose lot there then falls, alas! the "blood, the fire, and pillars of smoke" of the LAST "great and TERRIBLE day of the Lord" (Joel ii. 28, 31). We beg our readers historically to apply this view to our nation's past career in reference to the heathen of the earth now enjoying the blessings of Israel's mild and beneficent rule. How did we acquire almost all North India, the Panjab, Scinde, the Coromandel and the Malabar coasts? By war! "By blood, and fire, and pillars of smoke." Yet now, on these very territories the Gospel is preached, peace reigns, and the land is being prepared for the baptism of the Spirit! So again in the Cape Colonies, after our "Gates" were acquired in comparative peace, the surrounding provinces had to fall to Israel, as Zululand has done, "by blood, and fire, and pillars of smoke," as the preparation for the subsequent blessings of the King of Israel, and for the outpouring of the Spirit on native (late heathen) Churches!

There seems to us much force in the Rev. G. A. Rogers' view which we give now to our readers as a new and remarkable corroboration of our Israelitish origin. It is a view which all the past history of Israel, and of the Anglo-Saxons since the siege of Jerusalem, supports. God's Word seems to show it is the way all our acquisitions of territory have been made, and are destined, indeed, to be hereafter made till the whole is consummated in the terrible and frightful catastrophe of the great earthquake (close at hand), when our nation, we believe, will be spared the task of bringing those miseries on the Gentiles, "but Jacob will return and be in rest and be quiet, none making him afraid," what time the Holy Spirit is poured out on the whole Anglo-Saxon (because Hebrew) race and "they all shall know Him, from the least of them to the greatest of them, saith the Lord," thus constituting this the only truly "all-righteous nation" (Jer. xxxi. 33; Isa. lx. 21). Israel, praise YE the Lord!

NOTE.—It is remarkable that at the climax of even our own blessed Lord's history, just when He was about to lay down His life to secure His people Israel's redemption, He told His disciples "to sell their garments and to buy a sword." "Now," He said, "he that hath a purse let him take it, and likewise his scrip. *He that hath no sword let him sell his garment and buy one!*" They said, "Lord, behold here are two swords; and He said unto them, It is enough." Here the Lord showed that the greatest blessing mankind ever received at His hands was to be even then accompanied by "blood, and fire, and pillars of smoke," even by the stroke of the sword! Let not men say, then, that war is not God's way of bringing *mercy* to men. It *always* accompanies it. The destruction of Jerusalem by Titus was a terrible example of what we advance. The Lord there spoke by "blood, and fire, and pillars of smoke." But what says God's Word? "They" (the Jews) "were broken off, that 'the Gentiles' might be grafted in" (Rom. xi. 19). Judah paid by bloodshed for the Gentiles' mercy. Now, alas! the cataclysm of Europe has to usher in stupendous blessings for "Israel of the isles," and for the "dispersed of Judah!"

THE PRESIDENT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

WE are glad to congratulate our friends in the metropolis on the adhesion to our cause of the Right Honourable Viscount Folkestone, M.P. for South Wiltshire, and heir to the Earldom of Radnor. His lordship has for some time been a friend to the views we advocate, and we are glad to think that to him may possibly be reserved the high honour of bringing forward our Identity in the House of Commons, when the time for the open national acknowledgment of this glorious truth in its *political* aspect shall have arrived in the providence of God. His lordship, we see, has placed himself at the head of a committee for the spread of the temperance movement in London and elsewhere in the United Kingdom. The prospectus of "The Kiosk and Coffee-stall Company, Limited," aims at a good object, and we are glad to know that the President of our leading Identity association in Israel's chief city is also striving to put down Ephraim's woe—the terrible drunkenness of the British Israelite throughout the land. May God prosper his lordship's efforts in each direction, and we heartily wish him and his the benediction of Obed-Edom when "the ark of the LORD came unto him," and when "the LORD blessed Obed-Edom and ALL HIS HOUSEHOLD" (2 Sam. vi. 11).

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 307.)

No. XXXI.—BRITISH GUIANA.

WE have now to describe a South American Gate—the only one the British possess as yet on the continent itself, although, as we have seen, we have some islands in the far South—the Falklands—which stand, Gate-like, as a menace to the South of the great continent, destined, we doubt not, yet to fall to British-Israel's dominion. Besides that, there are communities of British subjects dotted all along the Eastern and Western coasts of South America, attracted there by the mines, railway works, and pasturages which offer a lucrative employment to our surplus population, which going there in numbers, is largely influencing the Governments and people of the various States among whom they have taken up their temporary abode.

Between lat. 1° and 8° 40′ North, and long. 57° and 61° West, on the North-east coast of the continent, with 200 miles of sea-coast and 85,000 square miles of area, is a British territory we call the North-eastern Gate of South America—a wedge run into the heart of the country which will, we believe, in time prove of service in extending Israel's power and dominion in those parts. The territory lies between Dutch Guiana and Venezuela, with Brazil on the South and South-west.

The country is watered by three large rivers, the Essequibo, the Demerara, and the Berbice. The coast, however, is skirted by sandbanks except just opposite these rivers, which makes access to them difficult and dangerous from sea. Thick clumps of mangroves grow all along the shore and river banks. On the margin of the Demerara, the centre one, the capital of the country and colony, George Town, is situated. It was called Stabrock by the former owners, the Dutch. The whole place, in fact, has the appearance of a Dutch city—canals and dykes are everywhere; "the buildings, mostly of painted wood, set in trim gardens," tell plainly who once were masters there.

Originally the whole of British Guiana was the property of the Dutch West India Company. They called the settlement "New Zealand." In 1620 they occupied the banks of the Berbice, being driven by the Spaniards from the Orinoco,

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situated to the West. The French, for a short time, dispossessed the Dutch in the early part of the eighteenth century; but the latter regained their possession till the British appeared on the scene, when they were forced, as so often before elsewhere, to give place to the Lion of the House of Israel. While the British were occupied in their disastrous quarrel with Manasseh, and the latter was working out his destiny of independence by rebellion and successful resistance to Israel of the Isles, the Dutch seemed much inclined to help the rebellious American colonists.

In 1781 Lord Rodney undertook the protection of the country for the British, and took possession, through General Whyte, accordingly. In 1783, when the American war was just at an end (disastrously for the British), the French tried to seize from the Dutch, then again in occupation, their settlements on the Berbice. The British, however, took possession again before 1796, and then surrendered the country in 1802, at the peace of Amiens, to the Batavian Republic once more. But the next year, 1803, when war with France was declared by England, the British Lion finally stepped in and made British Guiana her own for ever.

The three portions of the territory, Berbice, Demerara, and Essequibo, were united under the title "British Guiana," in 1831, the peace of 1814 having finally confirmed the British in their right to retain the country from the Dutch, its former owners. The Government of this curious possession of Israel still retains its Dutch form. It consists of a Governor (British of course), a Court of Policy of nine members—four official, five elected, the Governor having two votes. The taxes are levied by another "Combined" Court, being the Court of Policy and six financial representatives. British Guiana boasts of a revenue of nearly £400,000 a year, expenditure a little less annually, and a national debt equal to a year's income. Its exports and imports together in 1877 were £5,250,000, those to the United Kingdom being £3,000,000 out of the five millions. The European portion of the population of British Guiana is small indeed, not more in 1871 than about 1,500 by birth. The total population was then under 200,000, and of these 56,500 were Government free immigrants from India, China, Africa, Madeira, and Cape de Verde Islands.

The cultivated parts of this British possession are confined to the sea-coast and to a short distance from the rivers. The staple productions of the colony are sugar and rum, with timber. The cultivation of coffee and cotton has almost ceased. Such is this British South American Gate. The climate being tropical is not healthy; but the heat is tempered by a strong North-easterly sea-breeze, which blows nearly all day, though the land winds of evening and night are said to be very prejudicial to Europeans. The diseases of the country are fevers and agues. It may be thought that British Guiana is an unimportant Gate and hardly deserving of the name. It is doubtless, however, so situated that it very well rounds off British prestige and power in the far West—that is, in trans-Atlantic South America. It connects British possessions in the Falklands with the West Indian "Gates" to the North, and with mid-Atlantic strongholds such as St. Helena and Ascension to the East. It is a pledge and promise that British power, steadily growing up now all over the Spanish and native Republics and Empires of that great continent, shall one day be predominant in South America as well, and shall add that mighty land to the world-wide Empire of the stone of Daniel.

British Guiana may not be a desirable residence for a European, it may not be an important "Gate," and its climate may be bad; but it is a "possession" which marks ours as a world-wide Empire, since it adds a South American territory to a dominion which is Asiatic as well as European, North American as well African, which holds almost all the islands of the sea, and has made all Australasian lands of any extent its own, and thus gives evidence that not a quarter of the earth exists without the discovery there of British power and of British rule, which is itself a proof that the nation which is so distinguished must be Israel, God's "dominion" of the latter days.

The British have as close neighbours in British Guiana the Dutch and the French, who each hold portions of contiguous territory to the East of that occupied by the former. But the areas claimed by the three Powers are in proportion to their political importance, the British holding or claiming about 100,000 square miles, the Dutch and French 38,500 and 27,500 respectively.

In the three Guianas the slave trade has been abolished. Israel's presence in those parts would, of course, lead to such a result. British Guiana was formed into a distinct bishopric in 1842. We have had testimony lately in the BANNER (page 246) that the Bishop met his Synod to consider the subject of our Identity—a meeting of a remarkable character which we think must satisfy our opponents that the inquiry and belief are now assuming proportions which exceed their desperate efforts to put them down. The following figures, now somewhat antiquated (but the best we can at the moment command), show that in British Guiana the various Churches and denominations are very well represented :—

The Established Church had	some years ago		39,787	members
The Roman Catholic Church	„	„	9,938	„
The Church of Scotland	„	„	11,668	„
The Congregationalists	„	„	14,000	„
The Methodists	„	„	15,000	„
Hindus and Mahommedans	„	„	7,037	„

On the whole we are thankful for our South American continental "Gate," one so little known or considered by the general reader; and we are glad also to have had this opportunity of introducing British Guiana to the Israelite reading world.

(To be followed by a paper on Labuan and Sarawak.)

"THE LOST TRIBES OF ISRAEL—WHERE IS THE EVIDENCE THAT THEY ARE THE BRITISH NATION?"

REMARKS ON CHARLES STANLEY'S PAMPHLET.

BY R. Y.

THE writer of the above pamphlet is concerned to know that an opinion is spreading in this country that the English nation is composed of the Lost Tribes of Israel. To this he would have nothing to say did not such a belief interfere with and affect the person and glories of Christ.

This is a very bad beginning, because the writer commences with a false statement, affirming that the believers complained of, alter the purposes of God and His dispensational dealings in connection with Christ. It is to be feared that Mr. Stanley is not a reader of the BANNER OF ISRAEL, otherwise he would scarcely labour under such an error as this. Let Philo-Israel speak for himself and for those who adopt his views, and let Mr. Stanley disabuse his mind of any apprehension that a belief in the redemption of Israel, brought to a knowledge of salvation in Christ in these British Isles, deludes anyone into depriving Christ of an iota of His glory; for says the editor of the BANNER: "Those who trust to their Israelite origin and to their national and personal Identity with Lost Israel for salvation, instead of unto Christ the Lord, will perish as they deserve to do; 'For there is none other name under heaven given among men whereby we must be saved than the name of Jesus Christ; neither is there salvation in any other.'"

Can the editor of the BANNER do more than proclaim that salvation is of Christ, and of Christ alone? And does not his doing so answer the question of our querulous author, "Does

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the Holy Ghost in Scripture set England before us or Christ?" We know very well what the Holy Spirit does *not* set before us, and that is the perversion of Holy Writ, for which Mr. Stanley shows such capacity. He, for instance, allows the literal fulfilment of certain passages referring to Christ, such as the "Sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come;" but when Joseph is described as "a fruitful bough by a well, whose branches run over the wall," as inheriting the blessings of heaven above, the blessings of the deep, and the blessings that were to be a crown on the head of him who was separated from his brethren, everything is wrested from Joseph and applied to Christ. He says, "Oh, read every line in Jacob's blessing on Joseph—on the head of Joseph and on the crown of the head of him that was separate from his brethren. Surely every word points to the coming glory of the once rejected Jesus. Is it a light thing, then, to take these precious words that point to the coming glories of Christ as Messiah of Israel and apply them to England?" (page 6).

When Mr. Stanley arrives at the historical part of the question, he is much struck with what Josephus tells us of the Ten Tribes, how they were in his day still beyond Euphrates a great multitude.

"England or Britain," he writes, "was well known to the Romans when Josephus wrote of the Ten Tribes being beyond the limits of the Roman Empire. So that at the very time that the Ten Tribes were far beyond the Euphrates these islands were then peopled by the Britons, Picts, and Scots" (page 11).

Odd it is that Mr. Stanley should find it difficult to understand a slow migration of the Tribes. Nobody wishes to cajole him into believing that they all came over to the British Islands helter skelter, making a second exodus as it were. Perhaps Mr. Stanley is unaware that Britain was very well known to the Phœnicians, consequently must have been known to the Hebrews, inasmuch as in the time of Solomon the two nations undertook expeditions together; and though we have no positive evidence that they explored in company the "island of tin," as Herodotus calls Britain, it is more than probable that Cornwall—the Britain of Diodorus—was visited periodically by the navy of Tarshish.

The Saxons are very cavalierly treated in this instructive little pamphlet. "The Saxons were a most barbarous race of warlike Germans, the terror of the neighbouring nations." "Their religion was far more barbarous than that of the ancient Druids." "It would be difficult to imagine superstition more degraded than the gross idolatry of the Saxons." "The most diligent search of ancient history, however, utterly fails to give the shadow of a proof that these savages of the far North were ever the Lost Tribes of the far East."

It would be interesting to know on what foundation Mr. Stanley rests his assertion that the Saxons were *Germans*; forasmuch as Dr. Latham is of the opinion that the evidence of any Germans having called themselves Saxons is of an extremely unsatisfactory nature. To quote the Doctor further, we learn that the Saxons of the Upper Elbe are but remotely connected with the ancestors of the Anglo-Saxons of Britain. That under the name of Saxon nearly every German tribe has, at different times, borne the title of Saxon—Saxon being a name that someone may give to someone else, but one that he never *necessarily* bears himself; for "Nowhere can we find a definite tract of country upon which we can lay our finger and say *this* is the land of the Saxons, saving only the insignificant district to the North of the Elbe mentioned by Ptolemy; and to say that Ptolemy's term Saxon was a native name would be hazardous." Moreover, it is uncertain whether the Saxons of Ptolemy were German at all.

The origin of the name being Keltic, the natural inference is that the Saxons belonged to the Keltic branch of the human family.

It would hardly be necessary to notice the unfeigned horror with which Mr. Stanley regards the religious degradation of the Saxons, were it not that he takes their debasement as positive evidence that they were in no way connected with the Ten Tribes. It is with regret that one is obliged to force upon this gentleman the incontrovertible fact that the Hebrew race was at no time very highly civilised, not even in the land of Canaan in the palmy days of Israel's prosperity. Neither was the spiritual condition of the people such as to preclude a humiliating comparison with the moral depravity of the Saxons. With the inspired prophets in their midst, the Israelites were not to be restrained any more than the Saxons from following after idolatry; insomuch that hell, we are told, enlarged herself to swallow up the wanton apostates. Wherefore should we then expect an improved state of things in the subsequent career of the Tribes amongst the heathen, till the set time arrived for their conversion under the new covenant—a covenant not made with their fathers, but a covenant that was to write indelibly in their hearts the precious doctrines of the Christian faith? But the conversion of the House of Israel to the Christian faith is exactly what Mr. Stanley strongly objects to. "Where," he asks on page 39, "is there a single thought of Joseph or Ephraim being converted into Christian nations?" With considerable pleasure Mr. Stanley is referred to Hosea (a prophet he seems to have entirely neglected), chapter i. verse 10. Before the happy conversion of Lost Israel, Mr. Stanley and a predestinated few must first be caught up to meet the Lord in the air to reign with Him. After this happy consummation of his hopes, Mr. Stanley has no objection to the people whom God has formed for Himself, to *shew* forth His praise, participating in the redemption that Christ specially came to bring to the lost sheep of the House of Israel. Then, and not till then, will Christ fulfil His Messianic mission to the seed of Abraham.

Page 34, considerable alarm is expressed as to the harm this Israelitish theory is doing; and Satan is unkindly accused of using it as an instrument to divert believers from the coming of the Son of God from heaven. How much it is to be regretted that Mr. Stanley is not a reader of the BANNER! How much he would learn thereby, and how much *unlearn*!

"We will now," says the author of this brilliant refutation of Anglo-Israelism, "examine the supposed proofs that England is identical with the Lost Tribes." Philo-Israel! Philo-Israel! get thee into sackcloth and ashes. Mr. Stanley has utterly failed to find in that *best* work of thine, "A Résumé," one text that refers to Britain. Ah! wait, we are to look at another Scripture, perhaps that will have proved convincing to our astute friend. Alas, alas! worse than ever. Thou art now charged with rank apostasy! Thou carest nothing for the Son; with thee it is Britain, not Christ. Mr. Stanley is unfortunate in that he has never yet met an Englishman that observes the Sabbath-day: the Lord's-day may be, but that is a totally different thing and not to be confounded with Israel's Sabbath. Mr. Stanley is so confident on this subject that it would be vain to remind him that the first day of the week is the Sabbath of the new covenant, that it behoves him to remember that the Son of Man, the Lord of the Sabbath, had the power to institute another day than that observed in the old covenant days as a day of rest; that the observance of a seventh day of rest constitutes a Sabbath, and that, inasmuch as England alone enforces the observance of a seventh day, she only perpetuates the sign established between God and the children of Israel (integrally, not to a section) as a perpetual covenant not to be broken in any dispensation whatsoever.

The reader is now enjoined to notice a second tract on this subject (page 25), "Is It Not Reasonable?" by "Canon Litcomb." Mr. Stanley must here be admonished for his lack of politeness in mis-spelling the bishop's name. The bishop's urbanity, however, no doubt will overlook this breach of courtesy, especially as Mr. Stanley admits having taken up "Is It Not

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Reasonable?" with great hesitation; but one is not quite so certain that he will be so ready to forgive the accusation that he is teaching the reprehensible doctrine of "salvation by incarnation (St. Luke, however, is accused of doing likewise—Luke xxiv. 21), the great root error of Christendom."

It would be as well perhaps to let the bishop know what particular doctrine he ought to teach. He is to proclaim that Messiah has nothing, the Son of God has nothing, *until* the times of restitution, which would appear to mean that Christ does not enter upon His glorious reign over the House of Israel (Luke i. 33) till the earth is quit of Mr. Stanley.

To those unschooled in the subtle reasoning, or rather prating nonsense, peculiar to this pamphlet, the following remarks upon the prayer, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee," will be food for astonishment:—

"If you really do believe God who also proclaims to you free forgiveness of sins through Jesus Christ, and who declares that all *who believe are* justified from all things, can you possibly, if you believe God, continue to pray for mercy? Unbelieving England may continue to pray for mercy. But it is the privilege of every Christian in it to know that God, for Christ's sake, hath forgiven him." Presumptuous words such as these call to memory the words of St. Paul, when he said, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves." Mr. Stanley may have no need of mercy, and he may feel justified in seeking his God in the same spirit of self-complacency that prompted the Pharisee to exalt himself before the throne of Jehovah; but the humility of the publican is much more to the mind of believers in Anglo-Israelism, as to Anglo-Israel's National Church. Lastly, he may not think it necessary to confess himself before the Holy One of Israel as wretched and miserably poor, and blind, and naked, and he may think it right to mount himself on a pedestal of infallibility; but all the same Anglo-Israelites will, on bended knees, continue to send up to the throne of grace for themselves, for Mr. Stanley, and for all men, the prayer, "Lord, have mercy upon us, miserable sinners."

THE MAORIES.

In our leading article of August 6, 1879, No. 136, we drew attention to the wonderful fact, only to be explained on the hypothesis that the British are the Lost Ten Tribes of Israel, that the savage heathendom among whom God has scattered our race is coming to a "full end," or is "dying out," in not one, but in many different parts of the earth. Thus we showed that in Tasmania the native races are wholly extinct; that in Victoria they are rapidly disappearing; that in the Fijis they are melting away before the Anglo-Saxon; and that the case of the Red Indian of America is so terribly disastrous that poets and travellers alike are shocked at their deplorable fate which modern governments in vain strive to avert. But what of the Maories of New Zealand? Their case, as to population, we find thus stated in the *Times*, August 7, 1879. The account is a sad record of a noble race "ready to perish," and that for want of survivors:—

The Maories.—The following figures are taken by the *Sydney Morning Herald* from the census of the Maori population made last year:—"The Maori population was found to be 42,819; in 1874 it was 46,016, making a decrease in four years of 3,197. The males considerably exceed the females—the former being 23,533, and the latter only 19,286. But the most characteristic feature of these estimates for many years is the enormous disparity in the proportion of adults and children. Of the total of 42,819 souls last year, no less than 14,533 were males over 15 years, and females of the same age 11,802. In European countries the men usually average a fifth or sixth of the population, while at present among the Maories they constitute a third."

In other words, between 1874 and 1878, or in four years, out of a population of only 43,000 souls, nearly 3,200 had disappeared, or about 7½ per cent. The population left now is in a most alarming condition in respect to future continuance; for out of 43,000 living, over 26,000 were adults of over 15 years of age, and only 17,000 represent the children of the next generation! As to the sexes, the females are greatly in the minority as to numbers—the ratio being about 24 to 19 between males and females respectively.

We see, then, that the Maories are no exception to the Scriptural rule—that the savage races of heathendom are generally coming to a "full end," as it was predicted they should in the presence of *Israel* (Jer. xxx. 11, xlvi. 28). We are in their presence, and they in ours; therefore, we conclude, we are the Lost Ten Tribes.

But the Lord promises to make now a short work upon the earth (Rom. ix. 28). We expect, therefore, that the destruction of these aboriginal races will be accelerated in the present (or last) days.

The following seems to show that our anticipations are likely to be verified, and that the Maori will be forced out of existence by war and bloodshed, as though the rate of their "dying out" was too tardy to meet the requirements and exigency of the prophecy. What follows is taken from the *Bristol Times and Mirror*, August 6, 1879:—

It looks as though the last Zulu war will be followed at no distant date by another Maori war. The latest news from New Zealand is very disquieting, and unfortunately it appears to be only too evident that the conflict which now seems imminent has been brought about by the action of the Colonial Government. After the war ten years ago was concluded, a certain tract of country belonging to the hostile tribes was declared to be confiscated. Had the natives been turned off the land at the time, nothing could have been said upon this subject; but no steps whatever were taken to carry out the decree. The natives, finding themselves undisturbed, naturally supposed that if their conduct was good, the sentence hanging over their heads would never be carried out. Now, after ten years, they are told that they must turn out. Naturally they object, and when threats of force are used, they, as might have been expected, anticipate hostile action. A man has been shot, soothsayers stir up the minds of their countrymen, and the decree is to be opposed. When the last mail left, the colonists had taken the matter into their own hands and forcibly ejected the natives from their locations. The Government had sent large reinforcements to the front, and it was apprehended that should war begin, severe fighting would result, the settlers being resolved to end the native difficulty at once and for ever. This can only mean that the Maories, if ever they proceed to active resistance, are to be wiped off the face of the earth. They are growing, in numbers, small by degrees and beautifully less every year. One of the finest native races with whom we ever have been brought in contact, and at one time no mean opponents in the field, their power is now completely broken, and their numbers have so rapidly decreased that a war between the settlers and the original owners of the soil would be a very one-sided game. The Maories will have to go some day, no doubt, as the Redskins of America are going, and as the Zulus will by-and-bye disappear; but we need not unduly hasten that time after the fashion of the Yankees, at whose treatment of the natives we hold up our hands, although in New Zealand we are not behaving much better than they.

What our treatment of the natives has been in this affair we know not. We trust it has not been bad. With that matter we have in our present inquiry no concern, except to express a fervent trust that our nation will not be found to blame in this case. We only desire to point to the fact that the race which is dying out by natural causes, and that with fearful rapidity, is now threatened, at the hands of Israel herself, with utter extinction! thus fulfilling to the letter that prophecy applicable to the case only if we be Israel, which foretold, *twenty-five centuries ago*, that the Lord being with Israel they were not to fear; "for I WILL make a full end of ALL the nations (Gentiles) 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"—*margin*, "not utterly cut thee off" (Jer. xlvi. 28).

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ISRAEL THE CHIEF OF THE NATIONS.

A TESTIMONY FROM BANGALORE, SOUTH INDIA.

WE commend the following capital little pamphlet, published by Major F. Weldon, of the Madras army at Bangalore, to the notice of our readers. It testifies to the fact that our Identity appeals to the Scripture, promotes and demands the careful, prayerful study of it as the Word of God, and conduces to the glory of our blessed Redeemer. Major Weldon, it will be seen, has been led to adopt all the views for which we have long contended, and we have no hesitation in re-publishing his little work, giving it a circulation to the very "ends of the earth," far beyond the limit it could compass as a publication issued in the presidency of Madras.

PREFACE.

In this pamphlet the writer maintains that "in the last days" Israel was to become *literally* the chief of the nations.

And in this view, although he is supported by many passages of Scripture, he has quoted only those which admit of but one interpretation, so that there may not be the slightest doubt as to whether their meaning be literal or spiritual.

The reader is invited to search the Scriptures for himself, to see if these things be so, when he will find many passages, hitherto rendered of none effect through tradition, which throw a flood of light on the present and *future* political state of the world: then no longer need it be said that "the vision of all is become unto you as the words of a book that is sealed" (Isa. xxix. 11). F. WELDON.

Bangalore, November 1st, 1878.

ISRAEL "THE CHIEF OF THE NATIONS."

The blessings promised by God to Abraham, and confirmed to Isaac and Jacob, were of a twofold nature, SPIRITUAL and TEMPORAL.

The first mention of a blessing occurs in Gen. xii. 2, 3—Abraham was to be a great nation, and in him all the families of the earth were to be blessed.

These blessings are renewed in Gen. xxii. 16—18: "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."

In Gen. xxviii. 13, 14: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee and in thy seed shall all the families of the earth be blessed.

In the above prophecies it is to be observed that while "all the nations," "all the families of the earth," as well as the seed of Abraham, were to be partakers of a general blessing, the particular and special blessings of "land," "multiplicity of seed," and "Gate of their enemies," are promised solely to the literal seed of Abraham.

The universal and spiritual blessing, which is of supreme importance *individually*, was transmitted through the Tribe of Judah, of whom came our Lord and Saviour Jesus Christ (Gen. xlix. 10; Heb. vii. 14).

The temporal blessing, which is of supreme importance *nationally*, was conferred on the sons of Joseph, to whom was given the birthright instead of Reuben (1 Chron. v. 1; Gen. xlix. 22—26).

This temporal blessing was confirmed to Joseph, and his sons Ephraim and Manasseh by Moses (Deut. xxxiii. 13—17).

"Blessed of the Lord be his land. His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with them shall he push the people together to the ends of the earth: they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

That this temporal blessing of multiplicity of seed, multitude of nations, with corresponding possessions, is meant literally, and not spiritually, is evident from the fact that the multitude of nations and multiplicity of seed were to come forth, not out of the "heart," but out of the "bowels" and "loins" (Gen. xv. 4, xxxv. 11, xlix. 25), and also that they were to possess land, and the Gates of their enemies, and were subject to curses (Deut. xxviii. 59), and that in Deut. viii. 18, wealth is mentioned as a means of establishing the covenant. Moreover, in Deut. xxxii. 8 it is written:—

"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."

It is hardly necessary to remark here that the spiritual blessing is boundless.

It must be borne in mind that all these blessings, spiritual and temporal, handed down through Abraham, Isaac, and Jacob to Judah and the sons of Joseph, were UNCONDITIONAL, and therefore each and all of them must be fulfilled somehow or other by the Lord God Almighty, who declares the end from the beginning (Isaiah xlvi. 10), who has sworn by Himself to bring it to pass, and is not a man that He should repent.

Have we in the present day any evidence that these blessings are being fulfilled?

As regards the spiritual blessing, we see the Gospel of our Lord and Saviour Jesus Christ proclaimed to all the world, so that every individual, irrespective of his nationality, may through faith become a child of Abraham spiritually (Gal. iii. 7, 9): "So then they which be of faith are blessed with faithful Abraham."

With reference to the temporal blessings promised to Israel, it was clearly foreseen that they would not be fully enjoyed under the old covenant, or Mosaic dispensation; the apostasy of Israel being foretold before they ever entered the land of Canaan (Deut. xxxi. 16—29), as well as after they had settled there (Joshua xxiv. 19): "Ye cannot serve the Lord." The consequence or penalty of breaking the covenant was, that they should be driven out of their land, and scattered among the heathen (Lev. xxvi. 33). This scattering took place in 721 B.C., when the Ten Tribes—including Ephraim, to whom the temporal promises were specially given—were carried captive to Media.

To these Ten Tribes, *as distinct from the House of Judah*, God Almighty, by the prophet Ezekiel, in ch. xi. 15—20, promises to be to them as a little sanctuary in the countries where they should go—to assemble them out of the countries where they had been scattered—to give them the land of Israel—and to renew the covenant with them. God Himself putting a new spirit within them (Deut. xxx. 6), in order that they might love and serve Him, which, according to Deut. x. 12—16, is all that is required on their part to entitle them, nationally, to all the blessings enumerated in Lev. xxvi., Deut. xxviii., and xxx.

From the above sure Word of prophecy it is clear that the House of Ephraim could not enjoy all the blessings promised to them by Jacob and Moses, until, through the grace of God, they had abjured idols, and become Christians under the new covenant (Jer. xxxi.; Heb. viii. 8, and xii. 24), which is the everlasting covenant promised to Abraham (Gen. xvii. 7), and by which his seed were to possess the land of Canaan for ever.

The patriarch Jacob himself distinctly specifies the time at which the prophecies, recorded in Gen. xlix., should befall his sons, and that time was not the immediate future, but "*in the last days*" (Gen. xlix. 1).

As regards the fulfilment of the temporal blessing—in the present day there exists a people who have spread abroad to the West, and to the East, and to the North, and to the South,

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who hold the Gate of their enemies, with possessions all over the world, who increase in number in a ratio far exceeding any other people, actually doubling their population every 56 years, and in their colonies every 25 years; a people strong, and ever increasing in strength; a people who alone of all the nations on earth, nationally and by law, observe the Sabbath—the "sign" (Ezek. xx. 12).

Secular historians* trace this people to the neighbourhood of the River Araxes in ancient Media, between the years 750 and 600 B.C., being the place where, and the time at which, the Ten Tribes of Israel were carried by Shalmaneser.

These people are now called Anglo-Saxons.

If the Anglo-Saxons, who include the Americans, are not descended from Israel, they must give up all their "Gates" and possessions to the true Israel, whose enemies they must therefore become; and thus the chief of the nations, Great Britain and America, with the Colonies, must look forward to a degraded future of unutterable misery, to be inflicted on them by a Christian nation—provided always that the new covenant means Christianity—who must now, as a people, be as numerous as the Anglo-Saxons, and who must now be on earth existing as a nation, for "If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever" (Jer. xxxi. 36).

MR. ROBERTS, THE REFUTER, REFUTED.

By J. G. T.

LIKE many other assailants of the Identity, Mr. Roberts, in his recent publication, denounces what he is pleased to call "the effrontery of Mr. Hine, and the gullibility of those who think with him," but the former gentleman has treated certain matters in such a way as to show that he himself is guilty of something worse than effrontery, and that the gullibility of his applauders is considerable. His main arguments are these: that the curses pronounced in Leviticus and Deuteronomy apply equally to the Ten Tribes as to the Two, and that Judah being at present subject to those curses, it follows that Israel must be subject to them also; in fact, to quote his own words, "if this remark has any force, it has more force against the Ten than against the Two." Very good. Now let us remember what the curses embrace. "Thou shalt be removed into all the kingdoms of the earth" (Deut. xxviii. 25). "The Lord shall scatter thee among all people, from the one end of the earth even unto the other" (verse 64). This disposes of the notion that they are stowed away comfortably in a remote corner of the globe. Further, "They" (the curses) "shall be upon thee for a sign and for a wonder" (ver. 46). "Thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead thee" (ver. 37). We know the Jews are in this plight, but according to Mr. Roberts' own admission, the Israelites have still a separate existence. Then where are they? Mr. Roberts cannot tell; and yet, says he, *they are under the curses*! Obviously, he will need all his ingenuity to explain how a race under the ban of universal dispersion and derision, can at the same time be utterly blotted out from the world's view. Nothing could be more absurd or unscriptural than the idea that Israel can be lost while bearing the curses, and it is our place to demand of our opponents that they point us to another people similar in *every respect* to the Jews, found in all countries of the earth, down-trodden, despised, an astonishment, a proverb, and a by-word. This they confess they are unable to do, and the conclusion is self-evident—namely, that the Ten Tribes *are not* under the curses, consequently they must be under blessing, as no middle or neutral state is hinted at in the Bible. The "irresistible deduction" from this is that Mr. Roberts has tripped, and is in a difficulty from which it will take several lectures on the true position of Britain to extricate him.

Again, in his hurry to destroy what he doesn't understand, Mr. Roberts evinces a strong partiality for Judah, and once more runs tilt against the clear statements of God. He sagely says, "If there is any difference between the kingdom of the Ten Tribes and the kingdom of the Two, it is a difference decidedly in favour of the Two. You may ask, 'How is this?'" Yes, that is just what we *do* ask. What is the value of his foolish assertion when read in the light of Ezek. xvi. 51?—"Neither hath Samaria committed half of thy sins." I quite agree with him that "there is a distinct recognition of this difference between the two kingdoms in the Scriptural records," but unfortunately this recognition is not of a nature to fit in with his theories.

Newcastle-on-Tyne, Aug. 5, 1879.

* Diodorus Siculus, Strabo, Homer, Herodotus, Pliny, Ptolemy, see "Speed's Chronicles," A.D. 1600, and "History of the Anglo-Saxons," by Sharon Turner."

CARDINAL MANNING'S ANTICIPATION OF THE COMING GREAT EARTHQUAKE.

IN his last Pastoral, published in the *Times* of February 25, 1879, Cardinal Manning gives us his views as to the probable character of the great earthquake which he considers is imminent for the Continental nations of Europe. He said:—

> The kingdoms of the Christian world have consented to the spoliation of the Vicar of our Lord, and have connived at the international compacts which hold him as neither Sovereign nor subject, as an outlaw in his own dominions. And therefore it is at this moment that every empire, kingdom, Government, is threatened in its own borders. The revolutions which pushed them into quarrel with the Vicar of our Lord now envelope them, and prepare their overthrow. Socialism, the human parody of society which God has created, threatens the subversion of every Christian State. It assails the rights of property and the sanctities of home. The Christian world is everywhere separating itself from the Church of Jesus Christ, and returning to its own primitive disorder of public and domestic life. The international law which once bound Christian nations together is broken. The wise foresight and firm resolve which once balanced the Powers of the European commonwealth are gone. Apathy and inertness, or slackness and fear, have suffered armed force to grow so strong as to reduce all weaker powers to dependence, or to paralyze their will. Europe has prepared for itself its own scourges, which before the reign of justice can be restored, must descend upon it in due time. We have need, then, to pray that these days may be shortened. And we have great need to pray for our country. The hand of God has built up for us an empire, which demands of us proportionate—that is, imperial service, sacrifice and effort, for the welfare of the millions under our sway. Politicians may look at this as a political theory. Christians will see in it a disposition of the Supreme Ruler of mankind. We cannot abdicate our state and power in the world without deserting from the order of Divine Providence; we cannot neglect its duties without unfaithfulness in our world-wide stewardship.

We have, of course, no sympathy with Cardinal Manning in regard to the reason he alleges for the expected visitation of God on the Continental nations, but in reference to the latter, we know he is right, for God's Word declares "the great earthquake such as was not since men were on the earth" shall ere long devastate the Continent, while Israel returns in peace to her own land.

NOTICE.—We regret that several valuable papers now in type have again been crowded out this week. Such are articles by L. P., Messrs. Westfield, J. F. Thomas, P. J. Le Geyt, and others. These will all we trust be published in our next week's double number.—ED.

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

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

VOL. III. No. 140. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 3, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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PREMONITORY SYMPTOMS.

WE have always been led to connect the "great earthquake," "such as was not since men were upon the earth, so mighty an earthquake, so great," with the coming Northern woe of Europe, the outburst of Russia, the enemy of God's people, in the last days. This visitation of God's wrath upon the Gentile nations of the West—"yonder ill-consolidated Europe"—we have thought would take place synchronously with the events typified by the Great Pyramid's impending Southern wall—that is, in August, 1882, or thereabouts. We have imagined also that the combination of Powers to cause this awful "cataclysm of nations" (from which the Anglo-Saxons will be wholly free as God's people Israel) will be Russia, France, and possibly Italy, in alliance, against the two German-speaking races—Germany and Austria; thus forming antagonistic sides, represented by "three against two, and two against three," as our Lord seemed to foretell in Luke xii. 52.

The difficulty always has been, how it was possible to conceive that either Russia or France would be willing—after the disasters of the past—to provoke another series of gigantic wars, to abandon all thoughts of improving the condition of their respective countries, sadly needing rest and domestic regulation—in the case of Russia especially—and to plunge into hostilities, the end of which no man could foresee, and which might result in national ruin and bankruptcy, to which the present condition of these unhappy lands would be as nothing.

We have only to look at the state of Russia, however, at the present moment to realise how possible it will be for God, if He so will, to make Russia, at least, perfectly mad and nationally insane, so as to scruple at nothing. The following, taken from a Bristol paper, August 13th, 1879, plainly shows that the whole press of Russia, with just one exception, is at this very day ready and eager to hurry their bankrupt country into war. They do this in order, doubtless, to recoup its losses, and to take off the national mind from the burning questions which just now are agitating the people. These, trodden to the ground by a grinding tyranny, long for the liberty of the West, nay, for that of even Bulgaria, which they know is unattainable without a mighty revolution which shall overturn the throne of the Czar, uproot all existing Russian institutions and prostrate them in the dust!

The *Times and Mirror* said:—

Some of the Russian papers have the war-fever very strong upon them just now. One proposes a war with Austria, because she is on the point of occupying Novibazar, or out of friendship to the Bosnians and Herzegovinians (who infinitely prefer Austrian to Turkish rule). Another recommends that the Bosphorus and the Danube be for the present left in peace (only "for the present"), and that Russia fall upon Prussia, to punish Prince Bismarck for his treachery in siding, as regards the Eastern Question, with the Western Powers. The *Moscow Gazette* would have a fling all round, attacking not only Austria and Germany, but also England, because of her wiles; France, because she is a Republic; the Tekkes, because they have stolen their horses; and the Chinese, because they claim Kuldja. There is at least one respectable journal opposed to all these wild schemes. The *Molwa* of St. Petersburg does not know what is to be said of the patriotism of any Russian who, having a full knowledge and understanding of the present necessities of that country, would wish it involved in a fresh war. Such councillors, it argues, are to be regarded by every right-minded Russian with unmitigated contempt and disgust. "Have we not," the journal we have quoted asks, "sacrificed sufficient for the benefit of the so-called Bulgarian emancipation? What do we care for the approach of the Western fleets to the Balkan peninsula? What concern have we with the declarations of the Prince of Bulgaria? Let them one and all follow their own devices; our interests are in our country; outside our frontiers we have none. Our own house, God knows, requires setting in order. What we should be exhorted to do is to renounce once for all the desire to meddle in European affairs, and in close and loyal union to plant our land, improve our institutions, better the condition of our people, accumulate our substance." This is certainly the true policy for Russia to pursue, but has Russia ever pursued a true policy?

It comes, then, to this:—There is but one Muscovite paper wise enough to see that Russia's true course is to follow a parochial policy henceforth, to attend to domestic legislation,

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to improve the condition of their own people, and let the outside world alone. But is that the *rôle* God's Word assigns to Russia and to all His Northern bands? Far different! The prophecy of Ezekiel xxxviii. and xxxix. clearly portrays as Russia's character, in these our last days, a needy, reckless, military Power, having its eyes fixed upon the Holy Land for the objective of its ambition, intent upon the pillage and the "loot" of God's people, then living securely in its mountains.

The invasion will be, it seems, undertaken by Russia, in order "to take a spoil, and to take a prey; to turn their hands upon the *desolate places that are now inhabited*, and upon the people that are gathered out of the nations"—*i.e.*, out of the Gentiles—"which have gotten cattle and goods, and dwell in the midst of the land" (xxxviii. 12). In verse 13, the challenge and defiance of Israel and her heathen and colonial Empires turns upon the fact, that Russia's object is "rapine and robbery:" a bankrupt nation seeking to recoup itself, "to take a prey, to *carry away silver and gold, and take away cattle and goods, to take* a GREAT SPOIL."

Russia is true to her character drawn in Scripture even to-day. Her press and people are willing to precipitate her armies like those of revolutionary France on Austria and Germany for revenge, nay, on England, and against all the world, that the domestic agonies of the people may be forgotten, and that in flush of victory they may take perchance "a great spoil."

When God's time comes, when, as He Himself says (Isa. xlii. 13), "the Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war, when He shall cry, yea, roar," what nation will withstand that impetus, or fail to carry out His purposes? Those purposes Zeph. iii. 8 declares! It is "His determination to gather the nations" (perhaps Russia, France, and Italy, against Germany and Austria), "that He may assemble the kingdoms; to pour upon THEM His indignation, even ALL His fierce anger, for all the 'earth' shall be devoured with the fire" (the fiery deluge) "of His jealousy,"—jealousy for their abominable idolataries, and jealousy, too, for His people Israel and Judah, whom they have contemned, resisted, and horribly ill-treated for over two thousand five hundred years. We believe, therefore, that the patriotic and sensible appeals of the Russian *Molwa* for a domestic policy is foredoomed to disappointment. *Quem Deus vult perdere prius dementat*; and we fear, that by that very process the nations of Europe will ere long be driven to their own ruin by a vast upheaval of democratic rage, which, leading to foreign wars, will end in that "cataclysm" which the continental nations, including Russia, have busily prepared for themselves, and will certainly bring about.

Reader! let us thank God that, being Israel, He hath promised to shield us from this coming woe and wrath Divine. Isa. xxvi. 20, 21; Joel ii. 32; Zeph. iii. 9; Isa. xlii. 16, and many other passages, such as Luke xxi. 28, lead us to the certain conclusion that while everywhere else in Europe there will be trouble, distress, war, "blood, fire, and pillars of smoke," in Israel's home and throughout *her* world-wide domains the Lord will send "deliverance," "the outpouring of His Spirit," "peace, quiet, and safety," so "that we may ALL call upon the name of the Lord, to serve Him with ONE consent!" (Zeph. iii. 9; Jer. xxx. 10; Joel ii. 28—31, iii. 1). Therefore, Israel, praise YE the Lord!

RUSSIAN DIPLOMACY DESPONDETH.

THE following, taken from the *Daily Telegraph* of the 31st July, 1879, gives a quotation from the Russian *Golos* which plainly shows that, in the opinion of that paper, matters are approaching a crisis in the affairs of Turkey, and that ere long either the supremacy of Israel over that Power will be established or disappear. We Israelites know which it is to be! Israel is to possess "the Gate" of her enemies. Her enemies are the Russians (Ezek. xxxviii., xxxix.). The Gate of the Russian's house is "*La Porte Sublime*," presently in possession of the Turk, and the Russians now see that either Lord Beaconsfield's policy respecting Turkey must conquer or disappear. But it cannot disappear, for God's Word guarantees it shall be dominant, and it must needs conquer. Constantinople must yet be Israel's Gate, where, seated, she shall be recognised as mistress of the world; "for the kingdom, and the dominion, and the GREATNESS of the kingdom under the whole heaven must be given to the people of the saints of the Most High," even to "the children of Israel, praise ye the Lord" (Dan. vii. 27; Psa. cxlviii. 14). The dominion of the world, as all men see, is joined with the possession of the Great Gate, and the Russian press at last sees in agony that the alternative now is, not whether Russia or the British shall be dominant there, but whether Turkey is henceforth to be Great Britain's vassal or sole mistress as the independent chief of all the Mohammedan States. The extract we quote is as follows:—

PARIS, Wednesday Night.

In an article on the crisis at Constantinople, the *Golos* remarks:—

"It is very difficult to predict how all this will end. Either the Porte will fall for ever under the tutelage of England, or the influence of that Power over Turkey will see its last days. As for a compromise, there is no question of such a thing. Lord Beaconsfield's Eastern policy has gone so far that there can no longer be any question of compromises or intrigues. It must conquer or disappear. A mortal blow has been dealt at the power of Turkey in the Balkan peninsula. Its complete destruction is only a question of time. Henceforth Turkey can only exist either as a vassal of England or as an exclusively Mohammedan and Asiatic State. All the present crisis is summed up in this alternative. It remains for the Sultan to make his choice. Will he be a vassal of England, or the chief sovereign of all the Mohammedans in the East?

The *Golos* sees clearly enough that the power of Turkey in Europe is dead—the waters of the Euphrates have dried up (Rev. xvi. 12)—and that what is left of it there (in the Gate itself) must continue either as "England's vassal" or ("England" being put aside) as the chief independent Asiatic State—turned out of Europe we presume. However that may be, we are certain of one thing. The power of Britain—being Israel—cannot disappear, but is destined to increase and fatally to circumscribe that of Russia! It is destined to hold the Gate of Russia's house, Constantinople, since God has promised that destiny to His people, ratified by an oath, sworn by His own Being. The Sultan, in short, will have no choice in the matter. But, however he comports himself, his destiny is to yield to Israel, and directly or indirectly to surrender to his control and possession "the Gate of the world"—the Gate of Israel's enemies—the Gate of Russia's Empire!

THE HISTORIC CONTINUITY OF PROTESTANTISM AMONG GOD'S "WITNESSES," AND THE CONSTANCY OF TRUE GOSPEL LIGHT TO "THE ISLES OF THE WEST."—ISA. XXIV. 15.

HAVE our readers seen and read an admirable work by a learned man just issued—namely, Dr. Samuel Wainwright's "Ritualism, Romanism, and The Reformation; a Question of Fact?" If not, they should procure it from S. W. Partridge and Co., 9, Paternoster-row, and carefully peruse it. It seems to us to teem with Identity light and information, revealing what we call (and justly) a new Identity—namely, The Historic Continuity of Protestantism Among God's British "Witnesses," and the Constancy of True Gospel Light to the "I'ai I'yâm," or Isles of the Sea (*i.e.*, of the West) of Isaiah xxiv. 15. On one memorable occasion we were privileged to have a long conversation with the author of this book, to whom we detailed the grand outlines of our Identity. He received them with

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gravity and thoughtful consideration, terminating the interview by saying that a forthcoming work of his own (the one in question) would be found to point, by a different line of research, to the same result as that we had endeavoured to establish—namely, the special blessing on the British races, and their home, in the matter of the constancy of the Gospel to them, and its repeated return to these islands in spite of continual declensions of the nation into Papal error.

With the work now before us we are more than satisfied. It is full of subjects for reflection, and points in a manner which we hope to make clear, to a fresh Identity of our race with Israel—God's true *Protestantes.*

Dr. Wainwright's first point in the second part of his book shows the Identity of Protestant with Primitive Christianity, that it was no novelty, but only a restoration of antiquity (page 83). The existence of that very early and pure apostolic Christianity in the British Islands, so soon as A.D. 61, administered by either Peter or Paul, or both, is next demonstrated by reference to the testimony of Gildas, of Bede, of Cardinal Baronius, of Theodoret, of Eusebius, of Origen, of Dr. Lingard, and of Gibbon.

Dr. Wainwright, in speaking of these islands, gives inadvertent blind witness to our Israelite origin when at page 102 he quotes Theodoret's words regarding Paul's ministry of the Gospel bringing "salvation to the islands that lie in the ocean"—"a phrase which (he adds) constituted the current geographical designation of the British Isles at that time." So far our author. But we may add that this was Isaiah's name also for these islands, as chap. xxiv. 15 testifies; and in modern times we have the Rev. F. R. A. Glover's evidence that he learnt from Rabbi Schwartz—a Jew of Cologne—that at the present day the Jews speak among themselves of Great Britain, commonly, not as England, or Britain, but as *I'ai I'yâm*, the Scriptural "isles of the West"—the very Hebrew name which occurs in Isaiah xxiv. 15!

Dr. Wainwright clearly shows that the Protestantism of the British in Saxon times was as pure as that of the seventeenth century, and that the Christianity of the apostolic age was identical with that professed by the Anglo-Saxons of the seventh. But Augustine, the Romish monk, with his forty fellows, arrived in these islands in A.D. 597, and with him brought Popery into Britain. By his successors the pure Christianity of the Culdees, who Christianised the Heptarchy from Scotland, was neutralised and destroyed, and the British realms gradually but surely handed over to Papal degradation and that ignorance which is justly connected with the "dark ages" of our history. How was the "light of life" to be restored to the darkened heavens of God's people Israel? In darkness they could not remain. But how came the light? Through the continental "witnesses," the Waldenses, communicated to John Wycliffe, "the Morning Star of the English Reformation," when he was at Bruges in the Netherlands, as one of the English commissioners sent there to confer with the agents of the Papacy, in A.D. 1373, regarding certain grievances of the British nation.

Wycliffe raised high the glorious light that in two centuries later culminated in the Reformation of Israel itself. The light had to be imparted to Wycliffe at Bruges; but when he died in peace, before "the morning star's" effulgence could develope into the sun shining in its strength, a series of events were required which took the truth from England to Bohemia, which made Huss and Jerome martyrs for Jesus in that land—martyrs for the truth Huss learnt from Wycliffe—and which ended in the Reformation of the Erfurt University, where Martin Luther, "the miner's son that shook the world," lit up a torch of light, now gone out, alas! in almost outer darkness in Germany itself, but blazing afresh, and with ever-glowing glory, in "the isles of the West," where that light first arose in Europe, and *to which it has, after all vicissitudes, constantly returned.* To describe all this, Dr. Wainwright epitomises the facts as follows (page 141):—

"Thus Luther learned of John of Wesel what John of Wesel had learned from John Huss; what Huss had learned from Wycliffe; what Wycliffe had learned from the refugee Vaudois; what they had learned from the Paulicians; what they had learned from the Great Apostle of the Gentiles who called no man master."

Thus we see (guided by Dr. Wainwright) that the pure Gospel light was early rooted in British soil—as early, indeed, as in almost any land, even in A.D. 61—that for 600 years it was pure and apostolic in doctrine in these "isles of the West," then held by Saxon-Israel; that the darkness of Popery intervening, God *gave us back* the light through Wycliffe, in A.D. 1373; that when the Gospel was overclouded again by Papal rust, Huss, of Bohemia, and Jerome, had to die as martyrs, and Martin Luther had to storm and fight for Protestantism in Germany in order that the light of life might once more, in the sixteenth century, be *kindled again* in Israel's home—never again, thank God, to go entirely out!

Dr. Wainwright has a noble chapter on "What the Reformation did for England," which every Israelite ought to read and make his own. To our Reformation—when "Israel" became "obedient" to the Lord, turned the national face towards her God, and yielded the homage nationally due to His Christ—we owe everything according to our author, and in one sense we do. Dr. Wainwright finds, in his enumeration, that to that great national act we owe (pages 239 to 263)—

1. The English Bible.
2. The Book of Common Prayer.
3. The freedom of intellectual development.
4. Our industrial development, when the refugees from Protestant persecutions in France and Flanders filled these islands with the best blood and most cultivated intellects of continental Flemish and Huguenot refugees who fled here for asylum, and have become since incorporated into Israel's polity.

Dr. Wainwright, it is true, does not in his book attribute our wonderful prosperity and condition to-day to anything beyond our Protestantism. But, as our readers well know, there lies beyond our Protestantism a yet deeper cause for our success for God's wonderful blessings on our land and people—even "our Identity." We are Protestants because as Israel we are God's "witnesses"—witnesses that He is—and that He must be worshipped in spirit and in truth (Isa. xliii. 10—12, xliv. 8). In the train of the circumstance of our Identity there has followed us "the constancy of the Gospel to our islands," which Dr. Wainwright brings forward as a fact in his book, and noticed also as remarkable in his conversation with ourselves.

Thenceforth God gave us every good gift and every promise made on oath to our forefather Abraham and to his seed, the Hebrews, FOR EVER—we now lack not one. As our author shows, we are indeed to-day the "favoured nation," possessing the Bible as our heritage, an almost perfect book of Common Prayer, civil and religious liberty, and unique advantages in all matters concerning our industrial national development. Besides these He gave us the four Israelitish benisons promised in Gen. xxii. 17, 18; in Deut. xv. 6, also in many other passages: Fecundity abnormal, the Gate of our enemies, Gospel evangelisation, embracing ALL the nations and ALL the families of the earth, wealth untold, universal domination, freedom ourselves from alien subjection, love of God's Sabbath, love of His ten laws, and in short all those good things that He promised His friend Abraham should be the property and perquisites of "his seed for ever."

We conclude by hoping that ere long Dr. S. Wainwright, with whose zeal for the Protestantism of the British and their National Church we fully sympathise, may clearly see with us that these and all the other blessings he so grandly enumerates in his work, are but the outcome of our Identity, and not otherwise; also that being ours because of our origin, we are in no danger of ever losing our glorious privileges, since the gifts and

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calling of our God are absolutely without repentance (Rom. xi. 29).

In conclusion, we would point out that in every single case where Gospel light has been granted to *Gentile* Churches the day has come when the light has gradually faded away, corruptions have crept in, and the candlestick has been finally removed. Where are the seven Churches of the Apocalypse to-day? Praised mostly even by the Lord of glory, *their* light has been put out, and once out, never, never, was re-kindled. Where now are the Churches of the Romans? of the Corinthians? of the Colossians? of the Philippians? of the Thessalonians? of the Galatians? Alas, they are no more! the blackness of darkness reigns where once all was light. Where is Bohemian Christianity that Huss and Jerome died to raise? Extinguished. French Protestantism? It is a name, and nationally is dead. German light? It has long gone out. In Spain, Portugal, and Italy, the Gospel once shone clear and radiant; but has now disappeared and has never been nationally re-lighted. Why is this? Because all these are Gentile lands. But the "isles of the West" are Israel's domains, and always, as we have seen, the candlestick early lighted up, even in A.D. 61, has been again and again re-illumined, though man's fatal folly and gross idolatries would have quenched the light many a time and oft. Yet since we are "God's people Israel" He has always in mercy given us back the Gospel, because of His oath to "Abraham and his seed for ever"—which oath promised that "in thy seed shall all the nations of the earth be blessed."

Reader, in the glorious light of this our new Identity, learn to value your Hebrew origin more and more. Praise the Lord for His tender love and pity to us "His people Israel," whom (according to His promise) loving He hath loved to the very end; saying to us, not once, but continually, "Turn, O backsliding children, saith the Lord, for I am married unto you." "Thou, Israel, art My servant, I have chosen thee, and NOT CAST THEE AWAY" (Jer. iii. 14; Isa. xli. 9); and finally, see in what we have now feebly put before the readers of the BANNER, a grand illustration of Psa. cxlvii. 19, 20, since "He hath," indeed, "showed His words unto JACOB, His statutes and His judgments unto ISRAEL. He hath NOT DEALT SO WITH ANY NATION; and (as for His) judgments, THEY have not known them. Praise YE the Lord."

FRESH EVIDENCE IN OUR OWN LAND OF SPIRITUAL GOOD TO A WOMAN'S SOUL BY GOD'S BLESSING ON OUR IDENTITY BELIEVED.

WE have now to ask our readers to attend to an account it is our happiness to give them of the benefit a Christian woman tells us she has personally experienced from her belief in our Identity, and in all the glorious blessings it brings with it in its train. Among the latter she includes the hope of the speedy second advent of our adorable Redeemer.

It must not be supposed that these hopes were not presented to her mind before she heard of the Identity of the British with Israel. No doubt they were. But they fell on blinded eyes, on a darkened heart, and on a religious feeling that was dead. God in His love and mercy used the Identity to give life to a dead soul, to convert and revive one who could neither see nor feel, and henceforth the Scriptures were a new book to her. God's dealings with her and her people were seen in a perfectly new and glorious light, and, in the words of Scripture, "all things became new," and "she passed from death unto life" (2 Cor. v. 17; 1 John iii. 14), "out of darkness into His marvellous light" (1 Peter ii. 9). Such being one of many (therefore not a singular result) of the application of the truths of our Identity to the souls of men and women, not in one but in many lands, we ask our opponents to pause in their present course of opposition. Let them reflect that what the Lord is thus blessing they are violently resisting, and do they imagine they are stronger than He? This thing being of God, as we have proved it to be, must prevail. Let them, therefore, acquiesce in it, cease to withstand it: nay, help to make the glorious truths more widely known. But let them not fight against it "lest haply they be found even to fight against God" (Acts v. 39). The case we have alluded to is thus described by a godly mother in Israel who details her own history and shall tell her tale in her own few simple words:—

"I must tell you now (she says) that I owe to this our beloved doctrine of the Identity and the second advent of our glorious Redeemer my own resurrection from a dead formalism in religion. I was, until I began to read of this, a Christian in training, in profession, and everything but VITALITY. But since then, through these blessed teachings, I have seen new beauties in the Scripture, new glories in the wondrous dealings of the Almighty, and I have learned to look every morning and every evening for the coming of Him whom my soul loveth, and to order my walk and conduct, so as to be in readiness when the voice of the Bridegroom shall call."

Now we ask our clerical opponents, Messrs. Clifford, Cornall, and Walker, are these the results of God's work and of His Spirit, or are they the sad consequences of Satanic delusions, operating through the agency of the enemies of the Lord, to revive this woman's soul? To doubt for an instant is a simple absurdity. The consequences of belief in our Identity to this woman, as she herself describes them, are just such as every godly minister must wish to see effected by his own faithful preaching of the Gospel message—a dead soul was brought to life by the power of the Holy Spirit. A formalist was made a living, loving child of God. One who saw no particular beauty in God's Word found it full of new illustrations of His love. His wondrous glorious dealings with herself were now clear to her, and she learned by the teachings of the Identity to realise that her Lord's coming was near, very near, even at the doors. Are these horrible heresies, delusions, blasphemies? things which cause our adversaries justly to say that, henceforth we Israelites must be shunned, avoided, abandoned by all the truly faithful ones, "lest they be partakers of our sins," what time the fate of Korah, Dathan, and Abiram overtake us and ours? If so, then *we* have not so learned Christ's truths. We see in the results we have described the true fruits of God's Spirit, and recognise His work in the regeneration of a lost and ruined soul. We pray that our opponents may be candid enough to admit this truth, and, acknowledging their error, give a tardy adhesion to realities which cannot now be gainsaid.

A FEW THOUGHTS ON OUR IDENTITY.

BY THOMAS BALES.

PART I.

THE greatest objections raised to our Identity are founded on its supposed irreconcilableness with history, philology, and physiology. Many stake their belief on the writings of men like Professor Rawlinson, ready to attack the opinions of others, but incapable of defending their own, and reject it without inquiry, because these condemn it. Its bitterest foes are the clergy. Instead of looking fairly into the subject they affect to despise it, and smile at the credulity of those who accept it, although, thank God, there are not many ministers so forgetful of the precepts of the Saviour, as to denounce the subject and abuse its students in coarse and abusive language. That is reserved for a few, and these display their ignorance both of history and the Word of God whenever they attempt to argue; yet so great is their bigotry, and so blind their judgment, that

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they cleave to historical speculation and reject Divine revelation.

In tracing the records of remote antiquity there must inevitably be a great amount of uncertainty. Historians give different versions of the same events; the prejudices of the writers must be taken into consideration, and where everything is lax and vague, reference must be made to a higher authority, to test the accuracy of evidence adduced. Such a standard of appeal we possess in the Bible. Whatever, therefore, in the history of ages remote is in accordance with it, may justly and reasonably be accepted, and whatever is contrary to it, must with equal propriety be rejected. We know well that the Israelites were led captive into Assyria on more than one occasion, and the Bible declares they were totally expatriated. Does history accord with the teaching of the Bible? Professor Rawlinson says, "No;" but over two hundred and sixty years ago an historian* wrote on this very topic, and he not only shews that the whole of the Ten Tribes were carried into captivity, but also gives the names of the peoples by whom Samaria was afterwards inhabited.

These remarks are probably unknown to many, and I therefore give them at length, in the quaint words and spelling of the original :—

"Then *Hoshea* or *Osea*, who slew *Pekah*, became the vassal of *Salmanassar;* but hoping to shake off the *Assyrian* yoake, he sought ayd from *So*, or *Sua*, or *Sebicus*, King of Egypt: which being knowne to the Assyrian, he cast him into prison, beseiged Samaria, and mastred it; carried the Ten idolatrous Tribes into *Ninive*, in *Assyria*, and into *Rages*, in *Media*, and into óther Easterne regions, and there dispersed them; and replanted Samaria with divers nations, and chiefly with the *Cuthæ* (inhabiting about *Cutha*, a river in *Persia*, or rather in *Arabia Deserta*), and with the people *Calanie* bounding upon *Syria*, and with those of *Sepharvajim* (a people of *Sephar* in *Mesopotamia* upon *Euphrates*, of whose conquest *Senacherib* vaunteth), also with those of *Ava*, which were of the ancient *Avins*, who inhabited the land of the *Philistims* in Abraham's time, dwelling neere unto *Gaza*, whom the *Caphtorims* rooted out; and at this time they were of *Arabia the desert*, called *Havæi*, willing to return to their ancient seats. To these he added those of *Chamath* or of Iturea, the ancient enemies of the Israelites, and sometimes the vassals of the Adads of Damascus, which so often afflicted them. . . . . And this transmigration, plantation, and displantation, happened in the year of the world 3292, the sixth yeare of Ezekiah, King of Juda: and the ninth of Hosea the last King of Israel."

After this, there will, I think, be but little doubt as to the entire captivity of the Israelites.

I will now anticipate an objection. Some will clutch at the idea of dispersion as drowning men clutch at straws, and will at once say that the Israelites became "inextricably mingled" with the people among whom they dwelt. But for one thing this would not only be possible but probable. There was, however, this great bar to their being absorbed. God had decreed otherwise. The Scriptures plainly tell us so, and if we regard the God we profess to serve, we must not doubt His Word. He had been mindful of His people during their sojourn in Egypt; He had shewed mighty signs and wonders in their behalf; He led them forth triumphantly from the land of bondage; He made a path for them through the sea, and overwhelmed their foes with the returning waters: He led and preserved them during their forty years' wandering through the wilderness, and gave them the pleasant land of Canaan, driving out their foes from before them. Why should it, then, be deemed impossible for Him to maintain the integrity of His people, even under the most adverse circumstances? This was His declared intention; but some limit His power and deny His truth. It is, unhappily, a fact, that while we affect to believe His miraculous interventions, yet when we are asked to believe that, for His truth's sake, His honour, and His glory, He did not suffer Israel to be absorbed, we shrug our shoulders, look incredulous, and consult Rawlinson. Professing Christianity is often but little removed from practical infidelity.

To disperse a nation is a task not easy of accomplishment, even in the case of an ordinary people, however simple it may appear to a superficial mind. There are two great and well-nigh insuperable obstacles in the way of utter dispersion. They are cohesion and attraction. That this is a sound principle may be inferred from the case of the Jews. On the proclamation of the decree of Cyrus, the Jews mustered *en masse* for their return. If they had been dispersed in the strict sense of the word, such a mustering would have been impracticable. It is surely, therefore, no stretch of reasoning to conclude that they existed in masses, and have possessed the means of intercommunication. Similar manners, customs, and rites, knit men together, and attract their fellows from afar. And the Israelites were no ordinary people, for God had chosen them to be a special people unto Himself, distinct from, and high above, all other peoples and nations of the earth. We know there were flourishing Israelitish communities. These, in accordance with natural laws and the will of an over-ruling Providence, were attracted to each other, until they assumed large proportions, and commenced those wanderings destined to terminate in the isles of the West.

(To be continued).

* Sir Walter Raleigh.

THE EDITOR OF THE "SUNDERLAND DAILY POST" ON THE REV. JOHN WILKINSON'S PHILOLOGICAL ERRORS.

THE Rev. J. Wilkinson in the course of his lecture at Sunderland, on July 29, 1879, on "The Ten Tribes, Where Are They Not? and Where Are They?" spoke to the following effect on the subject of the philological affinity between the language of the Nestorians (who he suggested were a part of the Lost Tribes) and the Hebrew. He said:—

His contention was that they must look for the remainder of the Ten Tribes in the neighbourhood of the country where they were lost. He believed that the quarter of a million of Fallashas inhabiting Abyssina might be a portion of the Lost Ten Tribes. There were two reasons why, as in Ezra, the Word says that they offered sacrifice for the Twelve Tribes—first, that there might be sufficient of the Ten Tribes to be representative of the nation, or that what was considered the nation had returned. The evidence was satisfactory that they were in a great measure restored. He was not unwilling to admit that the present Jews might not represent the whole Twelve Tribes. The speaker had studied the question twenty-five years, and knew the Ten Tribes had been sought everywhere in the world. The lecturer then referred to passages in Josephus and Jerome, which he held went to favour the theory that the Nestorians were a portion at least of the Ten Tribes. The manners and customs of this people supported that conjecture. The Nestorians, he said, retained the Syriac tongue, which is similar to Hebrew. The lecturer recounted his interview with the two Nestorians who visited England in 1860, who considered that they were the undoubted descendants of the Ten Tribes.

In reply, the editor of the *Sunderland Daily Post*, of Aug. 2, 1879, set Mr. Wilkinson philologically right in the following sensible terms. We hope he will profit by the instruction. He said :—

Was Mr. Wilkinson really serious in requiring assent to the exploded theory that language was a test of race? It looked like it when he instanced the case of the Nestorians, who might be considered, he thought, descendants of the Ten Tribes because they spoke a language having some affinity to the ancient Hebrew. Such a doctrine is too absurd to be entertained for a moment. The greatest philologists of the day, from Sayce downwards, reject with

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scorn the theory that language is a test of race. It is not, and in the nature of the case, never can be. These affinities of language can be accounted for otherwise than by involving ethnic relationship. There is the influence of social contact. Take, for example, the case of the Gypsies, those nomads of the present day. Wherever they have settled down for a more or less lengthened period, they have acquired the language of the people among whom they have pitched their tents. But it could never be maintained that because they speak and converse and carry on business in another tongue, having, in the course of generations, lost that of their fathers, that on that account they were part and parcel of the people among whom they first came as strangers, and that the ethnic barriers governing race had been broken down and dissolved. And so with our Anglo-Saxon forefathers. In their migrations from the East, centuries passed ere they came and settled down in these "isles of the West." During that long and weary travel their language would become sensibly affected by the absorption of words and roots from the languages of the neighbouring peoples with whom they were constantly in contact. But being intellectually a vigorous people, the grammatical structure of their language, as has been well pointed out by Mr. Cockburn-Muir, an admitted authority in such matters, remained unchanged. It is certainly a very curious fact that the grammatical structure of the British language is purely Shemetic, and the Hebrew can be transliterated into British in a way not possible with any other modern language. The fact that our language is partially Teutonised and partially Gallicised is due to the cause above referred to, and cannot be put forward as an argument that we are half-brothers or first cousins to these people. Nay, according to the highest philological lights, though we were a wholly German-speaking people, that fact would not effect one iota the ethnic side of the argument. We make a present of these hurried and necessarily imperfect observations to Mr. Greig, who does not appear to have approached this side of the question.

ISRAEL "THE HEAD AND NOT THE TAIL," "ABOVE ONLY AND NOT BENEATH," EVEN IN NATURAL SCENERY AND SYLVAN CULTURE.

A FRIEND has pointed out to our readers that we never lose an opportunity of proving that our God has made this nation "above only and not beneath" its Gentile neighbours in every point of view. Whether in power, supremacy on sea or land, in manufacture, in cattle, horses, sheep or dogs, even in music, photographic art, and iron works of all kinds, we have shown, and have been right to show, that we are "the head and not the tail, above only and not beneath" as a nation. And why? Because God gave our forefathers the promise it should be so with "Israel-obedient," and this nation being Israel, now obedient to His will, and nationally hearkening to Him, in reference to the possession of a national faith in the Lord Jesus Christ the Redeemer of the race, it is needful to prove the faithfulness of our God, to show that we answer to this His promise, and consequently are in all things, as He said we should be, "above only and not beneath" our Gentile neighbours. In such matters as these, where a comparison has to be instituted between ourselves and the continental nations, it is always best to obtain our evidences *ab extrâ*. To advance our own opinions and draw our own conclusions from facts detailed would be of little avail. Such testimony would be set down to "interested advocacy," and would with our opponents, if not with our friends as well, count for very little. It is different when the *Times* or some other secular journal which knows nothing of our Identity, and cares less, comes forward and with blind eagerness hastens to prove our claim with strong true testimony just fitted, and that exactly, to our case, showing we are the very picture of what God said "Lost Israel" should be in "the latter days," the chief of nations, "the head and not the tail, above only and not beneath," a peculiar people dwelling in all respects "alone." We now undertake to prove, the *Times* of June 18, 1879, being our witness, that we answer to our likeness to Israel in respect of our British landscapes, our sylvan scenery, our picturesque mountains, hills, and dales, and that there is nothing anywhere the wide-world over to beat us, nothing certainly in Europe! Whether the *Times* proves this or not, let the reader judge. The words are the editor's of that journal, not ours; and we deem them good blind testimony to our Identity, and as such ask our friends to note them. He said:—

It may be questioned whether Nature, pure and simple, anywhere shows anything to surpass what can now be seen within a few miles of this metropolis and even in it. Nature, unassisted, nowhere brings together the brilliant colouring, the charming variety of tints and shades, and the well-formed masses to be found in our parks, pleasure-grounds, and flower-gardens. She no more does this than does she anywhere produce, unassisted, a good crop of wheat or other grain; and she is as much indebted to human aid in the one as in the other. The grandest and most beautiful scenery in the world, far or near, has its drawbacks in the predominance of sad hues with but little relief, in the presence of misshapen or ruined specimens, in the absence of grassy lawns, in precipices either sombre originally or blackened or bleached, in monotonous forms of vegetation, in a general want of accord between the streams and the beds they flow in, sometimes dry, and sometimes inadequate. When we have travelled a thousand miles, it is to find Nature savage, or gloomy, or dull, as giants always are, amazing beholders, and leaving them amazed. No lover of the English picturesque arrives in Australia, without experiencing a certain shock. The paths up the Himalayas are between new and wondrous varieties of shrub and flower, but when you look down it is into gloomy depths, without trees, meadows, or lakes, without even rivers that can be seen. Our own neighbour France exhibits nature and industry alike in their worst moods. The plains are bare; the rivers are wide beds of sand and shingle; the mountains are not clothed with trees; hedgerows there are none, and their place is supplied with hundreds of miles of poplars or pear trees, equally scant of foliage and devoid of form. *It really is in England alone* that Nature is helped to her true development. In our parks an endless variety of trees have space to grow to their true beauty. Our hedgerows, our hillsides, our beds of gorse and broom, the banks in our Western and other counties, are the traveller's garden everywhere, as well as shelter from sun, wind, and rain. Nowhere abroad can the botanist, the ornithologist, or the entomologist make so many observations as in this country. He has only to stop anywhere, and he can add to his collection, and his knowledge as well. Nowhere else in the frequented parts of Europe can the cattle be seen at large in the fields enjoying themselves. Nowhere is rural life so diffused over the country, or each little valley or knoll so vivified and humanized. But the acme and flower of all this natural beauty is the well-planned, well-planted, and well-kept pleasure-ground. Gathered together there from all parts of the world, each with his history, are the most beautiful and most innocent symbols of man's dominion over the earth. They are now to be seen in unprecedented perfection, so says Mr. Cole, no further off than Kensington-gardens. We believe we are correct in saying that every one of the trees he names, though so familiar to us, is a foreigner. The horse chesnut, white or pink, the laburnum, the lilac, the guelder rose, the azalea, the rhododendron, and many others there—nay, all but the hawthorn and one or two very old friends—have no more claim to be aboriginal than most Englishmen have.

God said He would be to His people Israel "as a little sanctuary in the countries where they shall come (Ezek. xi. 16); that the wilderness whither He would "allure and bring them" (Hos. ii. 14) should "blossom as the rose," being once a desert, now a rejoicing, gladsome place (Isa. xxxv. 1); and verily, as we see above, He hath kept His word.

Reader, let us thank God for our blessings, for our lovely, glorious, beautiful "England," meaning by the word our blessed island home in these Western isles, that "place of our own" which God told David He would appoint for us as a "place" to plant us there, whence we should "move no more," and where no foot of foreign foe should ever land in hostile force and oust us (2 Sam. vii. 10). For this our refuge we are indebted to the blood of Christ, for He it was who redeemed His people, and rendered possible the fulfilment of the covenanted blessings promised first to our forefather "Abraham and his seed for ever," repeated to Isaac, to Jacob, to David, and to all the prophets who have spoken by the Word of the Lord.

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THE ETERNAL PURPOSES OF GOD IN ISRAEL.

"I am not sent but unto the lost sheep of the House of Israel."—Matt. xv. 24.

THAT there is a depth in the dealings of God with Israel which has never yet been fathomed by man is beyond dispute. And that the glorious purposes of God in Israel are but faintly comprehended, even by many who have made the subject their study, is equally certain. If we glance over the history of the children of Israel, we shall not fail to observe a strongly marked typical character displayed in the dealings of God with them throughout all the varying circumstances of their marvellous career. But what I wish more particularly to direct attention to now is, the *exclusive* dealing of God with Israel from their calling in Abraham to the last manifestation of God in Christ Jesus. Up to this point the whole of God's attention, so to speak, seems to have been directed to them, while the Gentiles were left to take their own course and to follow their own devices. At this point, however, the exclusiveness apparently ceases.

It is now becoming more and more manifest that God has been, and still continues, dealing with His people Israel in a manner in some respects as wonderfully as at any other period of their chequered existence. I am aware the command was given, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). But there are also other Scriptures which tell us that the Gospel shall be preached for a *witness* unto all nations, and then cometh the end (Matt. xxiv. 14); not the end of the world, but the *end of the age*, or dispensation. After which will be realised, in the fullest sense of the words, the promise of God to Abraham: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). And when this long-promised and now rapidly approaching age of blessedness shall have arrived, they shall be used by God as the governing body, and the honoured instruments of blessing to all the ends of the earth.

It must not be inferred, from what I have just stated, that the power of the Gospel is limited to the salvation of the children of Israel after the flesh. This we know is not the case; but that all believers, through faith in Christ, are accounted the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). The promise was given *unconditionally* to Abraham long before the giving of the law, and therefore cannot be affected by the disobedience of his descendants; *it is as children of Abraham that we are heirs according to the promise!* "Thus, then, our Lord, as the seed of Abraham, is not only Heir, but the blessed guarantee that Abraham and his seed shall also have inheritance according to promise. Our inheritance as believers absolutely rests upon the fact that Jesus is Heir. Disprove that fact, and not a shred of title remains to any follower of the Lord Jesus."*

Before entering more fully into our subject, let me premise, for reasons which I have just stated, that the present, as well as the past, dispensations of the world almost exclusively concern Israel; that in the present dispensation Israel after the flesh has been *lost*, but that, by a marvellous providence, the spiritual Israel in Christ will be *found* Identified as Israel after the flesh. And thus pre-eminently significant are the words of the Lord, that "the Son of Man is come to seek and to save that which was lost" (Luke xix. 10). That the Saxon races,† as their name implies, are the Lost Tribes of Israel, and that, in recognising this fact, we also realise the meaning of the declaration of our Lord: "*I am not sent, but unto the lost sheep of the House of Israel*" (Matt. xv. 24). That the book of Revelation is in exact conformity with the foregoing. The sealing of the 144,000 of all the Tribes of the children (Rev. vii.). The woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. xii.). The twelve foundations of the heavenly Jerusalem, and the twelve gates with the names of the Twelve Tribes written thereon. All, all is Israel from beginning to end.

Let us now endeavour to look a little more closely into our subject, although I cannot hope, in the limited space at my disposal, to render justice to a theme possessing such immense interest.

From the very earliest ages of the world we see manifested the intention of God to call, or gather out from among men, a people for Himself, in whom should be displayed His glory and power. We know how this intention has hitherto been carried out in the children of Israel, in accordance with the promise made to Abraham, and with, evidently, some grand ulterior purpose in view with regard to them. How, in mercy and judgment, but always in love, the Lord has dealt with them; by what manifold means He has instructed them; and how, with a "mighty hand and an outstretched arm," He delivered them out of Egyptian bondage, led them through the wilderness, and set them in the Promised Land; how He overcame all their enemies, and continued to prosper them, notwithstanding all their backslidings and sins, until the glory was consummated in the magnificent reign of Solomon, when their renown spread throughout the world, but which, after all, was only a type and a shadow of the glory and the magnificence hereafter to be revealed in them. For we find after this, Israel, for the most part, is lost. First, by the revolt of the Ten Tribes and their captivity; and subsequently the captivity of the remainder on account of their idolatry. "Therefore the Lord was very angry with Israel, and removed them out of His sight" (2 Kings xvii. 18). Afterwards, as we know, a portion of them, principally of the Tribe of Judah, were permitted to return, and from whom, in the fulness of time, came the Messiah, the Lord Jesus Christ, whom they rejected and crucified, but who will shortly come with power and great glory to re-establish the kingdom of Israel with a thousand times the grandeur it had in the reign of Solomon.

It is really painful to consider the numerous extravagant surmises as to where the Lost Tribes of Israel are to be found. Some have supposed them to be lost amongst the wilds and deserts of Central Africa: others have imagined that some of the barbarous Tribes in Asia are the Lost of Israel, and others have indulged in opinions still more incredible. Surely it cannot have been part of the plan of the Almighty that His people should lapse into barbarism, but most certainly the reverse. No, they are to be found "among the *chief* of the nations," and in the Northern parts of the earth (Jer. xxxi. 7—9, iii. 12, 18, xxiii. 7, 8), which fact is in accordance with the direction in which they were taken into captivity, for we read, "The King of Assyria took Samaria, and carried Israel away captive into Assyria, and placed them in Halah, and Habor, by the river of Gozan, and in the cities of the Medes" (2 Kings xvii. 6). Now Assyria and Media lay to the North-east of the Holy Land; Media is usually represented in the maps to include the Southern border of the Caspian, and here, singularly enough, does one of our greatest historians trace the rise and origin of the Saxon race, and at a time precisely coincident with the removal of Israel there from their own land. This is a well-worn argument I know, but it is independent evidence of the greatest weight and importance; and from it we can come to no other conclusion than that the Saxon and the Israelitish race are one and the same. And if so, what infinite skill and judgment are displayed by the Almighty in the training and development of Israel for the future government of the world — having brought them from the heat and oppression of Egypt through the wilderness to their own land, and again from thence up to these Northern quarters; thus

* "The Royal Rights of the Lord Jesus."

† Sons of Isaac, *literally*. "In Isaac shall thy seed be *called*" (Gen. xxi. 12).

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making them to undergo every variety of change in circumstances, climate, and government, and by their being now spread abroad throughout the world, possessing a knowledge of the language and customs of its inhabitants, which will, together, eminently qualify them, under Divine tuition and government, for universal sovereignty. Marvellous, indeed, are the purposes of God. How wonderfully He has met His people and fulfilled that which He declared by His prophets, "Although I have cast them 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. 16). And now are we able to understand the direction the apostles took in the proclamation of the Gospel, which, having been first offered to the Jewish remnant of Israel then in the land and refused, it was but just that it should also be offered to Israel scattered abroad, who, blessed be God, *have received it*! What is to be said of that very significant passage at the beginning of the Epistle of James: "James, a servant of God and of the Lord Jesus Christ, *to the Twelve Tribes scattered abroad.*" Is it not conclusive evidence, even at that early period, that the Gospel had been largely received by portions of, not only the Ten Tribes, but of the whole Twelve? All this, coupled with the astonishingly significant declaration of our Lord before alluded to, "I am not sent but unto the lost sheep of the House of Israel," will, I think, carry conviction to the mind of any unbiassed reader that we are indeed the Lord's people in the double sense of the word, but not to the exclusion of others, who, although according to the flesh "aliens from the commonwealth of Israel, and strangers from the covenant of promise, are made nigh by the blood of Christ" (Eph. ii. 12, 13). In other words, "that the Gentiles should be *fellow-heirs*, and of the same body and partakers of his promise in Christ by the Gospel" (Eph. iii. 6); although not until the coming kingdom is established will the other nations fully participate in the promised blessings. The present is an elective dispensation, in which are being prepared the instrument or channels of mercy to be employed in the next dispensation, when Israel will truly be a holy nation unto the Lord, and then in a twofold aspect. There will be the heavenly Israel inhabiting the New Jerusalem, who will have been redeemed from the earth some time previous to the restoration of the "seed of the House of Israel" from the "North country," and from all the countries whither they have been driven, and there will be Israel so restored, inhabiting the earthly Jerusalem. The one, no doubt, in continual communication with the other, thus realising the figure of Jacob's dream when he beheld "a ladder set up on the earth, and the top of it reached to heaven; the angels of God ascending and descending on it" (Gen. xxvii. 12). In recognising these wonderful and blessed purposes of God, how exquisitely simple and beautiful becomes the Israelitish aspect of the various symbolisms in the book of Revelation! Whilst all seems to lead to the inevitable conclusion that inasmuch as God has dealt exclusively with the children of Israel through all the past ages of the world's history, so He has manifested His intention of conveying His blessings to the world at large, in the age to come, through the instrumentality of His chosen people. In contemplating this sublime scene of the future, in which Israel occupies such a conspicuous position, we are lost in wondering admiration at the grand, unfathomable, and mighty purposes yet to be displayed in them.

THOMAS CLARK WESTFIELD.

LET the reader note that our Lord said to His *Israelite* Disciples, "Lo I am with YOU alway, even to the end of the age. Amen" (Matt. xxviii. 20). Such a promise was never given nationally to any Gentile race. "He hath NOT dealt so with any nation" (Psa. cxlvii. 20).

A MISQUOTATION CORRECTED.

WE have not the least desire to attribute to the Rev. J. B. Clifford intentional misquotation of our words. We are well aware, as a clergyman of the Church of England highly respected in his present sphere and as an aged minister of Christ, he is quite incapable of doing any such a thing in order to win a short-lived triumph. Still the unfortunate fact is this: that our adversary, whether led away by the heat of controversy or being the victim of an inveterate habit of inaccurate quotation, has laid himself open, over and over again, to the charge of using disingenuous tactics to upset our views and to throw discredit on the writers of the Identity.

For instance, at the head of page 26 of Mr. Clifford's last pamphlet ("The Anglo-Israelites"), there is a quotation from some of our writings calculated to do us great injury, to inflict on us great pain, and which left us utterly mystified when we read it, as to where and when we could have been guilty of writing that most obnoxious sentiment—one we "hate, and abominate, loathe, detest, and abhor," if we may be allowed to take up a bishop's anathema and make it our own! The words are these: "In his letter of June 25, Philo-Israel still insists that 'All God's good gifts are promised *only to the Hebrews*.' I deeply lament this infatuation."

So far Mr. Clifford. Had we written those words, and in the sense implied, we should join our adversary in his lamentation. But the sentiment is not ours. Mr. Clifford's imagination has conjured it up and fixed us with its authorship. We submit that when the truth is known, our readers will agree with us that a great injury has been done to us and to our cause by Mr. Clifford's inveterate habit. The words as quoted are made to pass muster as Philo-Israel's by the device of removing from rather a long sentence in which they are imbedded the head and also the tail, by introducing a verb in what was left, so as to make the words bear a totally different meaning to the author's intention, and, then, by telling the readers of the pamphlet that Philo-Israel insists on *that*. Can the force of injustice go further? and who can bear up against the results of such proceedings in a controversy?

In the first place, there was no clue which letter was referred to as the one wherein the objectionable passage occurred. When, after much trouble, the accused writer of these lines found it, he ascertained that it was one written by him to a local newspaper in Bristol, defending himself and our Identity from the odium which Mr. H. Oxley's late paper in *Life from the Dead*, regarding Israel's Deliverer, had brought upon the whole subject. He then discovered, to his great surprise, that in quoting from its last sentence our clerical opponent had so manipulated the latter as to make it read as he quoted it, and as we have already presented it to our readers. What we really wrote was as follows:—

"Because Messrs. Walker, and Cornall, and others are Israelites, they are doing Christ's work so successfully as preachers of the Gospel. My views would ask them to acknowledge the patent which confers on them this their nobility, and not ungratefully as they do, accept all God's good gifts promised only to the Hebrews and then decline to recognise the reason why those gifts are theirs.

"Yours, &c.,

"PHILO-ISRAEL.

"June 25, 1879."

Our readers will see that the question we were writing about was the *Israelite* gifts of God to "Abraham and his seed for ever"—those gifts confined to that race alone of which "world-wide Gospel evangelisation" is not the least. Speaking of that we urged that men like the Rev. Messrs. Walker, Cornall, and others who shine so greatly in this very function, should recognise in it the Israelite patent of their nobility, and not take to themselves all such of God's good gifts *promised only*

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to the Hebrews (that is, those set apart for that race alone), and then ungratefully refuse to recognise "the reason why" (the Identity "reason why") "THOSE gifts are theirs." Nothing could be plainer than this argument. But it would not do to quote the whole passage, so Mr. Clifford (inadvertently) cut off the head and tail of the sentence, introduced the word "are," and made us declare before all his readers that we hold that "all God's good gifts (and these are salvation, the Holy Spirit, health, moderate wealth, food, clothing, good temper, good children, earthly happiness, &c., &c.) are promised *only* to *the Hebrews*." The sentiment is outrageous, and the method by which the opponent of our Identity has turned the tables on us is, no doubt, very damaging to ourselves just so long as the error is left unexposed; but much the reverse when the truth is told.

We hope our opponents, the Rev. Mr. Clifford in particular, will recollect in future that even an Israelite ought to be treated fairly, and that to misquote, however unintentionally, does not, in the long run answer, even when dealing with so unimportant an individual as the BANNER'S EDITOR.

PROGRESS REPORTED FROM ST. ANN'S, BARBADOES.

WE are glad to report that our Identity and the BANNER in its train have penetrated even to Barbadoes, and that thence we have just received an encouraging letter from one who forwards us the Rev. Thomas Farrar's attack on us lately noticed, entitled "Truth *versus* Philo-Israel." Our West Indian friend says, that being "an earnest believer in the glorious origin of our race, he is anxious to see able and conscientious men enter the lists, and with honest, straight-forward, and temperate argument meet and demolish all such specious and superficial productions as the pamphlet in question" by the Rev. opponent to our views.

He goes on to say, that "notwithstanding the scholarly fulminations of Mr. Farrar and other 'clerical foes,' the belief in the Israelitish origin of the Anglo-Saxon race gains ground every day in this and other out-of-the-way corners of the globe. Would it not be well if those gentlemen took to heart the wise counsel of Gamaliel (a doctor of the law), who advised the Sanhedrim to 'refrain from these men; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God?'"

Finally, our friend (unknown to us, except now by name) wishes the BANNER OF ISRAEL a successful career in the cause of "truth." We beg our readers to note that Barbadoes is a perfectly new centre of Identity action, and that the seed has sprung up there spontaneously without any effort from any one on this side the water as far as we can tell. It would, indeed, appear that the opponents have, as usual, done the work for us, sown the seed of Identity knowledge at Barbadoes as elsewhere, and that we are indebted to the Rev. Thos. Farrar for the fact that men are investigating the subject in the West Indies. That investigation leads there, as here, and everywhere, to conviction, also to an earnest desire to propagate the truths we teach far and wide again. Of course this is no actual proof that the thing is of God; but as we point to the marvellous spread of Christianity as evidence of its Divine origin, so, soon if our learned and clerical opponents do not bestir themselves and prove us to be in the wrong, we shall be forced to conclude that they are wrong and we are right, that the Identity is God's truth and not man's lie, because God is causing it to spring up in all parts of the earth as if by magic, leaving fruits behind it which no man can mistake—"even the fruits of righteousness."

CONFIRMATIONS FROM THE CAPE.

ISRAEL'S GATES.

SOME time ago, in looking over a "Reader," used as a school-book by one of my children, I found the following article taken from the *Atlantic Monthly*. I have utilised it in lecturing in Natal and here, on our Identity with the Ten Tribes of Israel, but I have not seen it quoted in the BANNER, or by any of the writers on the subject of "the Gates." The article is so striking and so *apropos*, that well-instructed readers will require no comments from me, but can accept it as the testimony of another "blind witness" that we are, of a truth, God's elect people Israel, to whose father, Abraham, He promised: "Thy seed shall possess the Gate of his enemies," which promise has been grandly fulfilled by our possession of "the Gate of those that hate us."

"The sagacity of England is in nothing more clearly shown than in the foresight with which she has provided against the emergency of war. Let it come when it may, it will not find her unprepared. So thickly are her colonies and naval stations scattered over the face of the earth, that her war ships can speedily reach every commercial centre on the globe.

"There is that great centre of commerce, the Mediterranean Sea. It was a great centre long ago, when the Phœnician traversed it, and, passing through the Pillars of Hercules, sped on his way to the distant and then savage Britain. It was a great centre when Rome and Carthage wrestled in a death-grapple for its possession. But, at the present day, England is as much at home on the Mediterranean as if it were one of her own Canadian lakes.

"Nor is it simply the number of the British colonies, or the evenness with which they are distributed, that challenges our admiration. The positions which these colonies occupy, and their natural military strength, are quite as important facts. There is not a sea or a gulf in the world, which has any real commercial importance, but England has a stronghold on its shores. And wherever the continents tending Southward come to points around which the commerce of nations must sweep, there is a British settlement, and the cross of St. George salutes you as you are wafted by. There is hardly a little, desolate, rocky island, or peninsula, formed apparently by Nature for a fortress, and nothing else, but the British flag floats securely over it.

"These are literal facts. Take, for example, the great overland route from Europe to Asia. Despite its name, its real highway is on the waters of the Mediterranean and Red Seas. It has three Gates—three only. England holds the key to every one of these Gates. Count them—Gibraltar, Malta, Aden.* But she commands the entrance to the Red Sea not by one, but by several strongholds. Midway in the narrow strait is the black, bare rock of Perim—sterile, precipitous, a perfect counterpart of Gibraltar—and on either side, between it and the mainland, are the ship channels which connect the Red Sea with the great Indian Ocean. This England holds.

"A little farther out is the peninsula of Aden, another Gibraltar—as rocky, as sterile, and as precipitous—connected with the mainland by a narrow strait, and having a harbour safe in all winds, and a central coal depôt. This England bought in 1839.† And, to complete her security, she has purchased from some petty sultan the neighbouring islands of Socotra and Kouri, giving, as it were, a retaining-fee, so that, though she does not need them herself, no rival Power may ever possess them.

"As we sail a little farther on, we come to the Chinese Sea.‡ What a beaten track of commerce is this! What wealth of

* To which may now be added Cyprus.

† This is a mistake. Aden was not *bought*, but *captured* by us in that year.

‡ The writer has omitted our East Indian Gates.

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comfort and luxury is wafted over it by every breeze! The teas of China! the silks of farther India! the spices of the East! The ships of every clime and nation swarm on its waters! The stately barques of England, France, and Holland; the swift ships of America! And, mingled with them, in picturesque confusion, the clumsy junk of the Chinaman, and the slender, darting canoe of the Malaysian islander!

"At the lower end of the China Sea, where it narrows into Malacca Strait, England holds the little island of Singapore—a spot of no use to her whatever, except as a commercial depôt, but of inestimable value for that; a spot which, under her fostering care, is growing up to take its place among the great emporiums of the world. Half-way up the Sea she holds the island of Labuan, whose chief worth is this, that beneath its surface and that of the neighbouring mainland there lie inexhaustible treasures of coal, which are likely to yield wealth to the hand that controls them. At the upper end of the Sea she holds Hong Kong, a hot, unhealthy island, but an invaluable base from which to threaten and control the neighbouring waters.

"Even in the broad and, as yet, comparatively untracked Pacific, she is making silent advances towards dominion. The vast continent of Australia,* which she has secured, forms its South-Western boundary. And, pushed out six hundred miles Eastward from this, lies New Zealand, like a strong outpost, its shores so scooped and torn by the waves that it must be a very paradise of commodious bays and safe havens for the mariner. The soil, too, is of extraordinary fertility; and the climate, though humid, deals kindly with the Englishman's constitution. Nor is this all; for, advanced from it, North and South, like picket stations, are Norfolk Isle and the Auckland group, both of which have good harbours. And it requires no prophet's eye to see that, when England needs posts farther Eastward, she will find them among the green coral islets that stud the Pacific.†

"Turn, now, your steps homeward, and pause a moment at the Bermudas, those beautiful isles, with their fresh verdure—green gems in the ocean, with air soft and balmy as Eden's was! They have their home uses too. They furnish arrow-root for the sick, and ample supplies of vegetables earlier than sterner climates will yield them. Is this all that can be said? Reflect a little more deeply. These islands possess a great military and naval depôt, and a splendid harbour—land-locked, strongly fortified, and difficult of access to strangers—and all within a few days' sail of the chief ports of the Atlantic shores of the New World. England therefore retains them as a station on the road to her West Indian possessions; and should America go to war with her,‡ she would use it as a base for offensive operations, where she might gather, and whence she might hurl upon any protected port all her gigantic naval and military power."

The writer of this article evidently knew nothing of our Israelitish origin, yet he refers to Gibraltar, Malta, &c., by the Scriptural designation of "Gates," of which, he says, "England holds the key." He has omitted to mention a large number of Gates which we, as Israel, hold, but "*Verbum sat sapienti.*"

J. Bowers Janion.

East London, South Africa,
16th July, 1879.

Note by the Editor.—Our friend at the Cape does not tell us the date of the above extract from the *Atlantic Monthly*. If prior to 1875, it is clear the writer was led, without knowledge of our Identity, to term the grand strategic ports held by this country by the Scriptural term "Gates" as the most appropriate he could find—which it is. That being the case, he stands forth as an excellent unwitting blind witness to our Identity—for God promised only to Israel the possession of "her enemies' Gate." We only, of all nations, have those very "Gates," the world-wide over, this writer being our blind witness. *Ergo*, we must be Israel! Let our opponents try to contest our claim to "Our Identity" by showing—1st, that these possessions are not our enemies' Gate; or, 2nd, that other nations beside the British possess them as well as ourselves; or, 3rd, that, having them as a unique blessing, we British must fail, nevertheless, to be Lost Israel, and why. This is a fair challenge! We stake the Identity upon it! Upon Gen. xxii. 17, on the one hand; and on Mr. Janion's facts, patent to all men as fulfilment thereof, on the other. Let Messrs. Wilkinson, Cornall, Clifford, Walker, and others, with the *Rock*, try their best to defeat us! They *must* fail!

* See a leading article in the *Daily Telegraph* of June 10, 1879.

† The 225 Fiji Islands have come into our possession since this article was written.

‡ Of course Manassch will never again go to war with Ephraim.

THE IDENTITY IN ADELAIDE, SOUTH AUSTRALIA.

We think our readers would like to learn what progress the Identity is making in Adelaide, where, as they know perhaps (certainly we do), we have some of the very warmest friends out of Great Britain. We are glad to say that the gentleman who gave the lecture reported below is the talented son of a popular preacher in Dover, an Israelite, and who has contributed to our columns ere this. Mr. Rogers appears to have acquitted himself very well as a lecturer on the Identity, as he has, we also see by another of the Adelaide papers, as a public controversialist on Israel in the journals of the place. We are glad to find the Mayor of Strathalbyn took the chair, and though the meeting was not so crowded as anticipated, Mr. Rogers had for his hearers "all the ministers of the Churches there with most of the leading townsmen." We quote as follows:—

"Strathalbyn Institute (S. Australia). Tuesday evening, April 8, 1879, at 8 o'clock Mr. A. W. Rogers will deliver a lecture on the 'Identification of the British Race with the Ten Lost Tribes of Israel.' His worship the Mayor (Dr. Blue) in the chair. Other gentlemen have kindly consented to speak on the occasion. Tickets, 2s. and 1s., to be had at Mr. Miller's and other stores; doors open at 7.30. The proceeds, after paying expenses, will be devoted to charitable purposes."

"The British-Israel Theory.—On Tuesday evening last, Mr. A. W. Rogers delivered a lecture in the Institute-hall, Strathalbyn, on *this very popular subject*, having, as he said, been led into the discussion of the subject by a letter which appeared in the *Southern Argus* some few weeks ago against this theory. Many of the most scientific and learned men of the day have of late been taking the matter up earnestly, and *all over the world the belief in the Identification of the British race with the Lost Ten Tribes of the House of Israel has been fast gaining ground*, so that, together with these facts and the announcement that the proceeds of the lecture were to be devoted to charitable purposes, it was confidently anticipated there would be a large attendance at the hall on Tuesday evening; but we were sorry to see that it was not nearly so crowded as was hoped. His worship the Mayor of Strathalbyn (Dr. Blue, J.P.) presided, and was supported on the platform by Mr. West-Erskine, M.P.

"After a few introductory remarks by the Chairman, Mr. Rogers, who was received with applause, proceeded to deliver his lecture, and for the next hour-and-a-half he spoke uninterruptedly. The lecture was divided into four heads, which were as follows:—1. How the Ten Tribes were lost. 2. Our own origin. 3. Our Identification. 4. The benefits to be

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derived from our Identity; and under these heads the speaker reviewed the various links in the chain that identified the British with the Lost Tribes of Israel, and dwelt for some length on the benefits that must accrue from such Identity. Mr. Rogers quoted for support of his argument during the evening passages from the works of a number of the most eminent writers on the subject, the selections being in every instance very *apropos* and pointed. The gist of the lecture having already appeared in Mr. Rogers's letter in the *Argus* last week, we need not more than thus briefly review it; *but we may say that he succeeded in holding the attention of the audience during its entire delivery, and at its close he was accorded very hearty applause* in response to the Chairman's call for a vote of thanks. We were pleased to notice that *all the ministers of the Churches here were present, as also were most of our leading townsmen.*"

WHY THE CHURCH OF ROME SEEKS TO ALLY HER MORAL INFLUENCE WITH BRITAIN'S MATERIAL INFLUENCE.

A VERY IMPORTANT USE OF PUBLISHING OUR IDENTITY WITH ISRAEL.

An article appeared in the pages of the Banner of Israel, of June 25, under this heading, "The Vatican and England," the article being an extract from the *Standard* of May 31, 1879; and both in the article, and the comments thereon, the readers of the Banner could plainly see two things: first, the Church of Rome recognises the exalted position and extensive material influence of the British nation as being greater than that of any other nation. And secondly, that the power and influence of this so-called British nation will become greater than it is at present; and therefore she is making every effort to unite her moral influence with Britain's material influence. But why is she seeking to do this? What is her real aim and purpose? Not only does the Church of Rome recognise the British as the chief of nations, and as the most powerful and most exalted of nations, but she also knows, and that to her cost, that from these Isles of the West the light of God's truth has gone forth, and, thank God! is still going forth to all the nations of the earth. And not only have millions of copies of God's Word gone forth from this land of Bibles, but godly devoted men and women, constrained by the love of Jesus, have gone forth, with their lives in their hands, to proclaim to those in darkness the glad tidings of a free and full salvation through faith in a once crucified, but now risen and ascended Lord and Saviour! The Church of Rome knows full well that we have been, and still are, Jehovah's witnesses (the work appointed to Israel). Founded on the grossest error and superstition, she has suffered much from the spread of God's truth among us, and through us among other nations; and she seeks to ally her moral influence with Britain's material influence that she may stop the outflow of the light of God's truth in any and in every way, not only here, but to other lands. If she could only extinguish the light here, she would soon make her power felt in extinguishing it elsewhere; with Britain under her control, she would soon control the rest of the world, and again plunge the nations in deepest darkness: it is to the accomplishing of this, her set purpose and aim, that her agents, with a devotion worthy of a better cause, work unceasingly; they know no rest, they spare no pains, they regard no sacrifice too great, so long as this their cherished object be unaccomplished. But let us thank God for the assurance that the Church of Rome, the mother of harlots and abominations of the earth, is doomed to disappointment in this her aim; she is concentrating all her power to make the great effort, but only to be defeated. Not again will she hold the reins of British government in her hands! Not again will she light up the squares of our large cities with martyr fires! And what is it that is to frustrate all her efforts? The very same power that broke her yoke from off our necks—the same glorious power that set us free from her accursed blighting thraldom! And that power is the light and truth of God as written in His Holy Word! As light only can dissipate darkness, so will the light of God's Word, received into the hearts of this people, save this nation from the malign purposes of the Church of Rome. And we, who believe in our Identity with Israel, are engaged in the glorious work of spreading the light and truth of God's Word, telling the people of His great love and faithfulness—bidding them to search earnestly and prayerfully for themselves, and see from Jehovah's own Word whether these things be so or not, and whether or not we are His own people Israel. And in this I think we can see a very important use of publishing our Identity with Israel, and a thorough and convincing answer to those who are continually asking the question, What good? Nor is this all that we are doing in publishing the news of our Identity with Israel. Jehovah has promised to be the God of all the families of Israel; to make with them a new covenant, even a covenant of everlasting peace; He has promised to write His laws in their hearts, to cleanse them from all their iniquities, thus making them a holy and righteous people. And this we are also bringing before the people, bidding them to pray earnestly for and expect this great blessing both for themselves as individuals and for the nation at large; knowing that Jehovah has spoken it, and will do it! But for this He will be inquired of by the House of Israel to do it for them. So let us ask, let us expect, and we shall receive; and also see the purposes of Rome frustrated. J. F. Thomas.

Torquay, July 5th, 1879.

ISRAEL KEEPETH SABBATH.

The *Daily Telegraph* of May 6, 1879, gave utterance to the following remarkable sentiments in reference to a late motion in the House of Lords, by Lord Thurlow, to open the art galleries and London museums on Sunday. We are glad to say the motion was rejected though by a narrow majority in a thin House; but as it is, we know, a measure which cannot be passed by the legislature of Israel, so as to become law, the result does *not* surprise us. The secular journalist writes as follows—

"Frenchmen, Spaniards, and Italians, Germans, Scandinavians, and Slavs, alike regard the Sabbath as a holiday set apart for recreation; but Englishmen persist in treating it as a day to be spent partly in devotional exercises, and partly in what is somewhat vaguely defined as 'taking rest.' Differences between the religious creeds prevalent in the respective countries which hold the recreative view of Sunday obviously exercise no influence upon their legislation in this regard; for Calvinistic Prussia and Presbyterian Holland are as tolerant of popular amusements on that day as Catholic Spain or Orthodox Russia. *We alone among Christian nations assume that prayer and rest are the exclusive objects for which the Sabbath was instituted by Divine wisdom*, and consider it our duty to enforce the achievement of those objects, as far as it may be humanly possible to do so, by the agency of repressive and prohibitive laws. No Act of Parliament can compel men to pray; but the law can, and does, constrain men to 'take rest,' whether they like it or not."

We would ask why "we alone of all the Christian nations assume that prayer and rest are the exclusive objects for which the Sabbath was instituted?" We answer, because of our Identity, and because the Lord showed His Word unto Jacob, and His statutes and His judgments unto Israel, as He hath not so dealt with any Gentile race (Psa. cxlvii. 19, 20).

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THE IDENTITY VENTILATED BY THE "NEWCASTLE CHRONICLE."

THERE was lately quite a sharp controversy going on in the North respecting "our origin." One "Elfin" derides us in the pages of the *Newcastle Daily Chronicle*. This paper was our last year's "blind witness," from whose articles we quoted several times. Now, the worthy editor, we are told, is becoming an avowed friend! He permits Identity to be advertised gratuitously in his columns, and is rendering good aid to God's own cause in the North. "Elfin," quoting the BANNER OF ISRAEL, as "a little English newspaper," says that journal "swears we British are all Jews," which brought out J. N. C. to the rescue in the following terms.

We publish the letter on account of the instruction it contains; and reading between the lines we find the writer is an instructed Israelite, a diligent student of the BANNER. God grant the whole nation may be such before long!

JEWS *v.* HEBREWS.

To the Editor of the "Daily Chronicle."

SIR,—Your contributor "Elfin," in yesterday's letter, asserts that the BANNER OF ISRAEL swears that we are all Jews, and actually thanks God for our Hebrew origin. The latter portion of the assertion is quite true; the former equally erroneous. The periodical in question is too well informed to make such an egregious blunder as to claim for the British people a title that is now, and has been for the last 2,400 years, borne by a race still existing in our midst, and maintaining with ever-renewed youth and vigour its ancient laws and ceremonies. But Anglo-Israelites, of whom the BANNER is one of the chief organs, do maintain that the inhabitants of these isles are descended from the Ten-Tribed kingdom that was carried captive into Assyria, and of which all further history was lost, till now, the appointed time having apparently arrived, the "lost" ones are being summoned from their graves, and are becoming manifest to the world as the possessors of an Empire on which the sun never sets, thus fulfilling the prophecies of old that Israel should be the chief of nations—the head and not the tail, "above only and not beneath"—as we are at this day, and for whom the way of the Kings of the East is now being prepared, what time the waters of the Euphrates are drying up.

I am, &c.,

J. N. C.

TESTIMONY FROM JERSEY, CHANNEL ISLANDS.

WE draw attention to the following remarkable letter which appeared some months ago in a Jersey newspaper from the pen of Mr. Philip John LeGeyt. It is one which has attracted the notice of many in the Channel Islands, and contains so much that is striking that we gladly republish it in the BANNER. It seems, too, to throw out philological hints regarding the basis of the old Norman tongue, which it would be well if some learned in the subject would take up and, by research, work out for the benefit of our whole body deeply interested in everything that links us closer with God's people Israel. Mr. LeGeyt wrote as follows on the subject of

THE IDENTITY OF THE BRITISH NATION WITH THE LOST TEN TRIBES OF ISRAEL.

To the Editor of the "British Press and Jersey Times."

DEAR SIR,—Will you kindly permit me through the columns of your widely-circulated journal to direct attention to the world-important subject which forms the heading of this letter; at the same time, as I humbly submit, that however wild and frenzied the notion may at first sight appear, it will nevertheless, upon candid, unprejudiced investigation, be found to embody an incontestible fact—indicative of a fast approaching era for the British nation of unparelleled power and prosperity—viz., that the Anglo-Saxon, &c., races, constituting the British people—wherever located throughout the world—are none other than the representatives of the Lost Ten Tribes of Israel, who were by successive Assyrian Kings, from Tiglath Pileser to Esarhaddon, taken captive from the land of Samaria to the cities of the Medes, *cir.* B.C. 740 to 721—whence, by successive Western migrations, they at different periods, by different routes, and under different names—Saxons ('Saac-sons or Isaac's Sons—"In Isaac shall thy seed be called"), Angles, Picts, Scots, Jutes, Danes, Normans, &c., arrived and settled in Britain—the last of whom—viz., the Normans or Northmen—joined their fellow-tribes in the *mother* country ("mother of nations") under William the Conqueror, in A.D. 1066. It is of course generally known that long prior to that event—in fact, in the days of the good, wise, and redoubtable Rollo himself, the leader of the Northmen, and first Duke of Normandy—the Channel Islands were occupied by some of his Norman followers, and there only, at the present day, are to be found the pure types (in all respects of descent, language, institutions, &c.) of those bold, hardy, invincible warriors. Nor do I estimate it an insane notion to imagine the possibility of philological research discovering that the Norman language, as spoken in the days of Wace—a Jerseyman, and the greatest poet of his age—bears a very close relation to the language in which Christ the Saviour addressed His disciples—Benjamites—in the land of Judæa. If so, it all the more behoves Jersey men and women, as Benjamites, to bestir themselves seriously to a study of the subject; so that they may acquire the necessary knowledge to enable them to advance its claims, whilst earning for themselves the glory of having at least contributed their share towards bringing about its national acknowledgment, which, I am firmly persuaded, is destined to occur between this and the autumn of 1881 or spring of 1882—at which time the restoration to the land of Palestine of the House of Israel (the British races) representatively, "as one of a city and two of a family," and the House of Judah (the Jews) collectively, will commence.

Fearing to trespass too largely upon your space, and yet scarcely knowing how to be brief, and at the same time lucid, upon a subject of such stupendous magnitude, importance, and dignity, I will just adduce the following few facts for present consideration, in the hope that they will suffice to stimulate interest in, and prompt to investigation of, the subject; which, if pursued in an earnest spirit of inquiry after truth, cannot, I am confident, otherwise than lead to *absolute* conviction.

1st—It is an historical fact that the British nation is composed of several apparently different peoples, who fought their way into Britain at various epochs, and settled there.

2nd—It is an ethnographical fact that all those peoples were located in the land of Media in the 8th century B.C.

3rd—It is a philological fact that the root words, grammatic system, and idiomatic structure of the English language, are of Shemitic, and not Aryan origin, as generally supposed.

4th—It is a monumental fact that the Great Pyramid of Ghizeh declares, through weights, measures, &c., that the British people are of the seed of Abraham, through Jacob—Israelites.

5th—It is a genealogical fact that our beloved Queen Victoria (Empress of India) is a descendant of David the Psalmist (Throne of David perpetual).

6th—It is a significant fact that the name of Lord Beaconsfield—Benjamin d'Israeli—in conjunction with his position, may be interpreted Ruler of Israel (? Sceptre of Judah).

7th—It is a remarkable fact that the British people inhabit the Isles North-west from Palestine.

8th—It is a remarkable fact that they are a company of nations.

9th—It is a remarkable fact that their colonies, &c., belt the earth.

10th—It is a remarkable fact that they inhabit the desolate heritages.

11th—It is a remarkable fact that they have the heathen for a possession.

12th—It is a remarkable fact that they are the chief of nations.

13th—It is a remarkable fact that they are the wealthiest of nations.

14th—It is a remarkable fact that they lend to many nations, but borrow of none.

15th—It is a remarkable fact that they conquer against all odds.

16th—It is a remarkable fact that they are *the* undefeated nation.

17th—It is a remarkable fact that they multiply faster than other nations.

To which might be added *many scores of very remarkable* facts, attached to the British people, which square, in all and every, the minutest particular, with the Bible statements relative to Israel of the Ten Tribes, including the marks whereby they would be recognised at, or just prior to, the time spoken of by the prophet Jeremiah: "In those days the House of Judah shall walk *with* (margin, *to*) the House of Israel, and they shall come together out of the land of

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the North, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18).

Were it not that the Bible declares that "blindness in part has happened unto Israel," and that in *these* times infidelity would increase, it would be quite incomprehensible how so little impression appears to be made, generally speaking, by the signs of the present times; the surreptitious machinations of Russia (the Gog of the North) against Great Britain; the Beaconsfield surprise, or the actual *protectorative* occupation of the Land of Promise by the British people (destined shortly to prove a surprise of a nature little dreamt of by the world generally at the present moment), &c., &c.

With a view to acquiring a vast amount of enlightenment upon the present condition of mundane affairs generally (including of course the so-called Eastern Question), I earnestly summon the studious attention of *everyone* to chapters xxxvii., xxxviii., and xxxix. of Ezekiel, in the hope and belief that, their eyes will be opened to perceive that the "dry bones" are even now "shaking" and "coming together," preparing, by the power of the Identity, to "stand up upon their feet an exceeding great army."

In conclusion, I beg to say, that I shall never cease to feel grateful to the lady who was first instrumental in removing the scales from my eyes by presenting me a pamphlet, entitled "Forty-seven Identifications of the British Nation with the Lost Ten Tribes of Israel, founded upon 500 Scriptural Proofs,"—and thanking you by anticipation for according space in your excellent paper to this humble epistle (my only plea for soliciting the favour of which is its *vital* importance, considered with my duty towards God and my fellow-creatures),

I remain, dear Sir, yours sincerely,

PHILIP JOHN LEGEYT.

20, Devonshire-place, St. Helier's, Jersey,
January 24, 1879.

ST. PAUL DISTINGUISHES BETWEEN ISRAEL AND JUDAH.

AT page 215 of the BANNER, No. 126, we pointed to St. Paul's 2 Cor. xi. 22, 23, as a remarkable proof that the great apostle of the Gentiles distinguished between the Twelve and the Ten Tribes, and between them and the "Spiritual House," the seed of Abraham by faith, mentioned in Gal. iii. 29. We neglected on that occasion to quote 2 Cor. xi. 24, wherein, after asking, "Are they (the false apostles) ministers of Christ?" he broke out into the strain of self-justification which he called in verse 30 "the things which concerned his infirmities." One of these was, that "Of THE JEWS five times he had received forty save one" (stripes). Two verses above St. Paul had spoken of "Hebrews" and "Israelites," then of "the seed of Abraham," now of "Jews!" Were all these mere euphuisms used so by the translators to avoid tautology? Nay! the original Greek has been carefully and exactly translated. St. Paul's words were in verse 22, Ἑβραῖοί εἰσι; κἀγώ.—Ἰσραηλῖταί εἰσι; κἀγώ. σπέρμα Ἀβραάμ εισι; κἀγώ. and in verse 24, Ὑπὸ Ἰουδαίων πεντάκις κ.τ.λ. Why did not St. Paul say he had been scourged by the Hebrews, or by the Israelites, or by the seed of Abraham? they all meant the same thing by our opponents' argument! He did not, because St. Paul knew that those who scourged him were Jews, not Ten-Tribed Israelites, nor Twelve-Tribed Hebrews (regarded nationally). He knew, too, "the seed of Abraham," the Christian Church, had not flogged him with the cruel "forty save one." It was Judah, or the Jews only, who did it; and the apostle, beautifully distinguishing terms that differ, told us in the compass of only three short verses of his own inspired epistles what our learned divines of the present day have been forty and sixty years in the ministry without learning—namely, that while "all Jews" were and are Israelites, because they belonged, and still belong, to the "*Dodekaphulon*" or "Twelve Tribed," there were "*Israelitai*" or Israelites, who were not "Jews," and there was and is now the "Hebrew" nation, which includes all the Tribes; also "the seed of Abraham by faith," which is and was separate from, and yet might include not only Jews and Israelites, but pure Gentiles besides!

"HE SHALL GROW AS THE LILY."

GOD'S Word likens Israel's (the Ten-Tribed Ephraim's) growth or blossoming to the lily. Our readers have watched the growth and blossoming of the plants of the *Liliaceæ* or *Lilium* order, and probably recognise at once the singularly-appropriate image Hosea, in chapter xiv. 5, presents to us as the type of Israel's death, resurrection, growth, and blossoming. What is the history of an ordinary lily after its bloom is over and the plant prepares to winter? It dies down, the leaves wither, the plant is "lost" to sight, is hidden in the earth, and its place known no more for a season. To ourselves it has often occurred that a pot of favourite lilies of the valley, left, after autumn frosts have begun, to the company of its wintered companions in the shelter of the green-house, has been set aside unmarked "lost," forgotten, and thus has completely disappeared. But were the lilies really lost and dead? Nay, they were only "hidden" in the earth, "mingled" with the other common, less valuable, occupants of the place of refuge, and waiting the set time appointed by the God of nature for their "revival," their "raising up," and their "living" in our "sight" (Hosea vi. 2).

What happens, as we all observe, is this: When spring comes on, after long months of utter disappearance from human ken, the long-neglected, forgotten, "lost" lilies suddenly re-appear. They force themselves on notice by the vigorous signs of life they present to view on the surface of the ground. They burst their "graves," and come up, shooting into light and air their numberless points, which rapidly develop into green sheaf-like leaves, several of them holding in their embrace the embryo flower. The leaves and flower appear together, push up into life together, and soon the lately seemingly dead earth is alive with green luxurious growth—growth full of flower and lovely perfume, shedding abroad its proper fruit—the sweet, painted, or purely white lilies of our fields, filling the air with their pleasant odour.

Now to find Israel in the latter day you must find the nation just as we find the lilies. They must be hidden, lost, dead, and buried. "After two days," said the prophet (Hosea vi. 2), "will He revive us: in the third day will He raise us up, and we shall live in His sight." The Ten Tribes died, and were buried out "of God's sight," in B.C. 678, when "Ephraim" was broken, that it was not a people (Isa. vii. 8; 2 Kings xvii. 23). Israel has been "swallowed up" by the Gentiles "mingled with them" and "scattered among them" ever since that time (Hosea viii. 8; Ezek. xi. 16, 17; Psa. cvi. 35). till at last the remembrance of them has ceased among men (Deut. xxxii. 26); and for more than 2,000 years, or over two prophetic days, they have been in their graves, dormant; apparently dead; certainly "lost." Their brethren—the Jews—declare they are "lost," but destined to be found. "The special interest which surrounds the Ten Tribes is *that they are lost*," said the *Jewish Chronicle* newspaper on December 13, 1878. Learned Jews of Jerusalem speak of the British nation as, in their opinion, "Lost Israel found."

A Newcastle Jew tells the Rev. H. Marriott "that for forty years he has been satisfied that the British races are the 'Lost' Ten Tribes" (BANNER, No. 131, page 275). And now, "after" two days of a thousand years each, what do we see? God is "reviving" us as Israel. He is, in this third day or third thousand years from B.C. 678, or in A.D. 1879, causing us to be raised up, in order that we may "live" as Israel in His sight (Hosea vi. 2). Issuing from our hiding-place, how do we British answer to the lily? We are coming up with our multitude of leaves, and blossoms, and buds, and we are in all ways filling the face of the world with our fruit (Isa. xxvii. 6). We have sent forth our emigrants like "spawning fish" from London, "in the midst" of the Northern land-hemisphere, till our vast "multitudes" have laid hold of the "desolate heritages" as our own; and here, with our "daughters"

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"running over the wall," have established the Hebrew "nation and company of nations" to spring from Joseph's Ephraim-Israelite progeny, "that fulness of the Gentiles" to come from the representative Head of the Ten-Tribed race (Exod. xlviii. 16, 19, xlix. 22; Jer. vii. 15; Gen. xxxv. 11; Isa. xlix. 8; Rom. xi. 25).

But we are also filling the face of the world with fruit of another kind. We have sent our living missionaries, men and women, with the love of God in their hearts, and the Word of God in their hands, to preach the Gospel to every creature, to tell them of salvation through faith in the blood of Jesus; and thus we have become a blessing to ALL the families of the earth (Gen. xxii. 18; Mark xvi. 15). Thus we grow, and are growing, AS the lily, and are fulfilling the prediction.

A friend to our cause, J. H. B., writing to a Ramsgate paper (the *Kent Argus*) on July 28, 1879, regarding our subject, aid:—

While reading over Hos. xiv. 4, 5—"I will be as the dew unto Israel; he shall grow as the lily"—I thought, Well, how does the lily grow? In what is it peculiar? Not being able to solve the matter, I referred to the dictionary, and found there what appears to be the very principle of growth intended by the prophet in the word "Endogen, a plant which increases in size by internal growth, and elongated at the summit, instead of externally, and having no distinction of pith, wood, and bark," as the lily or the palm.

The prophet Hosea wrote of Israel's future from their captivity by the Assyrians up to the great day of Jezreel (Israel Ten Tribes, Hos. i. 11) when Israel shall return with Judah—the Jews—to the land of their forefathers (ver. 10), an event yet future, and which every section of the Church thinks to be near. Israel, then, must grow as the lily while in exile or banishment. Grow—not scattered as the Jews, without a home, rallying-place, or centre. Grow—but where? See 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." This could not apply to Palestine; they were there then. Isaiah speaks of the Isles as waiting for His law—"Isles of the sea," "Isles of the West;" and Jer. xxxi. 10: "Hear the word of Jehovah, O united Tribes; publish it in the Isles afar off, and say, The scatterer of Israel will gather him, and will keep him as a shepherd his flock." So we find our own sea-girt island home referred to as the place where the people—redeemed Israel—shall renew their strength, the centre from whence they shall grow as the lily. How have we grown into our present world-wide Empire, a company of nations? Is it not from internal growth the hive becomes too full? We plant ourselves in America, Africa, Australia, New Zealand, occupying the desolate heritages (Isa. xlix. 8), the ends of the earth; and these colonies continually are increased, or fed, in numbers from the Mother Country, doubling their population in twenty-five years, a world-wide development from the centre Britain. And do we not cast forth our roots, establishing ourselves in new lands, making them our own? And do not our branches, our influence and authority, spread beyond our border, as in Afghanistan, Asia Minor, Palestine? and is not this wonderful development endogenous as the lily? "Israel-Ephraim shall grow as the lily." I turn to Isa. xlix., and there the same principle of growth from the centre is taught of Israel: "Thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallow thee up shall be far away. The children which thou shalt have after thou hast lost the other—the United States—shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." Here is the population overflowing, and again overflowing from the centre, the place of their own, where they should be planted in "the isles of the West." Is not the cry, "give place to me that I may dwell," a cry to Him "who divided to the nations their inheritance . . . . . and set the bounds of the people according to the number of the children of Israel?" (Deut. xxxii. 8, 9). With our national sins—such as are charged to Ephraim—do we not in all our difficulties look to God for help? May not this be the upward elongated tendency of the lily. In a spiritual sense, too, the same principle applies to our home and foreign philanthropy, and our world-wide missionary labours.

We would ask our Gothic or Teutonic friends if the German and other Gothic nations answer in any way to these descriptions of Ephraim-Israel's lily-growth, as Hosea is given to describe it? Have these nations been dead and buried over 2,000 years? Are they consciously reviving to their Israelite origin, and calling themselves Israel to-day? Is God raising them up now as Israel, and likely to cause them to live in His sight as His Ten-Tribed people? Are they a blessing to ALL the nations and ALL the families of the earth? Do they blossom and bud? Are they multitudinous, throwing off their shoals of emigrants who seize the desolate heritages of the earth for Israel? Do they send Bibles, tracts, missionaries, to all the nations? Are the heathen given to them to rule? Do they know nothing of the iron yoke of foreigners as subject races themselves? Do they hold their enemies' gates? When our "Gothic" friends establish these points, we shall believe the German and Teutonic races are Israelites *as nations*—not before!

THE TESTIMONY OF AN AGED DISCIPLE.

WE are glad, by permission, to quote the words of an aged Christian lady who for over 70 years has either been engaged in prophetic studies herself or been in close companionship with those who have been so occupied—words written in reference to "Our Identity." Though now a constant invalid, she says that "The grand subjects of the Identity and the Great Pyramid are a great resource to her mind." "It seems to me," she adds "that important internal evidence of the truth of the Identity is brought out by the fact that it casts a flood of light on the prophetic Scriptures. For our day it seems a sort of master-key to it all." The writer of the above is duly instructed in the subject of the promotion of the Gospel among the Jews. Her late father took a leading part in the proceedings which resulted in the establishment of the venerable "London Society." Such an one as this, then, is now an ardent Israelite; and in her old age writes to us words of sympathy and congratulation, on finding that we, too, feel strongly in favour of communicating the Gospel of the grace of God to the sons of Judah. What do our opponents make of this? They revile us and speak evil of us, as blasphemers and opponents of the evangelization of the Jews, though we repeat to them, and they well know, that personally we strongly favour all efforts to Christianize the Jews, and are one of the Treasurers of the Jews' Society! Let this aged Christian lady rebuke their uncharitable spirit! Let it lead them to inquire what the principles of the BANNER OF ISRAEL and its editor really are, and not to condemn *them* without due investigation! We are aware that Ezek. xliii. 27 has been referred to by the editor of the *Glory Leader* as his authority for the statement that God declares He will accept the Jews "through Moses or the offices of works" (No. 232, page 275, July 9, 1879). The whole context, however, of that passage, we find, refers to a different dispensation from the present—one that is to come after the return of Israel and Judah to their own land. This verse, then, can in no way modify such plain declarations of Scripture as those we find in Acts iv. 12; Rom. ii. 9, iii. 9 and 30. The Jews now, as well as the Gentiles, and Lo-Ammi Christians, are all equally under God's condemnation, and can find no salvation but through the blood of the Cross of Christ: "For there is NONE other name under heaven given among men, whereby they may be 'saved,' but the name of Jesus;" "Neither is there salvation in ANY other." We utterly deny, therefore, that Ezek. xliii. 27 is rightly quoted to justify the monstrous doctrine that at the present time the Lord accepts the Jews *out* of Christ, and by Moses, through the "offices of works." For such teaching we find no Scriptural basis; and we repudiate the doctrine *et pro hac vice*, the teacher. We cannot consent to swerve to the right hand or to the left where God's Word forbids us to follow; and in this matter we decline to shift our ground. We are glad, finally, to point to our aged friend's testimony in our support, and rejoice to think her ripe experience leads her to pronounce in favour

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of our views as regards all lawful efforts made for the promotion of the Gospel among the Jews. With the success or non-success of those efforts we have nothing to do! That matter must remain with the Lord! It is ours to obey His command, which tells us to go into all the world, and to preach the Gospel to EVERY creature—therefore, to every Jew; nay, to them first (Luke xxiv. 47).

Reviews.

Are We Israelites? By the Rev. B. W. Savile, M.A. Published by W. H. Guest, 20, Warwick-lane, Paternoster-row. Price Ninepence.

WHEN we lately read the first telegram from Sir Garnet Wolseley, forwarded from the Cape, we felt at once a confirmed confidence in the fitness of the sender for the performance of his appointed task; it was the message, as it were, of one who knew perfectly well what he was about—saw at a glance the situation of affairs, and the necessary steps to be taken—and was animated by a spirit that would leave vacillation to the weak, and rapidly quench uncertainty in victory or defeat. It was with a feeling akin to this with which we perused the pamphlet that has just been published by the Rev. Bourchier Wrey Savile. We felt throughout it the impress of a mind stored with knowledge, who was secure of his footing; could, without despising his opponents, defy them to combat, knowing it lay in his power to blunt their weapons and to bring forth fresh supplies of ammunition which would carry on the fire long after theirs should be exhausted. Mistakes he might be guilty of, but his feet were firmly planted on the solid earth; and if a weapon missed fire, he could afford to cast it away as wrongly selected, and retrieve the error without fear of being dislodged from his position.

Yet the paper, entitled "Are We Israelites?" brings forth no new lights or striking novelties to confirm the Anglo-Israel belief, but Mr. Savile gathers up the many points—historical, philological, and ethnological—that have been scattered by the pens of himself and others in various Identification publications, enriching them with notes, and works them into a connected whole which, did we not hold his view, would yet commend itself to us by its clearness, varied information, and the calm tone of an experienced writer that patiently smiles at the irritation and angry assaults of opponents, while lamenting their intemperate language.

We do not doubt many, like ourselves, have felt perplexed, as short articles have frequently appeared, each with its little stock of ethnological and historic information to add to opinions previously stated, till we have been in somewhat of a maze concerning Khumree, and Getæ, and Massagetæ, and Cimmerii, with many more, and have longed for the good fairy, who, in the nursery tale, by a touch of her wand, laid every silken skein in its own place, gathering each colour to itself, and bringing order out of confusion. Mr. Savile has acted the helpful part we wished to see played; and we think many will, secretly at least, acknowledge their obligations to him for his aid to puzzled brains. We could wish that, at page 57, this writer had made it more distinct by whom he considers the Cimbri are now represented, and whether they are the inhabitants of the Scandinavian territories, while the Israelitish Tribes who had marched so far with, and dwelt amongst them, have been drained off to these Islands, bearing with them such of the Cimmerii as had been absorbed into their family by marriage or otherwise.

We would ask our Anglo-Israel friends, who we trust will circulate as much as lies in their power this valuable pamphlet, to point out especially to our opponents the remarks of Mr. Savile on the Bible; and to ask them if indeed such sentiments accord with the opinion we have seen attributed to the Rev. Mr. Wilkinson, that the holders of our views are "devil-inspired men." If such opinions of the Bible as are Mr. Savile's are the result of Satan's influence, we are inclined to think some so-called Christian teachers, who do not believe in our Identity with Israel, might take a lesson from our arch-enemy; for there are amongst them those who occasionally treat the Scriptures with a decidedly less loving and reverential spirit, and shew more hesitation in pronouncing it the outcome of inspiration throughout, and as truth "without any mixture of error," than does this "devil-inspired" writer.

We are convinced that did many of our opponents, who are not blinded by a rageful prejudice and unfounded fears, study this pamphlet, even only with the motive of replying to it, they would rise from the task changed in views and opinions, and prepared to examine in a more candid spirit than heretofore our claims to be listened to. As it is, they now appear to us like frightened children, who seeing a figure they have not been accustomed to, turn hastily away, crying out that it must be taken away, is dreadful, horrid, that they hate it, it will maim them, or it will kill them. In vain we say, "See, it is beautiful, there is nothing to hurt you about it, it is harmless, and perfectly symmetrical throughout, and its voice is sweet and melodious." "No, no," is the reply, "we won't look, it holds a concealed monster; we won't listen, it is the devil's music." So they shut their eyes, and shut their ears, and lose their reward of a joy that is, we believe, God-sent, and of heavenly origin.

If Mr. Savile's pamphlet removes, as we hold it is calculated to do, some of the groundless fears of an unexamined bugbear from pious souls, he will have done much service; and also great will be the gain if men of learning will follow the path that has now been clearly opened out to them, and will pursue the road that has hitherto been blocked up, and concealed under dark shadows, to serve the purpose that God designed to fulfil by exceptional, historical, and ethnological obscurity.

We do not shrink from searching examinations of our claim to hold a truth hitherto concealed; on the contrary, we court inquiry, feeling confident our view will only gain by the trial; and if what we consider to be correct proves false, the sooner we are made aware of our error the better.

We would point out, that, owing probably to a misprint, at p. 35, Matt. xxviii. 9 is substituted for Matt. xxvii. 9; and to Note 5, at page 62, we would suggest the addition of Hosea iv. 16 as another remarkable comparison of Israel to a heifer.

We hope this pamphlet will soon find itself in the hands of the friends of our cause in each quarter of the globe, meeting with a hearty welcome in Canada, British Guiana, New Zealand, Australia, the Cape, &c., and we think few things are better examples of the rapidity with which information flies over the world now, through the inventions and enterprise of the Anglo-Israel race, to which reference is made by Mr. Savile, than the fact that our view is being discussed, pondered over, lectured and written about, in the above-named lands, while it has not yet had time to break through the crust of prejudiced minds at home, and is barely known to multitudes in our little islands in the North and Western sea.

August 13, 1879. L. P.

Who and Where are the Lost Ten Tribes? By J. E. Norman. Exeter: Chambers & Co., 10 and 11, Goldsmith-street. Price Twopence.

THIS little pamphlet was intended originally for private circulation, but, a limited number being published, it was found to be read in the West of England, and was doing good. It has been forwarded to us for review, and we are glad to recommend it as a short epitome of other works which have preceded it, and as one well suited as a cheap *vade mecum* for those who wish to have the grand subject of the Identity placed in a small compass before them. Mr. Norman's motto is "Search the Scriptures," and therefore our readers will expect to find he confines himself to the Scriptural argument. Without pretending to depth, or any originality, this little pamphlet is a useful compendium of Identity information, which will, we hope, be largely put in circulation among inquirers. We wish it "God speed."

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Let England not fear political complications injurious to her Eastern ascendancy, even though another Power should assert to dominate in the Erythrian Sea. Such events will be over-ruled for England's final welfare; and when she asserts her right, let it be with especial proviso on Israel's behalf" (page 402).

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 141. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 10, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE NEXT ELECTIONS.

THE questions to be discussed at the coming general elections must be questions of the deepest interest to all Israelites. What will be the subjects on which the candidates will rely to secure their selection by the constituencies? Surely the foreign policy of the present Government. The tactics of the Opposition—"the vexatious pegging away" tactics as they have been called—have left no great opportunity for the Cabinet to attend to domestic legislation. Every link of the country's foreign policy and of the fiscal measures which it has necessitated, have been tested, not once, but over and over again, *usque ad nauseam*. Yet we never have seemed to get to the end of the Zulu-like attacks, the weary reiteration of the constant defeats the Opposition have suffered! But these burning questions all related to the *foreign* policy. It was now the Afghan campaign, anon the Zulu war; now the supplies which these wars necessitate; again it was the Government's policy in the Eastern Question! These endless and fruitless struggles each and all terminated in one constant result, the triumph of the Government, the waste of the public time, and the utter impossibility of satisfactorily advancing domestic legislation. But the purposes of party we suppose were served! It was needful also to prepare the constituencies for the coming general elections. The public suffered, it is true; the nation's time and patience were exhausted by the endless frittering of golden opportunities; patriotism was deceased; but the Government of the day was hampered! *Their* energies were taxed, so that full attention could not be given to the critical questions awaiting their disposal abroad, and above all, and beyond all, these discussions served their purpose by preparing for faction a battle cry to be used at the hustings, no long time ahead! We therefore must patiently endure. We must be resigned to see everything give way to party purposes! National interests must be sacrificed, national benefits set aside; our legislature must become a wonder to our foreign neighbours, that the Liberal party may succeed (perchance) in securing a majority for the next Parliament, and in ousting Lord Beaconsfield and his colleagues from power, *if they can*? But what issues will be at stake at these next elections? We Israelites well know what they are! Let one of ourselves, the editor of the *Alfreton Journal*, writing on the 9th May, 1879, tell us! Treating of this our subject, he said:—

> Step by step the policy of the Government has been disputed and criticised, and each time the verdict has been that what had been done was the best that could be done. But it is urged that the people have been under a delusion; have followed a will-o'-th'-wisp; have been dazzled by a false glitter. Who are the men who say such things? Are they not those whom the country has rejected? Was England less free at the last election, is she less free now, than she will be a few months hence? Why should the verdict of the next election be the only test? What matter though none can tell on what particular point the next election will turn? The main question will be one of empire abroad. Impelled by an instinct stronger than reason, England goes forward to fulfil her destiny; to fight the time-old battle; and to bear the burden as well as the glory of her power. Her mission is no new one; though, perhaps, she had well-nigh forgotten it. 'Tis hers to break the rod of the oppressor and set the peoples free; to restore the East to its glory, and to plant the cross in triumph in the ancient lands—not as the badge of the conqueror, but as the emblem of peace and good will. Such is England's true foreign policy, and her people and statesmen recognize it, though they have differed as to which way the path of duty lay. When that path becomes clear and defined, there will be no ground for party struggles. In home politics different schools of thought cannot but continue to exist, but the country will be spared the ignominy and danger of being torn by contending factions when face to face with her foreign foes.

We are not, of course, at one with our contemporary regarding the probability of our being soon "face to face with foreign foes," because, as our readers well know, we do not believe that, henceforth, Israel will have any such, till after her settlement in the land of the inheritance, and "the coming collision" takes place, regarding which the M.A. of Cambridge has written so well. But we are quite of one mind with the editor of the *Alfreton Journal* as to the mission and true foreign policy of Great Britain now and for all future time. Her's is Israel's mission, to "undo the heavy burdens, to let the oppressed 'go free,' and that WE break every yoke" (Isa. lviii. 6). It is ours too, *like Israel*, to restore "the glory to the East," since we have in Jehovah's strength to

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establish the "united kingdom" of Israel with Judah on the mountains of Israel, what time "David the Lord's servant" comes to be King there over us "for ever and for evermore" (Ezek. xxxvii. 24—28). It is our function, further, "to plant the cross in ancient lands in triumph, as the "emblem of praise and good will," for God has given *Israel* that *rôle* to perform—"to blossom and to bud, and to fill the face of the world with fruit," to bear "THE BLESSING," even the Lord Jesus Christ, to ALL the families of the earth (Isa. xxvii. 6; Gen. xxii. 18).

These, then, must be the burning questions at our next elections—namely, whether the British shall carry out this high destiny as the chief of nations, as the liberators of the down-trodden and of the oppressed, as the restorers of the East to its God-destined glory, and as the propagators of the Gospel of Christ —the true Protestant *witnessing* faith—to all the four quarters of the earth, in discharge of their true imperialism, as joined with a cosmopolitan character, which embraces the whole world in the folds of a peace and good will it is theirs by God's appointment to spread (Gen. xxii. 18; Matt. xxviii. 19).

Perhaps before the next elections (who knows?) the great outpouring of God's Holy Spirit may be given to our race, and then! how different will be the condition, how easy the government then of these realms! how Christian the conduct, not only of the nation's political ministers, but of Her Majesty's Opposition as well! No more will public time be wasted in frivolous contests leading to no good results. Our senators, our Irish Members being at peace with Israel's representatives then, will be wise, the counsels of our leaders, those worthy to guide a "righteous nation," the Queen a Sovereign happy in all her subjects, and in her own self too, and affairs both at home and abroad regulated as the domestic and foreign policy of ISRAEL always should be—for GOD'S GLORY ONLY!

EPHRAIM'S AND MANASSEH'S TREATMENT OF TWO MORIBUND RACES.

GOD'S Word gives to Ephraim and Manasseh both, the distinct *rôle* of "pushing the people together to the ends of the earth." No other people can do this thing but these two nations, and to them alone, as the ten thousands of Ephraim and the thousands of Manasseh, is the task assigned. The "pushing," alas! signifies for the "pushed ones" at the ends of the earth—annihilation in the long run. We propose now to show, by the record of two out of several sad stories, how Great Britain and America—the representatives of Ephraim and Manasseh—have answered to the Divine commission, and how they have fulfilled the dreadful destiny for which surely they must be nationally responsible.

The Maori race is one of the two in question; the Red Indian of the United States the other. How have we British "pushed" the former out of existence, till he is ready to disappear in New Zealand? And what are the facts regarding the imminent destruction of the latter from off their hunting grounds in the broad prairies of Central America? The histories are sad ones in each case, but they must be told in proof of the truth of "God's Word written."

The Maories were the noblest race of savages the world probably ever saw, and that not long ago. They were foemen worthy of British steel, and over and over again they inflicted on our best troops injury which we could hardly bear or retaliate upon them. In their stockaded pahs they used to defy the best-led English troops, and it took 10,000 of our picked men to subdue them at last. When we had by conquest reduced the power of the Maories, and humbled their military pride, we caused their country to be intersected with good roads and railways, and we filled it with our spawning multitudes. When our last war ended, some ten years ago, we were relatively as to numbers in no excessive majority. To-day all this is changed. The Maories all told numbered last year only 42,819. This year they are less. The Anglo-Saxon colonists, on the other hand, were, on March 1, 1878, the enormous multitude of 414,412 souls, being ten times the present number of the dwindling Maori aborigines. Our fighting power probably outnumbers that of the natives, "including our firm allies among them, by twenty to one."

From the *Sunderland Daily Post*, of August 7, 1879, we take the following graphic account of the cause of the trouble between the natives and our colonists, with some reflections as to the probable results:—

At the conclusion of the late war a large tract of land in the Taranaki province was confiscated by the Government. Years passed, however, without any attempt to occupy it, until the spring of the present year. The hostile Maories, whose lands these were, have remained in possession during the last ten years, and prematurely concluded that they would not be deprived of their estates. From this comforting delusion they were awakened by the arrival of a party of surveyors among them for the purpose of measuring off the land that had been advertised for sale. From some cause, which certainly requires explanation, the discontent of the natives was still further increased through the mistaken idea that certain reserves secured to them were to be sold. This state of feeling found vent in the murder of one of the surveying party, the murderer, named Hiroki, taking refuge with a fanatical priest or "prophet" named Te Whiti, a member of the Hauhaus, a sect whose religion consists of a curious mixture of Christianity, fanaticism, and Maori superstition. This man, who has been a source of trouble to the Government, instead of exerting his influence to calm the excitement, took a precisely opposite course. No doubt he instinctively feels that with the closer contact of the white man his influence and the office of "prophet" will disappear. Te Whiti assumed a very bold attitude. Not only did he refuse to deliver up the murderer Hiroki, but sent a message to the nearest constabulary detachment ordering them to quit their posts, and warning all Europeans off the disputed territory. Not content with this, and in consequence of the passive attitude still preserved by the Government, the Maories ploughed up some land in the neighbourhood belonging to Europeans. Government at this juncture stepped in, and forwarded armed detachments to the disturbed district. This action of the Government was well seconded by the settlers of Taranaki, who enrolled themselves as volunteers, and almost every volunteer corps throughout the colony volunteered for the front. This display has produced a more pacific feeling on the part of Te Whiti, who declares himself for peace. The colonists, however, are determined that Hiroki must be given up, and that the gang of desperadoes and rebels living under Te Whiti's protection be broken up. The latest news is that the settlers have precipitated matters by forcibly ejecting the native ploughmen. Should hostilities have broken out, there will be a short but deadly conflict. The Maories will fight with all the blindness of desperation, knowing that this would be for them the last effort that they could possibly make for independence. The settlers, in order to secure peace and immunity for the future, would not hesitate to read the natives a sharp and decisive lesson. The colonists, knowing their own strength, are determined to exercise it, so as to punish these refractory people, and extinguish for ever the smouldering fires of discontent and sedition, and thus put an end to all causes of uneasiness which might tend to retard the development and prosperity of the colony.

Such is the prospect, and it is a terrible one for the hapless natives. Any insurrection of the latter would now be put down at once by the colonists with a high hand. The disturbance would be confined to one secluded small part of the country, and if the war were to break out, it would probably issue in the utter extermination of the race whose "full end" would thus be very rapidly accelerated. The story is a sad one of the rapid decline and disappearance of a noble but savage people. Our own conduct, as the ruling, "pushing," dominant Ephraimite nation, supplanting these noble aborigines, has not always been either righteous or creditable to ourselves as a Christian nation; but we can see rightly or wrongly the will of God is being done even by the sins of fallen Israel, and a fair wilderness, too long marred by a savage and even cannibal race, has had to be occupied by a people formed by Jehovah for Himself, to show forth His praise (Isa. xliii. 21).

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Turn we now to the other history—the treatment by Manassite America of the Red Indian literally "pushed" out of their own lands by our surging, encroaching, supplanting, annexing, grasping cousins across the water. It seems that in North America the British in Canada have discovered how to live in peace with the red man, and the latter has learnt to settle down to civilised modes of life. Not so in the States:—

There (said the *Times* in its leader of August 8, 1879) an Indian territory which has been set apart for the exclusive use of the red men is now coveted by some whites, who avow their determination to occupy the land which suits them. The United States authorities discountenance the flagrant breach of contract. It is feared, however, that the violation of the Indian territory will not be prevented. The corresponding case of the Black Hills forbids the hope that the Indians will receive fair play when their land is wanted by white citizens of the North American Republic. Only the other day 700 horses were stolen from the Red Cloud Agency; it was known to the authorities that the thieves were white men, and that the sufferers were Indians, and nothing was done either to check or punish the depredators. If the Indians steal anything from white men, there is no hesitation in punishing them with ruthless severity. In the present case justice is supposed to be satisfied by an order to the military authorities not to suffer the like robberies to take place under their eyes in the future. Sitting Bull has been one of the victims of the policy which the agents of the United States Government carry out with comparative impunity. He is the chief of the tribe to which the Black Hills were made over as a place of abode. Gold was discovered there, and the white men declared that the Indians must go. General Custer was despatched with an armed force to expel the Indians from the district which had been secured to them, and which they rightly regarded as their own. The Indians resisted; General Custer and many other brave men were slaughtered, *but Sitting Bull and his warriors had to flee to Canada.* He recently made public a statement of his case through the agency of Father Genin, who has been for ten years a Roman Catholic missionary priest among the Sioux in the North-west. He there recited how a treaty was made at Fort Laramie in 1868 between his tribe and commissioners representing the United States; how his tribe gave up their claim to a large tract of country on condition of the occupation of the Black Hills district being guaranteed to them; and how "no treaty ever made on earth received so little attention as the one we were got to sign at Fort Laramie." He appealed from the soldiers and authorities by whom he had been abused and deceived to "the just, sensible citizens of the United States," saying that in the latter and "the wise men in Congress" was his only hope. Now he has resolved to settle with his tribe within the boundaries of the Dominion. Let us hope that their wanderings have come to an end, and that they may attain to some measure of civilisation under a milder rule.

We are glad to think that in this case the British-Ephraimite shines by comparison with his more cruel brother Manasseh. "The history of the United States," as the *Times* truly says, "during the century of their existence, abounds in ghastly stories of massacres in which the white and the red men were in turn the aggressors and the victims. *There has been no Indian war in Canada since it became a British possession.*" We treat the Indians with strict justice, and keep faith with them; and instead of forcing them by breach of treaties with them to fly the country (thus "pushing them together to the ends of the earth"), we try "to reclaim them from a nomadic aimless state of existence, persuade them to cultivate the soil, and so convert them into contented and industrious citizens."

Such is the sad tale of the dying out of two noble, ancient stocks of the "stationary savagedom" of God's earth. They are destined by His decree as the "cheaper" races to die out before the more costly. We are pushing them out of existence in New Zealand, and our brother Jonathan, the Americans of the States, are even more ruthlessly and savagely following in our footsteps in driving the Red Indian from his hunting grounds in the States into the Queen's Dominions in Canada, where, though sheltered and cared for, they are nevertheless, it is believed, "dying out" still, by the operation of natural causes, by sterility among women, by disease, and by following habits of life to which the race is not by nature accustomed.

A FEW THOUGHTS ON OUR IDENTITY.

By Thomas Bales.

(Concluded from page 353.)

PART II.

It is also said that on the issuing of the decree of Cyrus the Israelites of the Ten Tribes returned, although admittedly not in the same proportion as did those of the Tribes of Judah, Benjamin, and Levi. No Israelites returned with the Jews from Babylon. On this point Scriptural testimony is most decisive (see Ezra ii. 1, and iv. 1). Not one word is said of any of the Ten Tribes; nor, indeed, is this to be wondered at. According to the prophet Jeremiah, and the testimony of Josephus and others, the date of the Babylonish captivity is fixed at the time of the destruction of Jerusalem by Nebuchadnezzar, the king of Babel, which event occurred in the year of the world 3425. Now, if only a short time had intervened between the date of the Israelites' captivity and that of the Jews' captivity, there would still have been a great objection to their returning in company. The Israelites had nothing in common with the Jews. Long years of separation had broken the ties once existent between them. Moreover, for Israelites, this return did not mean going home; others possessed the land of their fathers. As well might they be in Assyria as in a land unknown to them. With the Jews it was otherwise: their land was desolate; they had but to return to take possession of it. We read, "Sion was not onely become as a torne and plowed-up field, Hierusalem an heape of stones, the mountaine of the Temple as a grove, or wood of thornes or briars, but (as Hierome speaketh) even the birds of the ayre scorned to flie over it, or the beasts to tread on that defiled soyle." It is well known, too, that when the Jews, after their return, began to build the Temple, the Samaritans and idolatrous nations adjoining offered them every obstacle.

In reality, 203 years transpired between the commencement of the Israelitish captivity and the return of the Jews from the Babylonish captivity, and bearing in mind that the Israelites were to sink into the very depth of heathenism, they must have been far advanced in it; so that to state they coalesced and returned with the Jews is simply absurd.

Again—Bishop Titcomb shows most conclusively from 1 Chron. v. 26, that there was no known restoration, at the time of the Babylonian captivity, of the Tribes carried captive by Pul and Tiglath-Pilneser, kings of Assyria; and after quoting Zechariah (x. 6), who wrote some time after the return from Babylon, he asks, "How could this promise have been made to the Ten Tribes if they had all returned from captivity with the other Two Tribes?" He adds, "The bare supposition is so at variance with these evidences that I have scarcely patience to reason about it."

So much, then, for the historians who forge history and pervert Scripture. Blind leaders of the blind are they.

But apart from historical objections, the subject seems too stupendous to be accepted. It is too much of a good thing! We the Israelites lost for centuries? Incredible, absurd! At first sight it may appear so; but when the subject is fairly and prayerfully studied, conviction is brought home to the mind, scales drop from the eyes, and we see plainly what many have prayed to see, and yet have not seen. And when once realised, how simple it is! God decreed that the Israelites, for their idolatry, should be lost, yet in His providence preserved; lost to the knowledge of, yet distinct from, all other peoples and nations; lost even to themselves, yet only for a time. Christ was to come; the heathen were to believe; the ban of God's displeasure was to be removed, and the new covenant made—fuller and richer than the older one. Accordingly we find them in exile an idolatrous people, forsaking more and more their Hebraical manners, customs, and speech, and losing in the course of time all traces of their Hebraical origin. Lost

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indeed they were. Lost indeed they have been. To those who doubtingly ask when and how this mystery of miraculous disappearance and preservation came to pass, the reply is simply, "God willed them lost." Now they are found, found in Britons. Not with the precision of mathematical certainty perhaps. Nor is this to be expected at present. Men cannot fathom the inscrutable works of God, or search out His hidden counsels, or set out with rule and compass His wonderful designs. Enough for us to know that our ancestors have been traced to those regions where the Israelites were carried captive, and where they were last mentioned, as Israelites, on the page of undisputed history; that we alone are in complete accord with the inspired prophecies concerning them; that we alone have realised the promises addressed to them. Yet, though most Britons proudly admit that Britannia is high above all other nations of the earth, and that a Briton is an essentially different man from any other in his enterprise, valour, determination, and perseverance, they point to the improbability of the Israelites having conquered and populated this country, and to historical facts being entirely at variance with our theory as to their settlement in these isles. We are reminded that the waves of invasion frequently rolled upon our shores and inundated the country, and that these different sets of invaders materially differ in their characteristics. But is our Identity really opposed to the generally received account of the gradual formation of the British nation? I think not. The very fact of the Israelites being carried into captivity in sections or detachments, so far from damaging the cause, tends rather to confirm it in a very remarkable manner. These sections migrating from Assyria, wandered in different directions, came into contact with different peoples, and, led by the Almighty's hand, arrived here with such marked distinctions in language, features, and general characteristics, as their wanderings must inevitably have occasioned.

Then tracing the history of our country, and noting how it has expanded from an insignificant spot into the mightiest empire that ever existed, noting also that all that is truly great and truly noble in it either sprung to light, burst into being, or amplified a thousand fold, after the national renunciation of idolatry at the time of the Reformation; noting, moreover, how marvellously link after link of the Identity has been wrought by the All-wise and All-good, until, at this moment, scarcely any but the prejudiced and mentally blind can fail to acknowledge how strong, how surpassingly strong, is that chain of irrefutable evidence, we can but come to the conclusion, that the Israelites, lost for ages, are none other than Britons, feared and respected over all the earth. What a view does this present to us of God's love, and mercy, and faithfulness—and we all unworthy! Often as we have read of His wondrous attributes, few have ever realised them. But as His own peculiar people, His people whom He has loved with an eternal love, we can with confidence enter into the holy of holies, and appropriate to ourselves those precious gifts and promises, and those tender sayings that once seemed like dark parables of old.

Signs of the times plainly indicate that the consummation of prophecy is rapidly approaching. It may not be just yet; but it is not far distant. Here, again, is a subject for solemn thought. The masses know not Christ, nor are they likely to know Him. The ministry of ministers does not reach them. In the slums and the by-ways of our boasted civilisation, they perish unheeded: perish like heathen in the land of the open Bible. Christianity seems a mockery, all too powerless to cope with evil. Of ministers some are blind, others will not work for Christ, and those who do, find they can make but little impression upon the serried ranks of those going headlong to destruction. The Gospel of Jesus Christ must be proclaimed everywhere, in dens of iniquity, and in haunts of vice, as well as in churches and cathedrals vast. All mankind must hear the simple story of the cross, of man's salvation purchased by Jesus' blood. All mankind must hear that sin is hateful to Him, and that the wages of sin is death. How are the masses to be reached? By the ministry? Their preaching seems to avail but little. The burning words of the most ardent soldier of Christ fall cold and lifeless upon indifferent hearers. Preaching does not reach the heart of the masses, and therefore brings forth no fruit in this life. This arises from a want of vital interest in the Scriptures. The fact of our Identity will supply this want. It makes the Scriptures legible. It applies them to ourselves, it wakens our interest, and appeals to our hearts. It brings us into close communion with our God and Father. When it is more widely known and accepted, God's Word, faithfully preached, will be endowed with Pentecostal power, and its result will be everywhere revealed. Instead of a few devoted ministers there will be thousands, men zealous for God, men filled with the Holy Spirit. Instead of a few hearts being won for God, whole communities will turn from darkness and rejoice in the light of life. The name of the Redeemer will enter the vilest spots. Where sin now reigns supreme, thanksgiving and praise will daily ascend. By our Identity the way of the Lord will be prepared, and many will earnestly pray for the second coming and peaceful reign of our Creator, Redeemer, King.

THE METROPOLITAN ASSOCIATION AT DEAL.

By Thomes Bales.

Thanks to the spirit of enterprise animating the Metropolitan Anglo-Israel Association, Deal was favoured on August 20 with a public lecture, delivered by the Rev. Jas. Billington, F.S.A., F.R.H.S., in the commodious Guildhall, kindly lent for the occasion by the worthy Mayor, J. R. Lush, Esq., the chair being taken by Wm. Nethersole, Esq., a gentleman widely known, highly respected, and warmly attached to the Identity. Some time having elapsed since the delivery of the last lecture, and the remembrance of the truculent onslaught made upon it by a clergyman being still fresh in the minds of many, considerable interest was manifested, and the hall was filled with an audience, well-informed, critical, and select.

The subject of the lecture was indicated by its title, "Are Englishmen Israelites?" Mr. Billington's remarks were received with rapt attention; but having been requested to address himself to local prejudices, he did not speak of the Identity so fully as some desired. He set himself to the difficult task allotted, and succeeded most admirably. Unfortunately for the cause, too much stress had previously been laid on politics and creeds, and the Identity had been understood to be wedded to Conservatism and the Church; hence the general dislike for it in a stronghold of Liberalism and Nonconformity. Mr. Billington devoted some time to the removal of prejudice, and showing convincingly that the Identity was a national question, affecting the national welfare, and deserving national support. His explanation, or rather removal of misapprehensions, was well calculated to favourably impress the candid and impartial.

He next expounded with animation some of the principal Identities, adopting the suggestive tone rather than the positive, and concluded with some telling remarks on faith.

Everything passed off quietly and orderly; the chairman's words, full of worth, had a real, manly ring, simplicity and nobility in them being united—the vote of thanks accorded him on the motion of Mr. Billington, seconded by Mr. Stubbs, being marked with evident warmth; in short, the meeting was in every respect a success.

And so was the private meeting held in the afternoon of the same day, when Chas. Stubbs, Esq., B.A., gave a very entertaining address, "Scriptural Evidences of Britain's Identity with Lost Israel," winning from the chairman and the very

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select company assembled a justly deserved compliment for his extraordinary memory and remarkable knowledge of the Scriptures. To follow him in his Scriptural references was no easy matter; when one was seeking his texts, he had long since passed them and was engaged with others. He will prove of great service to the good cause.

These lectures have not been unproductive. They have revived interest sadly drooping, and stimulated sturdier action. There is a general impression that lectures must be delivered more frequently; that the local society must have an active instead of a passive policy; that increased efforts must be made to propagate the glorious fact that "Lost Israel is FOUND"—found in the British people.

The literature scattered at these lectures is not unproductive. In many houses it has been the staple theme of conversation. Copies of the BANNER, reports of the Metropolitan Associations, and other publications treating on the Identity, have been read, read again, and then passed on; and I can speak from personal knowledge to the delight they have occasioned in the minds, and the conversation they have caused in the homes, of workmen and others who became their fortunate possessors. Speaking for myself, and declaiming any idea of flattery, I would mention that Philo-Israel's address at the first annual meeting of the Metropolitan Association, as given in their report, has in it more of a Gospel tendency than is found in many a sermon.

I believe the Association realised their expenses; I am certain they were pleased at the results of their campaign. One thing they certainly did, nay, two things! They disarmed suspicion and they silenced the opposition. The chief opponent, who rivals Mr. Clifford, and, perhaps, eclipses even him, was asked, as a special favour, to be present at either or both of the meetings and to bring his friends with him; but his courage failed him. He once used swelling words; but they are vanity. Paper thunder avails but little, if it avail at all, against the Word of truth in competent hands.

MR. STANLEY ON LOST ISRAEL.

I PERCEIVE that Mr. Stanley in his tract, "The Lost Tribes of Israel," allows that the Ten Tribes actually were lost. I wonder if a certain learned canon, whose name has of late been heard of much in connection with the See of Jerusalem, has yet reached that advanced stage of conviction!

Mr. Stanley repudiates with scorn the idea of an Identification of ourselves with Israel being based on our observance of a Sabbath, because that which we keep as such, though frequently called by that name, is not the same as the day observed by the Jews. I have noticed that some of our upholders question whether we do not in reality keep the true Sabbath, while the Jews observe a false seventh day; but that, I think, has yet to be proved, and rests upon calculations too deep for my understanding. Mr. Stanley, and those who agree with him, being aware that Israel has again to come to the fore, know that they must be existing somehow and somewhere, and it does appear to me passing strange that they should be willing to believe that they are to be found as a people, or mixed with other peoples, possessing not the faintest reflex of a Sabbath in their religion and habits, while our Sabbatical laws and customs are to count for nothing.

I was struck the other day by hearing that an old Presbyterian woman narrated how she had many years before been reproved by a man for carrying a parcel on Sunday, though it contained a religious book she was conveying home to read, and when this circumstance was mentioned by my informant to an attendant of the Church of England, the remark was made, "Of course nobody would carry a parcel on the Sunday" (Jer. xvii. 21).

L. P.

"RIFTS AND REMNANTS."

BY L. V., OF EASTBOURNE.

I HAVE been reading with much interest the various articles in the daily papers about the origin of the Afghans, and the Siah-Posh natives of Kafiristan: the latter described as a fair complexioned, blue-eyed race like the English. The Afghans, it is said, claim to be descended from Saul, but I think they are more likely to be the descendants of one of the Tribes carried away by the Assyrians. 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 Tilgath-Pilneser, King of Assyria, and He carried them away, even the Reubenites, and the Gadites, and the half-Tribe of Manasseh, and brought them unto Halah, and *Habor*, and to the River Gozan, unto this day."

In Mr. Bourchier Wrey Savile's letter to Mr. Gladstone (BANNER, July 31st, 1878) he mentions an ancient roll belonging to the Hebrews at Tschufut-Kaleh, in the Crimea, which reads as follows:—"I am Jehudi, the son of Moses, the son of Jehudi the Mighty, a man of the Tribe of Naphtali, which was carried captive with the Tribe of Simeon and *other Tribes* of Israel, by the Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They were carried captive to Halah, to *Habor*, which is *Cabul*, to Gozan, and to the Khersonesus, which is the Crimea." Now in Num. xxxii. and Joshua xiii., we see that the children of Reuben, and the children of Gad, with half the Tribe of Manasseh, obtained permission to settle in Bashan, and in Gilead, beyond the Jordan, to the East—the other half of the Tribe of Manasseh taking up their lot amongst their brethren the Ephraimites to the Westward of Jordan. In Joshua xix. 27, *Cabul* is mentioned as one of the lots or boundaries of the Tribe of Asher. Is it not possible that these several Tribes settled to the North and East of Palestine may have been the first to fall into the hands of the advancing Assyrians, and have been carried away towards India and China; for in the days of Jehu King of Israel "The Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel: from Jordan Eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites?" (2 Kings x. 32, 33). As the Pilgrim Fathers and first colonists named their new settlements in America after the old English towns of Boston, York, and Halifax, so may some of the exiled families of Asher have called their new place of residence "Cabul," in remembrance of their old home in Palestine. The Shiah-Posh Kaffirs are said to be inimical to the Afghans, and to claim relationship with Europeans. Are they not possibly the descendants of some of the half-Tribe of Manasseh? if so, their resemblance to the Anglo-Saxon race can be understood, if the other portion of the Tribe of Manasseh, together with Ephraim, migrated, as we believe, from their place of exile in the mountains and cities of the Medes towards the isles of the North-west.

Afghanistan seems likely soon to come under British rule, and in connection with the events now happening on our Indian frontier, it is interesting to read an article published in the July number of the *Sunday at Home* for 1878, on "The second Advent." In it there is an account of an interview which took place in 1853 between an officer in the East India Company's service and a young "Moolah." The latter, after a long discussion upon religious matters, asked the officer when the English were to move on Cabul, in order to annex it to the British Government? The officer replied that he hoped they would never be so foolish as to go there again. "Sahib," answered the Moolah, "this is not a matter in which there can be any doubt. The English Government has no choice in its future action, for it is written in an ancient book that momentous events are to occur in the world before the year 1883. People with fair complexions and red beards are to come from the other side of the sea to India, and are to advance through

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Cabul to the Euphrates, where Russian and Turkish armies are to fight and almost annihilate each other." He then went on to describe the coming of our Lord, and the destruction of Satan.

No doubt many fragments and scattered families (rifts and remnants) of the Lost Tribes will be found in India, Burmah, and elsewhere, under British rule, when in the fulness of time, as the Lord has said, "He will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows, and will put them with the stick of Judah, and make them one stick" (Ezek. xxxvii. 19)—that is, make them all subject to Ephraim; then shall Joseph's dream be indeed fulfilled, the eleven sheaves shall make obeisance to the sheaf of Joseph (Gen. xxxvii. 7).

The Lord is now searching out His sheep (Ezek. xxxiv. 11, 16) to bring them from among the heathen into their own land (Ezek. xxxvii. 21), there to make them one people, under one king. "And My servant David shall be their Prince for ever" (Ezek. xxxvii. 25).

NOTE.—We must not be supposed to endorse all our friend's views above expressed. *We* believe the Afghans to be *of Judah*. —ED.

AFGHANISTAN TAKES ITS PLACE AS A STATE "PROTECTED" BY ISRAEL.

WE advance no proof of this fact ourselves. We depend on the Calcutta correspondent of the London *Times*, who telegraphed from the far East on August 17, words published in London in the leading journal on Monday, August 18, 1879. They were these :—

AFGHANISTAN.

CALCUTTA, August 17.

Ameer Yakoob Khan has already given an earnest of his desire to act up to his treaty engagements. He has shown Major Cavagnari three letters received by him from General Kaufmann. Two of these letters, dated March, conveyed the Russian general's congratulations on the Ameer's accession. The third, written in May, announced General Kaufmann's approaching departure for St. Petersburg. The Ameer consulted Major Cavagnari as to the answers he should return, and, in accordance with our envoy's advice, the Ameer replied in courteous terms, at the same time suggesting *that all future communications should be sent through the Indian Government.*

We hope our readers notice the above as the final result of our late operations? Afghanistan takes its place like any other of the "protected States" of India, and acknowledges the paramount power of the Government established by Israel in India. Henceforth the Russian communications with our frontier Afghan friends must be conducted through the Lion of the House of Israel! We can imagine the character of the Bear's approaches towards its late would-be victims if it should be unwise enough to attempt to renew them. The "crouching Lion" lies ready to spring, watching at the gate of the Afghan's house, sworn to protect the premises from all hostile comers. Henceforth, then, if the Russians wish to spoil Israel by appropriating the Afghan territories which defend her empire they must fight the Lion which lies ready for the contest at the frontiers. He will think twice, we know, before he ventures on such a course of conduct. And, therefore, we say, we thank God for the late Afghan successes; for our three "Gates" now newly acquired; for the loyal attitude the Ameer has assumed towards the paramount Power; and for the certainty which the whole of these events give us, as God's people Israel—namely, that the Russian Empire shall never include Afghanistan, and that the Heathen Empire of Queen Victoria is at last quite securely safeguarded! "Israel, praise YE the Lord."

PROGRESS IN TORONTO, CANADA.

WE are glad to find from the *Christian Guardian*, a newspaper published in Toronto under the direction of the Methodist Church of Canada, that such a work as the following (advertised for sale) is being published and recommended by the *Methodist Magazine*:—

"Anglo-Israel; or, The British Nation the Lost Ten Tribes of Israel." By Rev. W. H. Poole. 8vo., pp. 82. Price 25 cents. Bro. Poole presents in these eighty pages an elaborate argument—philological, Biblical, historical, ethnographic, and heraldic—in favour of their Identity with the British nation. Certainly many of these evidences are highly interesting and curious; as, for instance, the derivation of "Saxons" from, by slight modification, "Isaac;" the fulfilment, as alleged, of many Scriptural prophecies in the British nation; the existence of what might be called "Jewish quarterings" in the royal standard of England, and many other striking coincidences. The essay is instinct with patriotic sentiments, and whether one accepts the theory or not, he will find much food for thought in the argument.—*Methodist Magazine.*

The next advertisement proves also that the Methodists are looking to the Great Pyramid in Canada with interest.

"Scientific and Religious Discourses in the Great Pyramid, recently made by Prof. Piazzi Smyth." Five editions sold in a few months. Price 25 cents.

REPORTS AS TO THE RETURN OF JUDAH TO OUR INHERITANCE.

BY J. T. G.

AN American newspaper states that since the Turkish authorities removed the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city, and have built outside the walls, in some cases, entire streets of houses. Synagogues and Jewish hospitals have multiplied. The German Jews have sixteen charity associations and twenty-eight "congregations religiouses." Two newspapers have been started. Six thousand patients are annually cared for in the Rothschild and other hospitals. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish Government. It is said that the value of the land at the gates of the city has increased more than tenfold, while building and construction work of all kinds is carried on night and day. It is further reported that the emigrants, who, to a large extent, are from Russia, "are animated by a religious enthusiasm of a very pronounced type." How far the latter portion of this news may be true, remains to be seen.

THE WIMBLEDON ANGLO-ISRAEL ASSOCIATION.

WE are glad to see that the formation of the associations at Hastings and St. Leonard's has been followed quickly by that of an auxiliary at Wimbledon. We believe that the movement has originated with the zealous and energetic hon. secretary and treasurer (*pro tem.*), Miss Lawrence, while the names enrolled as vice-presidents and on the committee are a guarantee that the Wimbledon Society means work, and will do it. We are much pleased with the prospectus put out by the new-born association, and think the rules adopted are most excellent. We hope future associations *in posse* will, before they proceed to adopt their organization, procure a copy of the Wimbledon prospectus from the secretary, at Stoneleigh, Worple-road, Wimbledon, and after consulting it, "go and do likewise."

ANGLO-ISRAEL SERVICES.—The Rev. H. Marriott, M.A., will conduct special services at Exeter Hall (Lower Hall) on Sunday next.—[See Advertisement.]

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THE REV. SAVILE'S NEW PAMPHLET.

By J. C. N.

AFTER so many heated philippics against Anglo-Israelites by their opponents, it is most refreshing to meet with such a pamphlet as this by the Rev. B. W. Savile, which is a calm and temperate defence of Anglo-Israelism. I can cordially recommend the rev. gentleman's work to friends of the cause, and also to those seekers after truth who have not been distracted from their search by the noisy invective of our detractors.

In the first three chapters the author deals with "Hard Speeches, Opponents' Arguments, and Common Errors;" successfully rebutting the charge of blasphemy made against some of our friends by shewing the ignorance of their opponents as to the meaning of that word.

The next three chapters are devoted to the Historical Argument, and the seventh chapter to the Philological Argument. After an attentive perusal of these four chapters, we must come to the conclusion that the Cymry are the veritable descendants of the former inhabitants of Beth-Khumri, Samaria. There is the hypothesis that these Cymry may be descended from the Gomerim or Japhetic Gomerites. But opponents who hold this view must explain the close affinity which exists between the Welsh and Hebrew languages, and also inform us why Taliesin, the Welsh bard, should "sing and declare his lore in Hebrew." The author's conclusion concerning the Japhetic "Gomerim" and the Shemitic people of Beth-Khumri, is capped by the philological argument in chapter seven. This is not the place to repeat the full reasoning of the author, therefore, I must refer our readers to the book itself and beg of them to study these chapters earnestly and attentively. They will find therein much research into the history of the Sacæ, who are shown to be a portion of the people called Cymry, only a later wave of emigration; and they will see how the prophetic symbols of Hosea have been literally fulfilled.

The last five chapters treat the subject from the prophetic point of view, and we have many suggestive and interesting remarks from the author upon two points especially—viz., the "supremacy" above all nations promised to Israel obedient, and the unconditional promise of "multiplicity of seed" to Ephraim.

The rev. gentleman has wisely refrained from scrambling over a thousand and one minor points of Identity. He has successfully taken in hand what may be termed the cardinal points of Anglo-Israelism, and argues upon them as one seeking for the truth.

People no longer dare to laugh down the arguments of those "ingenious lunatics" who call themselves Anglo-Israelites; and if our opponents wish to show that they are gifted with more "ingenuity" than we poor "lunatics" are possessed of, perhaps they will take this pamphlet in hand and refute its arguments if possible.

The author does not "load all who differ from him with abuse," but places his arguments before all with Christian gentleness; and most certainly his pamphlet presents a striking contrast to the brazen trumpeting of those opponents whose sole aim, apparently, is to drown the sweet voice of truth which is fast alluring the sceptic and the infidel from their path to follow *her*

On to the bound of the waste,
On to the city of God.

THE "ROCK" ON "THE KINGS OF THE EAST."

THE following was published in the *Rock* on May 16th, 1879:

KINGS OF THE EAST (REV. XVI. 12).—(J. W.)—We have not the slightest doubt that the "Euphrates" symbolizes the Mohammedan power, and it is equally clear that the same is rapidly drying up; but we admit that the problem as to who are "the Kings of (or rather from) the East" still awaits its solution *in futuro*, and must therefore be to some extent an open question. We have, however, a strong conviction that Israelites—who were called "kings" while still in the loins of Abraham—*are* intended. We believe also that England is the prophetic "King of the South," and if so "the Kings of the East" will scarcely be the same. You should read, if you have not done so, "Birk's Two Later Visions of Daniel," in which England's supremacy in Egypt was anticipated thirty years ago.

We wonder that with these views as published, the editor of the *Rock* fails to join our ranks as an avowed "Israelite!" He holds "that the Euphrates waters now drying up rapidly are the Turkish or Mahommedan power;" *so do we!* He admits "that he strongly suspects that the *Kings of the East* are the Israelites;" *so do we!* He believes also that the "King of the South" (of Daniel) is England; *so do we!* But here comes the *non sequitur*. "If so, the Kings of the East can scarcely be the same." Why not? Israel was to spread "West, and East, and North, and South" (Gen. xxviii. 14). The Kings of the East, therefore, are very probably the prophetic "King of the South." The latter is clearly the opponent of Russia, the King of the North, of Daniel. Who, we ask, in Ezek. xxxviii., xxxix., are designated as the opponents of Russian Gog but the children of Israel—therefore, the "King of the South" of Daniel? The *Rock* agrees, it seems, with Birk in holding that "England will be supreme in Egypt;" but to fulfil this *rôle*, she must surely be the possessor of "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," for God describes the succourer of Egypt as a "Saviour, a great one, and a deliverer" (Isaiah xix. 20), "even Israel, the third with Egypt and Assyria, a blessing in the midst of the land" (ver. 24).

We are well aware that the *Rock*, speaking of the Israelites as probably "the Kings of the East" of prophecy, meant to designate *the Jews*. He called them the Israelites, however, and we would add they are the Ten-Tribed Israelites, being that portion of the family now inheriting the blessings so conspicuous in the British. We have had many a sharp word to say to and of the *Rock*, but we are the fast friend of the Protestant witnessing *Rock*, after all is said and done! For the *Rock's* editor is, after all, three parts persuaded we are Israel, and, like most of our opponents, nay, even like Mr. Robert Roberts, the opponent of our Christianity (as he is the opponent of our belief in our Identity), he affirms the British *are* to be the restorers of the Jews, *are* to be their champion, *are* their true friend, *are* their succourer! Saying all this, he and they are shut up, by God's Word to the belief, that the British *are* Israel; for Jer. iii. 18; Hoses i. 11; Isa. xviii. 1—7, lxvi. 20; Zeph. iii. 10; Ezek. xxxvii. 16—22, all declare it; and in the face of such Divinely inspired quintuple testimony, the denial of man goes for a mere nothing; nay, for less than nothing *at all*.

FRESH EVIDENCE OF SPIRITUAL GOOD TO A MAN'S SOUL, FROM GOD'S BLESSING ON THE STUDY OF OUR IDENTITY.

DEAR SIR,—I think it is the duty of all believers in our Identity cause to look after, and make known as far as possible, any genuine cases they may find of real *conversions* arising from the study of this subject, for experience teaches me that our most bitter opponents are members of our Christian Churches.

I have, therefore, great pleasure in sending you the enclosed to publish, if you think well; it was sent to a friend of mine (not an Identity man), and I can vouch for its accuracy.

Sincerely yours,

Hull, August 16, 1879. GEO. DIMBLELEY.

After speaking of his worldly career, the writer says:—"Some little time since I had put into my hand a pamphlet relating to the Israel Identity question. I read it, and procured other books treating on the same subject; and as many of the proofs were from God's Holy Word, I was obliged to read my Bible, and as I read I *believed*, and so by the simple reading of God's Word I WAS SAVED.

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President:—VISCOUNT FOLKESTONE, M.P.

A COURSE OF LECTURES will be delivered (D.V.) in the following places:—

BUDLEIGH SALTERTON, in the TOWN HALL.—Wednesday, September 10th, in the afternoon at 3, by DOUGLAS A. ONSLOW, Esq., J.P. Subject: "Historical Evidences of Britain's Identity with Lost Israel." Chair will be taken by W. H. PETERS, Esq., J.P., of Harefield.

In the evening by the Rev. J. BILLINGTON, F.S.A., F.R.H.S. Subject: "Are Englishmen Israelites?" Chair will be taken at 7.30.

EXMOUTH, in the ALBERT HALL.—Thursday, September 11th, by the Rev. J. BILLINGTON, F.S.A., F.R.H.S. Subject: "Israel and Judah, Their Distinction and Difference." Chair will be taken at 3 o'clock, by W. H. PETERS, Esq., J.P., of Harefield.

In the evening by DOUGLAS A. ONSLOW, Esq., J.P. Subject: "Lost Israel Identified with the British Nation." Chair will be taken at 7.30.

PLYMOUTH, in the MECHANICS' INSTITUTE.—Friday, September 12th, in the afternoon by DOUGLAS A. ONSLOW, Esq., J.P. Subject: "Historical Evidences of Britain's Identity with Lost Israel." Chair will be taken at 3, by the Rev. J. M. HODGE, M.A.

In the evening by the Rev. J. BILLINGTON, F.S.A., F.R.H.S. Subject: "Anglo-Israelism and its Most Recent Criticisms." Chair will be taken at 8. It is expected His Worship THE MAYOR will preside.

The Rev. B. Wrey Savile, M.A., Rector of Shillingford; Colonel Savile; Captain G. de Courcy Hamilton; W. H. Peters, Esq., J.P., of Harefield, H. March Dunn, Esq., J.P., with other clergymen and gentlemen are expected to be present and assist in one or more of these lectures.

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Collections will be taken at the close of each Lecture for the Metropolitan Anglo-Israel Association, under whose auspices they are given.

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SPECIAL NOTICE TO PERSONS RESIDING IN LONDON, INTERESTED IN OUR IDENTITY.

ANGLO-ISRAEL SERVICES. The friends of the cause are invited to attend SERVICES at EXETER HALL (Lower Hall), on Sunday next, September 14, at 11 a.m., and 6.30 p.m., to be conducted by Rev. H. MARRIOTT, M.A.

LIVERPOOL.—ALEXANDRA HALL, corner of Northumberland-street, Park-road. S. MEETINGS on the Identity held EVERY THURSDAY NIGHT at 8 p.m. On Thursday, September 18, 1879, a LECTURE will be delivered by Miss TAINSH. Subject, "God's Inheritance." Collection at the close in aid of Bishop Hillery's Mission.

TO AUTHORS. Authors desirous of issuing Works or Pamphlets on the great and increasingly interesting Question of the Identity of the Lost Ten Tribes with the British Nation, should first communicate with Robert Banks, of Racquet-court, Fleet-street, who has already been honoured by issuing, amongst others, the following works on the subject:

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Printed for the Proprietor by ROBERT BANKS 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, SEPT. 10, 1879. [*All Rights Reserved.*]

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 142. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 17, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE BRITISH WORKMÁN AS "THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," AMONG THE GENTILES.

AT page 365, vol. ii. of the BANNER, we pointed out that the British-Israelite was "The Head and Not the Tail, Above Only and Not Beneath, Even in Respect to Music on the Continent of Europe." This was testified, we showed, at the Paris Exhibition when the International Competition took place there. In painting, we have also proved, the same results have been witnessed. And why? Because this nation being Israel, we must perforce, God's Word being true, respond to the predictions of the prophets of the great Jehovah. Since our national repentance, and after we turned to our Redeemer at the Reformation, we have, as we were destined to do, shown superiority in all ways to the Gentiles, and that in not one respect, but all. In reference to the individual British-workman, there is no doubt that some have been latterly led to suspect that after all he is beaten on the continent by the skilled artificers there among the Germans, the French, the Belgians, and the Swiss, whom having originally taught, we have, at last, come to experience the sad result that the pupil is equal, if not superior, to his teacher; that he is soberer, cheaper to employ, more thrifty, steadier, more industrious, and, therefore, altogether a very formidable rival to the vaunted British operative.

All this sounds dangerous for our views, and were it not for patriotism preventing the ready acceptance of such distasteful ideas, we suspect many among us, led by the teachings of our pessimists, looking also only to the effect of strikes and of the sad distresses they have brought in their wake, would be ready to adopt opinions which place the British working-man "the tail, but not the head," "beneath only, and not above" his Gentile competitor in labour on the continent.

We have now before us, however, the means of bringing this matter to a decisive test, and to ask a blind witness whose impartial testimony has been kindly gathered and printed for us by the *Leeds Mercury* of December, 1878, to give us the facts from his own personal observation in the various countries of Europe he visited in order to judge, *inter alia*, of this very question, as to the merits of the English workman *versus* his foreign rival. We shall let our "blind witness" now speak for himself, and we beg our readers carefully to note how exactly his testimony agrees with God's promises to "Israel obedient" as contained in Deut. xxviii. 8—13.

Our extract is called—

THE ENGLISHMAN ABROAD.

(From an Occasional Correspondent).

In the first of the fugitive letters—which now, alas! can be dated from no pleasant continental city—that I have recently contributed to the *Leeds Mercury*, describing some features of a tour in Central Europe, I promised to say something ere I closed, of the question of the English *versus* the foreign workman. My only right to say anything on the subject is that in a journey which has extended from the Straits of Dover to the Black Sea in one direction, and from Berlin to Bucharest in another, I have lost no opportunity of acquiring information on the question. Technical knowledge I have none; and being unable to emulate such fellow-townsmen as Mr. Bousfield, Mr. James Kitson, jun., or Mr. Greig in their acquaintance with the comparative values of special products of English and foreign industries, I have contented myself with inquiring into a simpler, but not less important branch of the subject—the value of the men themselves. "How do you find the workmen here? Are they equal to Englishmen, or better, or worse?" has been the question I have invariably addressed to those persons with whom I have met in my journey who were qualified to give me an opinion on the subject thus raised. I must necessarily summarise the answers I have received from them; but in what I am about to state it must be understood that I am giving the result of inquiries made in Prussia, in Saxony, in Bohemia, in Austria, in Hungary, and in Roumania.

"We find our Englishmen," said one gentleman who employs about a score of English mechanics, along with three or four score North Germans, "by far the best men we can possibly get. I have no doubt, indeed, that a single Englishman is worth two Germans."

"In what way?" I asked.

"In the power of using his head as well as his hands. Your German mechanic can do his routine work very well; and he will do it at wages of only half the amount paid to an Englishman; but let him get into any difficulty—such as the break-down of part of the machinery—and you see at once his inferiority to his English colleague. He doesn't know what to do; but his first idea is that he must make a great noise, and let everybody know that a terrible misfortune has happened. Then, if by any accident he is able to put the thing right again, he gets all the more credit from his master for his wonderful achievement; whilst if, on the other hand, he cannot do anything, he has the satisfaction of knowing that nobody has

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expected him to succeed in repairing the mischief. The Englishman, however, in such a case, says nothing to anybody; but he looks about him, finds out for himself where the injuries are, uses his wits, and gets the thing put right again before anybody is aware that an accident has happened."

"Yes," interrupted one of my companions, who happened to have a special knowledge of the subject; "but remember that you are speaking of picked Englishmen, carefully selected for you out of one of the largest manufacturing shops in Great Britain. You will not find that the average English workman has anything like the superiority to the average German that you claim for him."

"I am not so sure of that," pursued my original informant. "It is true that mine are picked men, but I have the pick of the Germans also, and my conclusion is, that whilst the German may be trusted to do a routine piece of work, in which he has been thoroughly trained, nearly, if not quite, as well as the Englishman, in all labour in which you use your head, or, as Opie said, 'mix your colours with brains,' the Englishman ranks far before all foreigners."

"You must except the Americans," said my travelling companion. "I have been in the United States, and I can vouch for the fact that if the English workman has more brain than the German, the American is still better provided than the Englishman in that respect."

"Well, it may be so; but I speak only of what I know from my own experience. I'll tell you one little fact that illustrates my point. When we send out a certain piece of machinery, we invariably send out two of our men to work it for a time, or rather to instruct the purchaser in the mode of working it. One is an Englishman, at say £3 per week, and the other a German at 20s. per week; the wages in both cases being paid by the purchaser. At the end of a certain period we withdraw one of these men, and we leave our customer to decide which of the two he will keep. In every case, so far, it is the German, the cheap man, who is sent back, and the Englishman, the dear one, who is retained."

"By the way, these Englishmen, I suppose, have nothing to do with any Trades' Union?" I ask.

"Nothing whatever. Trades' Unions would not do for me. I pay the men far better wages than they would get in England, and I expect them to work for me with their hearts and their heads, as well as their hands. I have no nonsense about limitation of hours or of labour; but when I want a thing done, I have it done at once. The men can play a little when the work is slack. I am thankful to say these Englishmen of mine never grumble, and hardly ever disappoint me in any way."

"And the Germans?"

"Oh, I have little trouble with the Germans either; though they are not so willing as the Englishmen. Once or twice I have found men among them who had got their heads stuffed with Socialist ideas, and who tried to breed discontent among the others. But I make short work of such fellows whenever I come across them."

"Ah, if our English workman would work for us at home as yours seem to do here," said my companion; "if they would give us, that is to say, their hearts and heads as well as their hands, everything would go on smoothly. The men would be far better paid; the masters would make more money; and the country would be richer and better able to meet foreign competition."

I have given this little conversation nearly verbatim, because it fairly represents the gist of what I heard in most of my inquiries into this subject. I think it may be taken for granted that the English workman is on the whole more intelligent and more "handy" than his continental brother. And I do not except even the highly-trained and educated North Germans from this comparison. Where fertility of resource, a power of adapting means to ends, quickness of decision, and ready-wittedness (to coin a convenient phrase) are needed, the Englishman need fear no rivalry on the continent of Europe.

Perhaps, ere I leave this part of my subject, I may say a word upon the question of foreign engineering. Again and again I have been told by competent authorities that the German engineering establishments would be still more dangerous competitors against England were it not for one circumstance—that is, the love of the highly-trained German for experiments based on theory. If he would consent simply to copy English plans and models, he would be a most formidable rival of the English engineer. But our insular methods of reaching certain ends are far too practical and too simple to please the *doctrinaire* German. He must improve upon our models, the improvements being based upon theories of his own. Not in one case out of ten thousand does he fail, in these circumstances, to produce a worse machine than that which he has professed to copy.

I return, however, from the German engineer to the English workman; and now I have a very painful statement to make. Though there was some conflict of evidence among those whom I examined upon other points, there was absolute unanimity on that with which I am now going to deal. Even those men who were warmest and most enthusiastic in their praise of the English workman abroad, had to concur with less favourable critics in the statement that one great and fatal flaw attaches to his character. It is his intemperance. Said one large manufacturer at Prague to me, "I have never since I came into Bohemia seen a drunken man in my workshop; but then I have no Englishmen about me." Similar testimony came to me on all hands; and, perhaps, the saddest of all the statements made were those which related to picked Englishmen, who had been steady enough at home, but who, being sent out to these lands of cheap wine and bad spirits, had fallen victims to our degrading national vice. And here let me apologise to the cheap wine I have just mentioned. It was not because they drank that wine that they became drunkards, but paradoxical as it may seem, because they did not drink it. The light and simple wines of Germany, Bohemia, and Austria might have been drunk without injury; but, unhappily, the English palate cannot relish these slightly acid beverages. The Englishman finds he can get some fiery stuff made out of corn or potatoes at a ridiculously cheap rate, and he discovers that this decoction has, at least, the merit of possessing the worst qualities which distinguish bad whisky or brandy at home. He flies to this fierce stimulant, scorning his foreign comrades who are satisfied with their glass of light native wine, and too soon he becomes a byword and a reproach to the country which has sent him forth.

Such is our blind witness' testimony! A glorious one as to our British workman's superiority to his Gentile rival in regard to skill and steady work, sad as to the character for intemperance, which, alas! nationally, he has obtained abroad (and shall we say at home?) for this same Israelitish vice (Isa. xxviii. 1—8).

This woe of Ephraim is, we know, being resolutely faced, and such remedies as the case allows are being applied by noble men and noble women banded together at home to stem a hideous torrent of evil which is sending thousands of Israel's sons, aye, and daughters too, to a dishonoured grave. All honour to these "Philo-Israelites" whose efforts to oppose "the enemy," now literally "coming in like a flood," must be very pleasing to the great Master above. The true, and only final, and complete remedy we see, however, is not teetotal plans nor temperance projects to dam up this flood; these are useful and necessary, but they cannot stay the torrent. "The LORD must lift up the standard" against the alcoholic "deluge" which is that "enemy" that has verily "come in like a flood" on poor, sinning Ephraim, and then only down it will sink (Isa. lix. 19). Israel will be free then from this great disgrace and national sin; and then, but not till then, will happen what is described in Isa. lix. 20, 21: "The Lord the Redeemer will come out of Zion" to the repentant, sobered House of Israel, and, thereafter, being blessed with the outpouring of the Holy Spirit (ver. 21) and new covenant blessing, she will hear the joyous Identity cry, "Arise (Israel), shine, for thy light hath come, and the glory of Jehovah is risen upon thee. For, behold, the darkness covers 'the earth' and gross darkness the people" (of "the earth"); "but the Lord has arisen upon THEE, and His GLORY is seen upon thee."

Reader, these are splendid prospects. They all arise from, and are connected with, our Identity. They call on us in solemn tones to redouble our efforts in order to take the first steps to bring on that chain of magnificent events which shall abolish national drunkenness (all other remedies being really failures) and make this the "righteous nation." That step is to "publish" till all know the GOD-honouring truth that

"LOST ISRAEL IS FOUND."

For the great Redeemer's whole heart and His whole soul in fact is centered on this discovery, since its result is to be

GOD'S GLORY.

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DR. ADAM CLARKE ON PSALM II. 8.

By J. Dobeson.

About a month ago I was in Newcastle, and seeing some bills about a meeting for the promotion of Christianity among the Jews, I went to a church in Blackett-street, and there I heard a Jew, Mr. ——, I forget his name just now; but no matter, he made an excellent address, telling us his experience in trying to convince the Jews of their errors. Next I heard a clergyman, whose love for his Master and his colleague impressed me very much indeed in his favour. I thought his kindness would be sure to win the affections of the Jew. He told us how the Jews sometimes interrupted his meetings by calling him a blasphemer, and other names. The meeting was about terminated, and I confess I felt that I had profited by his address; but the rev. gentleman had some pamphlets to sell, and, telling us that he could not suffer us to go without guarding us against a terrible error at present known as the "Identity," he then commenced to do to others as he had been done by, and, like as the Jews had called him a blasphemer, he denounced his brethren who believe in the Identity as such. This last proceeding had a peculiar effect on me. I seemed to lose the good impressions at once which I had gained during the evening. I thought I would like to know his name, so I examined the bill on the door, and found it to be the Rev. Mr. Wilkinson. He said the second Psalm was wholly relating to the Messiah, so I thought that I would read it. I found that, when Jehovah had established David on the throne of Israel, under his power, David drove all his enemies before him; he rid Jerusalem of its enemies, in celebration of which he writes his 68th Psalm: "Let God arise, let His enemies be scattered. . . . . As smoke is driven away, so drive them away: as the wax melteth before the fire, so let the wicked perish in the presence of God."

When David had thus partly completed his designs against his enemies by freeing Jerusalem, he determined to have the ark established in the fortress of Zion, to which place it was conducted with great pomp, amidst the transports of public joy; the king himself, without crown and sceptre, clothed as a simple Levite, sang praises to the Lord before the ark. On approaching Mount Zion, he intoned the following canticle, the people repeating it as they marched to the solemn fête:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

"This is the generation of them that seek Thy face, O God of Jacob. Lift up your heads, O ye gates . . . . and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psa. xxiv.).

Psa. cx. shows us still further the meeting of which we have just spoken in the 6th verse—that is, of the *two chiefs of the people*—Jehovah, the invisible Master, and the king, His sensible representative. Hence David writes his 110th Psalm.

"Jehovah has said to the king: Sit thou on My right hand, until I make thine enemies thy footstool.

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

"The Lord hath sworn, and will not repent. Thou art a priest for ever after his order.

"Jehovah at thy right hand shall break the heads of kings in the day of His wrath. He shall judge the heathen; he shall fill the places with dead bodies.

"Then, as a victorious warrior: he shall drink of the brook by the way; therefore his head shall he lift up."

Dr. Adam Clarke says: "The learned Venema has taken great pains to expound this Psalm; he considers it a Divine oracle, partly relating to David's Lord and partly to David himself."

But the tabernacle prepared in Zion was only a temporary dwelling-place for the ark. Now, when David made known to the prophet Nathan his intention of erecting a magnificent temple for the Lord, the prophet tells him God's will with regard to the sceptre, and that the grand work of the erection of a temple was reserved for his son.

But, despite David's last victories, Israel was still subject to the Philistines. David could not endure this idea; he determined to drive them still further back. Having done so, David turned to the Moabites, and exterminated the half of them, and made them pay tribute. Between these two enemies to the South of Judea appeared two other enemies, which were subdued in like manner. David cut to pieces the armies of the Syrians near the Euphrates, taking from them 17,000 horses and 20,000 men. After David had thus rid Israel of their enemies on the one side, he next turned to the other.

On the East there remained a powerful people who were still independent—the Ammonites. David, however, remembered the services which their king had rendered him in days gone by; and hearing of his death, he sent ambassadors to his son, his successor, with a message of condolence; but, instead of their being treated as such, they were taken for spies, and cruelly outraged. The late king's successor, hearing of David's intention to revenge this outrage, raised an army, to which he joined 30,000 men sent by the Syrians and other allies. But a double victory, obtained by Joab and his brother, the generals of David, broke the league. The Syrians now feared for themselves; their own safety was now to be considered, which resulted in a powerful alliance of all the people between the Jordan and the Euphrates, and even beyond these rivers.

At this combined effort on the part of David's enemies, he expresses his feelings towards them in the 2nd Psalm.

Thus he says: "Why do the heathen rage? why these vain projects of the people.

"The kings of the earth set themselves up, and the rulers take counsel together, against Jehovah and against His anointed."

Dr. Adam Clarke says: "But, as the word signifies the anointed person, it may refer first to David, as it does secondly to Christ."

"Let us break, say they, the bonds by which they enchain us; let us throw off their power."

Now David tells them: "He who inhabits the heavens shall laugh at them: and hold them in derision.

"He shall speak in His anger, and shall disperse them in His displeasure.

"I whom He has established king of Zion, over His holy mountain, will announce His commandments.

"The Lord has said unto me, Thou art My son; this day have I declared Thee to be so.

"Ask of Me, and I will give thee the heathen for thine heritage, and the limits of the earth for thy possession. Thou shalt govern them with a rod of iron; thou shalt break them in pieces like a potter's vessel.

"Now therefore be wise, O ye kings of the earth; be ye reformed.

"Serve the Lord in fear, accept His commandments. When His wrath is kindled but a little, lest ye perish altogether. Blessed are all they who put their trust in Him."

David on this occasion took the command himself; he passed the Jordan, and cut to pieces his enemies, 40,000 men, 700 chariots, and took possession of an immense country. Next he turned to the Ammonites, and served them in like manner.

Now, what do the Identity people affirm? Simply, that the proper rendering of the 8th verse ought to be thus: "Ask of Me, and I will give the nations. Thine inheritance and thy possession are the ends of the earth." Or, "I will give the heathen to thine inheritance."

Now, if Dr. Adam Clarke be right in saying that the word signifying the anointed person in the second verse refers to

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David first, as it does secondly to Christ, it does not require much effort to understand the following parts of the Psalm. David did partially, by his victories against the heathen, fulfil his own prediction, it only remains for his posterity to do the same, until the time shall come when its complete fulfilment shall take place in Israel having the limits of the earth for their possession.

And, to my mind, England has either usurped Israel's position, or else is really Israel itself, only needing the return of the Messiah to complete the chapter. This latter event is, I think, looked upon by all men as being near at hand, even by the Rev. Mr. Wilkinson, as he told us the other night: for he de-declared that, when this Eastern difficulty came up, he felt that we were approaching a crisis, and the consequence was the result of a very useful and prosperous mission. But if he believes the return of the Jews is so near at hand, where is he going to get Israel from? Perhaps our friend has got a plan of his own, for I find, on reading Jer. iii. 18, that "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers."

If the Rev. Mr. Wilkinson will be generous towards himself, he will surely grant that this verse is very plain in its meaning.

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 343.)

No. XXXII.—SARAWAK.

BETWEEN Singapore, at the extremity of the Malayan Peninsula, and Hong Kong in the China seas, there exist at least eleven degrees of longitude, and 1437 miles of a crowded sea-way. The distance, therefore, is too great for safety for a nation depending on its maritime supremacy and on the close proximity of its "Gates" whereby to consolidate its power. God therefore provided His people Israel with not one, but two spots, for *rendezvous* between those extreme limits, and to carry out this object gave our nation in the second largest island in the world its two Bornean Gates—Sarawak first and the island of Labuan off the capital of Borneo proper afterwards. It will be convenient to pass in review now the possession on the mainland, since it became the property of a British subject at the outset, and then describe the colony taken by the nation as a military *point d'appui* for naval and commercial purposes in the Eastern seas, and to assist our trade with China and the further East.

It must be understood that Sarawak is not in the strict sense a British *national* "Gate." But it is British for all that, because acquired by a Briton (now no more)—Sir James Brooke, K.C.B.—and held to-day for the good and benefit not only of the native inhabitants, but of the mother country as well. The latter, though not outwardly and ostensibly, is actually, however, the possessor of this valuable door or key which is destined to give to British-Israel the command more or less of the Northern parts of the great island continent of Borneo. Sarawak is the name not of a chief town merely, but of a territory, situated in the North-west extremity of Borneo, "extending from Tanjong Datu, to the entrance of the Samarahan river, a distance along the coast of about sixty miles in an E.S.E. direction." The average breadth of the territory is fifty miles. The manner of the transfer of this spot to the jurisdiction and power of an Israelite was unique. It deserves notice in our pages.

James Brooke, the son of an English member of the Indian Civil Service, was in the Indian army. He saw service in Burmah, was wounded therein, retired home, and thence set forth in 1830 to visit in his yacht the coast of Borneo. A series of events, too long to notice here, attached him to that land and people. He assisted Rajah Mudah Hassim, the local ruler, to put down an insurrection in his territories. In return he obtained from the Rajah a promise that the territory of Sarawak should be made over to him in perpetual sovereignty. The Rajah being dilatory in performing his promises, as usual with native princes everywhere, and Mr. Brooke being in danger from local intrigues, he appeared off Mudah Hassim's palace with his armed yacht, landed with a strong party, and then and there demanded of the Rajah that his right to the governorship of the territory and town of Sarawak should be affirmed by treaty, signed, sealed, delivered, and at once proclaimed. The Rajah saw the reasonableness of the thing when so presented to his consideration, and on Sept. 24, 1841, Mr. Brooke "was declared Rajah and Governor of Sarawak amidst the roar of cannon, and a general display of flags and banners from the shore and boats on the Sarawak river" (page 271, "Brooke's Narratives," vol. i.). What Rajah Brooke (afterwards Sir James Brooke, K.C.B.) did for the country of which he became really the British king was this (it was told us by the *Times* in 1860): "He suppressed piracy in the seas which wash the coasts of Sumatra and Borneo; he reduced to its true proportions the phantom of Dutch supremacy; he *diffused through the Eastern Tribes a reverence and respect for the English name*; he governed the Asiatics committed to his charge not only for themselves, but by themselves (an experiment never tried before), and he did it successfully. Finally, he caused the country of which he was the Rajah to be ruled in such wise, that the people enjoyed as much freedom as do the residents of the British Islands."

Capt. Rodney Mundy, R.N., in his account of Rajah Brooke's rule in Sarawak, states it as his opinion that the administration of this Englishman was wholly for good; he so far weaned his subjects from savage habits that he cured them of piracy, and made them the friend of the shipwrecked mariner; he opened up Borneo to British commerce, and gave the helping hand to all efforts for the evangelisation of his native subjects. Under his Rajahship the Dyaks who before had almost been destroyed by mis-government and rapine, are now enjoying prosperity, peace, and the blessings of the Gospel. The reader may judge how successful the Rajah's administration was when he reflects that "now forty years after the date Mr. Brooke first reached Borneo the annual exports of Sarawak are valued at nearly half a million sterling, while the imports—chiefly British manufactured goods—reach a still higher figure! All this has been effected by the enterprise of a single Englishman" (an Israelite), "who has thus created a market for our manufactures and a new source for the supply of valuable raw materials."

The capital of the Rajah's dominions consists of a European and a native town, built on opposite sides of the Sarawak river. The approach to it is defended by a battery. The population, consisting largely of Chinese immigrants, was sometime ago 8,000, now doubtless many more. The country rises rapidly from the sea-shore into mountains, and has a soil which freely produces sugar, cloves, nutmegs, cinnamon, and rice. It is covered with cocoa-nut trees, and is rich in mineral wealth. In Sarawak there are found gold, antimony, coal, nickel, diamonds, and other precious stones.

The situation of Sarawak at the North-west corner of Borneo, in the neighbourhood of the sea route to China and Japan from Singapore and India, gives it the very position required for one of Israel's Gates. Its acquisition by a British subject who was proud to place his power and influence at the feet of his Sovereign, was the means on Dec. 18, 1846, of our nation's acquisition of a veritable island Gate, Labuan, at the mouth of the bay whereon the capital of Borneo proper is situated, and that spot (to be described in our next) furnishes Israel's fleets with a noble harbour and *rendezvous*, first-rate coal for steamers, and such influence all along the Northern coasts of Borneo and in the neighbouring seas, that it acts (with Sarawak) as a most formidable naval "Gate," crushing out Bornean and Dyak

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piracy, also all the cruel practices of the native races, whereby formerly they made peaceful trade with the aboriginal tribes of the country utterly impossible, and even navigation in those seas extremely dangerous. We may nationally thank God—the God of Israel—for Sarawak, as a British "Gate," and that at the proper time He raised up Rajah James Brooke to secure it for us, in order to consolidate Israel's power and influence, wealth and commerce, in the Eastern seas.

(To be followed by a paper on Labuan.)

"STRAWS."

We put together a few of those small and inconsiderable atoms called "straws," that our readers may see, when we cast them out before us, "which way the wind blows." Here is one. It is an extract from the *Sheffield Daily Telegraph* of June 12, 1879. Writing on the subject of George Elliot's review on "Theophrastus," it says :—

Our authoress gives an able *résume* of the history of the Jews, in the course of which she points out that those qualities of independence, strong nationality, &c., on which we pride ourselves are the very qualities for which the Jews are most remarkable. Indeed, so close does she make the parallel that there are several passages which will, we fancy, delight the members of the Anglo-Israel persuasion, and which we fully expect to see quoted by the *Banner of Israel* as "Fresh Identifications of the English people with the Ten Tribes." Here are a few such passages :—

The superlative peculiarity in the Jews admitted, our affinity with them is only the more apparent when the elements of their peculiarity are discerned.

There is more likeness than contrast between the way we English got our island, and the way the Israelites got Canaan.

We must refer the passionate use of the Hebrew writings by the English to affinities of disposition between our race and the Jewish.

This is a pretty strong corroboration of our views by one writing blindly of our "origin," and is one of the straws indicating coming events, which even the *Sheffield Daily Telegraph*, though in a taunting sort of way, cannot fail to note.

We next ask our readers to turn with us to the *Daily Telegraph* of London, and in the issue of June 7th, 1879, to peruse a part of the account of the proceedings at the grave of the late Baron de Rothschild. Regarding the address delivered on that occasion, the account states :

It is impossible to describe the effect of this address, spoken as it was with a trembling voice, and often checked in the utterance by emotion. The true orator was shown in the very loss of self-control; and the more he failed in mastery of his own feelings, the greater was the command he exercised on the feelings of those around him. *The Orientalisms which, as all readers of the Bible should know, adapt themselves with marvellous poetic sympathy to the rough Saxon tongue*, seemed, as no doubt they were, natural to the speaker, whose beautiful prayer in conclusion breathed the very spirit of Divine pathos.

We should like our opponents to explain on *their* principles why Orientalisms taken from the *Hebrew* Scriptures "adapt themselves with marvellous poetic sympathy to the rough Saxon tongue?" *We* know—since we know the ethnic and philological sympathy existing between our race and the Hebrews who wrote and read the Scriptures. But to the Jews and to our opponents this must indeed be a curious puzzle. Here, then, is another straw pointing with no uncertain indication to our Hebrew origin.

Our third straw is one to which we allude with some concern. It is the following account of the New "Prophet," one calling himself "Elijah." Our opponents are making merry on this fact. They taunt us with the appearance of the man and his self-declared mission. We must bear the taunts and let the opponents enjoy their laugh just now at our expense. What and who this so-called "Prophet" may be, we know not. Whether he be sane or not, we cannot tell! Time must show. That we believe in this particular individual, we cannot admit. But that the true Elijah is yet to appear, perhaps soon, we cannot doubt. How, where, or when, his mission is to begin, we know not! Time again will show. Meanwhile this is a "straw showing which way the wind is blowing," and, with the other signs, indicating that our Identity is advancing, also that even the New "Prophet" is conducing to that effect.

The notice taken from the *Globe* of the 10th June, 1879, is as follows :—

A NEW "PROPHET."

A correspondent writes to us :—A man, representing himself to be the prophet Elijah, is creating quite a *furore* in and about the ancient city of Chichester. Hearing the fame of this remarkable individual, I drove over from Portsmouth last week to have an interview with him. Passing through North-street I observed a tall, handsome man, dressed in a picturesque garb of sheepskin, with a cap of the same material, and high cowhide boots, standing in the doorway of the George and Dragon Inn. I went inside and commenced to speak to him, but he retired upstairs. After some difficulty he was persuaded to come down into the best room of the house, where he received me. His appearance is very striking, having very good clean-cut features of Asiatic type, being tall in stature, and having an ever-ready smile, and his dark whiskers being set off to perfection by the light dress and cap. He carries a staff and small horn which he blows through the streets and announces his meetings, which are held in the People's Park and are very largely attended. He told me that he had been a landscape painter, and that eight months ago he had seen several visions, in which he was told to call himself Elijah at all meetings; and that he was the real prophet as foretold and promised in Malachi iv. 5. This verse is the whole foundation of his doctrine, which is to preach Anglo-Israelism to the English people, who, he states, are the Lost Ten Tribes of Israel; and if they do not listen to him and in time return to Jerusalem, a great famine is prophesied. It is almost unnecessary to say that at some of his meetings he has to encounter great opposition; sometimes he has been stoned, and at others made quite a hero of. He was lately in the South-east of England. He now expresses his determination to go all over London.

Should the New "Prophet" do as he says he will, and "go all over London," we anticipate that the labour of the Metropolitan Anglo-Israel Association will be considerably lightened, for the masses will then be put upon inquiry, and our Identity as the result of such "inquiry" will make gigantic progress indeed, at the very heart of this "great" nation. Thus will this so-called "prophet Elijah" be an indirect means of spreading this good news!

But there is a fourth and last "straw" which we must notice, and this is one which, set floating by the astronomers, is already pointing in the direction of the Great Pyramid, and of our Identity too, since it gives warning of what is coming in A.D. 1881-2. We allude to the evils dreaded for our globe in connection with the simultaneous perihelia of the four largest planets at and after the years in question.

Our quotation again is from the *Globe*, and the results dreaded—namely, pestilences, (we may add) "great earthquakes, famines, signs in the heavens, in the earth, and in the stars"—are just those that our blessed Lord Himself (foreseeing these perihelia for our times) declared should accompany the portent (Matt. xxiv. 7—29; Luke xxi. 11—25).

The *Globe* said in regard to the

BAD TIMES COMING.

It might have been thought that the heavenly bodies had been doing their worst this year to make human beings uncomfortable. But we are now solemnly warned by a seer writing to a provincial journal that there are far worse things in store for the world during 1881. He bases this prediction on a variety of concurrent facts, or what he considers to be such. To begin with, "over a hundred and fifty authors have agreed that the final and great prophecy of Daniel will be fulfilled in 1881." Next, there is a prediction inscribed on the Great Pyramid, which Professor Piazzi Smyth is said to have interpreted as foretelling "a most critical period in the world's history" for the year after next. But these rather vague foreshadowings

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would not be of so much consequence were it not for the alarming fact that four of the principal planets, Jupiter, Uranus, Saturn, and Neptune, will be simultaneously "in perihelion" at that date, an untoward circumstance that has not happened for 2,000 years. It is well known—at least, our seer says so—that the perihelion of even a single great planet brings more or less woe to the earth in the shape of pestilence, and what, therefore, may we not expect when a quartette of the very largest are arrayed against us at one time? The terrible consequences can only be surmised from what happened in the sixth and sixteenth centuries, when but three out of the four named planets were coincident in perihelion. On both occasions dreadful pestilences ravaged the earth, and it therefore stands to reason that the addition of another planet to the hostile band will produce still more awful results to mankind.

THE MAORIES.

In our article on the subject of the "Maories" which appeared in No. 139, page 345, we stated that we were not aware what our treatment of the natives had been in the difficulties which it seems have recently occurred with them, and that we hoped and fervently trusted our conduct as a nation had not been bad or harsh towards the aboriginies. We have since seen the following letter, published in the *Bristol Times and Mirror* of the 20th August, 1879, which, being apposite to our question, we partly re-produce.

We are glad to find (supposing the information to be correct), that so far from oppressing the Maories, our treaty with them is one-sided in their favour, and that from its absurdly unequal conditions the native question was sooner or later sure to end in an explosion of the enormous Anglo-Saxon majority against the dwindling, but presuming, ignorant, semi-savage minority. The letter we allude to was as follows:—

THE NEW ZEALAND TROUBLE.

GENTLEMEN,—I read in your Saturday's issue a letter on the native troubles in New Zealand, and, having but recently come from there, would like to say a few words on the subject, more especially as, if it does come to a war, there will not be wanting those assertions about it being an Imperial policy that has landed us in such a mess. In fact, I noticed something of the sort in a Liberal member's speech at the close of the session.

In making such a charge he displayed gross ignorance of the existing native question in New Zealand. The outbreak will not be at all a surprise to those who know anything about the matter; the wonder is that it has not occurred before.

A state of things and feelings have existed for some time which was nearly sure to end in war. This was particularly the case on the border, where people felt that neither their lives nor property were safe from savages who had never learnt the fact that we were able to beat them whenever we pleased, and that we were, in fact, their masters, not equals.

One cannot blame them for this when our very treaty contains a clause that is not only deeply humiliating to us, but is, in fact, a direct encouragement to Maories to rob and murder, and consequently to make war.

I am not sure about the exact words, but the substance is this—that no white shall under any pretence whatever settle or travel in the Maori Reserve, or King country, as it is called, and that no Maori shall be arrested for any crime whatsoever if once he is in the King country.

If any white does go there, he is nearly certain to be killed, and this applies to Government officers as well as to private persons. If any white man's cattle stray over the border and he fetch them, he is liable to be shot, while a Maori can reclaim his if they stray into white territory; the white can't even recover stolen property.

I will take four cases of murder and three murderers at large.

Captain Todd, a Government officer, surveying for Government on the border, was asleep in his hut, with three men who were under him. A party of Maories entered his hut, killed him, and walked off with his tools and baggage. His murderers are still at large, and though the farce of putting a price on their heads is, I believe, still kept up, they will never be caught.

Te Kooti, the head murderer of the awful Poverty Bay massacre, is a well-known man, and one of the chief counsellors of the Maori king. There is a price on his head, but who dare arrest him in the King country? Yet out of a prosperous settlement he and his band left but one child alive!

Another Maori murdered a white close by Auckland, ran the gauntlet of the whole white population, and is now safe in the King country. He was demanded of the Maori King, but was refused.

Lastly, there was Fe Patti, who murdered a man in the very prison where he was locked up. He broke prison, but was caught a quarter of a mile from the border line. He was, I am glad to say, hanged, though the Maori King threatened to sack the province where he was captured.

Of these four, three have positively benefitted by their crime, while the death of the last was accompanied by a direct insult to the whites.

Of robberies of cattle, of cases where our own cattle were offered for sale under our very eyes, I could mention a score, but will not detain you.

The direct causes of the present war are the predictions of a witch doctor, backed by the powerful agency of a bad harvest and the influence of Te Kooti, who is ever crying for war.

This being the state of affairs, can it be wondered at that some of the whites are in favour of war—that all are against the present state of things continuing?

Can it be wondered at that, having given way to the natives in so many things, they should imagine we would give way in all, and that we are afraid of them?

But I should like to say something of the armed constabulary, mounted police, and volunteers, by whom this war will be fought.

They cannot hope to escape having hard things said of them any more than the soldiers in Natal. We shall, no doubt, have tales of slaughters of wounded Maories, and refusals to give quarter, with possible atrocity meetings.

I ask, is it likely that it should be otherwise? In all savage warfare there are bound to be barbarities on both sides. Is it likely that men, many of them with private wrongs to revenge, will stay their hands because of the clamours of humanitarians?

I am, FAIR PLAY.

[We are glad to think that recent accounts seem to show that the danger of an outbreak has passed away, and that of Maori wars we shall probably hear no more.—ED.]

"THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."—JUDGES v. 20.

MR. J. THOMSON in his paper on the above subject, published at page 137, BANNER No. 118, pointed out how great was our debt of gratitude to Almighty God for His mercy to us as a nation in giving our soldiery in Afghanistan, last winter, mild open weather, while we had the severe prolonged winter to endure in our own happy and secure home. A correspondent of the *Bristol Times and Mirror* wrote to that journal on July 23rd, 1879, commenting on the same subject, and he writes as follows, pointing out more recent mercies in Zululand, which, no doubt, contributed to the late decisive successes in battle. His letter is as follows:

THE WEATHER.

GENTLEMEN,—Will you allow me to call attention to the following curious coincidence, to say the least?—Last winter, when the cold in this country was so abnormally severe and long-continued, it was remarked that the weather in Afghanistan was unusually mild and favourable for our troops. And again at the present time, when we have been deluged with rain, the heat of South Africa has been comparatively temperate, and therefore beneficial to Europeans. Is not this suggestive, at any rate, of cause and effect, and of an overruling Providence that controls, directs, and modifies the laws that He has made? At least, it is some consolation to reflect that while at home we are suffering discomfort and loss, our fellow-countrymen fighting our battles abroad have enjoyed a corresponding alleviation of the necessary hardships of a soldier's life.

Yours faithfully, STET PRO RATIONE VOLUNTAS.

We are sure our readers see the Lord's hand in all this, and join us in praising Him for His love and faithfulness to His people Israel.

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Correspondence.

TO THE REV. J. B. CLIFFORD, M.A., OF ST. MATTHEW'S CHURCH, BRISTOL.

SIR,—A friend having sent me your second pamphlet on the "Anglo-Israel" controversy, and seeing therein some personal remarks on myself, I shall endeavour to make my reply as brief as possible. I observe, at p. 20, in a foot-note, you condemn me for not quoting that eminent commentator, Dr. Gill, as fully as you wished. I have not the BANNER of July 16 to refer to, but I accept your quotation of my words as doubtless correct. But when you find fault with me for not quoting Gill at greater length, I would observe that I have far greater occasion for complaint at your omission in not noticing that I take the same view as Gill does in applying Psa. ii. 8 to Christ and the Gentile world. I have done so at p. 7 of my pamphlet, "Are We Israelites?" using, at the same time, the argument that, as I know Christian men who interpret the passage differently, I say, "Is that any reason why I should 'revile' those who differ from my interpretation in the way Mr. Clifford has done? God forbid! I should then be verily guilty of proving that I had little or none of the fruits of the Spirit, which consist, not of 'bitterness and wrath, and anger and clamour,' but of 'meekness and gentleness, and love and peace.'"

In the next page (21) you quote, with deserved approval, the scholarship of the Bishop of Gloucester and Bristol, but chiefly because, as he says, no "professed scholar or ethnologist had entertained" the Anglo-Israel Question for a moment. If the Anglo-Israelites had no opponent more skilled in ethnography than you appear to be, they would not have much cause to fear; nor would your diocesan, probably, have gone so far as you wish to make him appear to have done in condemnation of this system. At all events, he could not by any possibility have approved of your "hard speeches" and "reviling" of opponents, as, only a few months ago, when sending him a work in which I had exposed the errors and the language of the Ritualists—in which latter respect you have so faithfully copied their example—your diocesan, while expressing his opinion that my "useful volume will do a great deal of good," added, "I have often thought that an exhibition of *the violence, vulgarity*, and *totally un-Christian mode of writing* and speaking adopted by leading Ritualists might go far to show to reasonable people that the Spirit of God could not be with them—for His fruits are 'love and peace.'"

I observe, at p. 15 of your pamphlet, that you comfort yourself by alleging what, compared with your other utterances, appear much less objectionable words, such as "a mass of fable and nonsense," "mystic trash and confusion," "the following nonsense," "this profound absurdity," &c.; and you prove your competency to be my censor by speaking of the "Saxon Chronicle" in the following way:—"If one traces the genealogy of our King Alfred back to Shem, another traces it back to Odin or Woden!!!" I have not time to point out at length the great mistake you have made in this single sentence, but I recommend to your careful attention any of the six ancient copies of the "Saxon Chronicle" which are known to exist, by which you will learn that whereas Woden, from whom every one of the kings of the Heptarchy trace their pedigree without the omission of a single link, lived about the time of the Christian era, the "Chronicle" traces back the pedigree of Woden himself (whether correctly or not is of no consequence in our present dispute) *some 25 centuries earlier*, to the time of Shem and Noah! So I venture to suggest that you had better study the subject a little more before asserting that some copies of the "Chronicle" give our Saxon kings a Semitic origin, while other copies trace their pedigree to Odin or Woden, whom you consider a son of Ham!

I am at a loss to understand what you mean by placing on your title-page, "Ham's descendants, especially Ephraim and Manasseh." If you mean to say that Joseph's sons were descended from Ham, you are greatly mistaken, as every student of Scripture well knows that Abraham was of a Semitic, and not of an Hamitic, race. If, however, you mean that the Anglo-Saxon race—which claims to be descended from Ephraim and Manasseh—are of the line of Ham, no one who knows anything of ethnographic science is likely to be misled by such a statement. Anyone who has the slightest knowledge of that science will tell you that the Egyptians were, if you like, descended from Ham; and it is equally clear that the Scythians and Cymry were not.

It is not on this point, however, that I think it necessary to dwell, but rather to the extraordinary strength of your language, so unaccountable in anyone professing to be a minister of Christ. I deeply regret to find that you have been surpassed in your attack upon Christian men, who interpret prophecy differently from yourself, by the Rev. John Wilkinson, a Dissenting minister of London, who has termed those who hold Anglo-Israel views "*devil-inspired men!!!*" Oh! when will men learn that such violence is the very reverse of that heavenly wisdom which is "first pure, then peaceable, gentle, and easy to be entreated?" &c. Praying that the Spirit of God may open your eyes to see the wrong you have done to others, and to soften your heart towards those who believe that we are descended from the House of Israel,

I remain, Sir, yours faithfully,

BOURCHIER WREY SAVILE,
(*Rector of Shillingford.*)

Shillingford Rectory, Exeter,
Aug. 23, 1879.

P.S.—I observe, at p. 16, that you endeavour to cast ridicule upon my remark that, in the "Saxon Chronicle," the pedigree of King Alfred "is traced up link by link, *though many generations are omitted.*" On which you remark, "That it is *not* traced up link by link." If you will study *attentively* the first chapter of St. Matthew's Gospel, you will find that the evangelist, in recording Christ's pedigree, speaks of Salmon as the father of *Booz*, by Rahab, the woman who preserved the spies at the time of the Eisode, B.C. 1450; and that *Booz* was the father of Obed, who was the grandfather of David, who lived down to B.C. 1018. Who does not see that there must be *many links wanting* in this genealogical record? Yet who would think of ridiculing anyone who should say that the evangelist traces up the pedigree of Christ from David to Abraham *link by link!*

Aug. 25, 1879.

To the Editor of the "Banner of Israel."

SIR,—I have not noticed that anyone has as yet drawn attention to what is a practical confirmation of the Grand Gallery Great Pyramid dates, to be found in the "Horæ Apocalypticæ," by the Rev. E. B. Elliott, M.A., vol. ii., p. 433 *et seq.*, where he gives his exposition of Rev. x., the vision and oath of the angel. He says, in effect, that the paragraph which is rendered in the Authorised Version, "That there should be time no longer," is wrongly translated, and would be more correctly stated by the words, "That the time shall not yet be." The only objection to this being, that the definite article is not in the original.

In vol. iii., p. 1430, he refers to the subject again. Speaking of this same phrase, he says: "If, as Messrs. Bickersteth and Birks would construe it," the kronos, &c., "in the angel's oath, in Apoc. x. 6, be meant, '*A year shall not elapse ere the consummation*'—*i.e.*, a prophetic year, whether 360 or 365 natural years," and so on.

Now, if the above construction be the true one, it only remains for us to find out when the Reformation commenced (for so Mr. Elliott interprets the vision of the angel). The first great public event which drew attention at that period was when Luther, on Oct. 31st, 1517, nailed his celebrated theses to the church door at Wittenberg. Adding, then, to this date 360 and 365 years, it gives us 1877 and 1882 respectively, the very dates of the two terminations of the Grand Gallery.

Allow me to earnestly commend to all students of prophecy this most thorough work of Mr. Elliott, which, published in 1844, speaks with even greater force now, as our knowledge increases.

I am, Sir, yours sincerely,

E. P. P.

Aug. 27, 1879.

THE MARQUIS OF SALISBURY ON THE FIERY DELUGE.

THE noble Marquis, on May 16, 1879, in his speech in the House of Lords on the Duke of Argyle's motion against the Government policy, stated in his peroration regarding his efforts to preserve the Ottoman Empire when the Berlin Treaty was under discussion in that city, as follows:—

"We cannot revive the dead; and if the gloomy auguries that we hear on the other side are true, of course the efforts of diplomatists and statesmen are worthless. But we can at least give time for ascertaining whether these gloomy anticipations are correct, or whether there is not really that promise of the fulfilment of the brighter hopes that we have entertained, and at all events of postponing what will be one of the most terrible visitations that can befall the world whenever it may occur. (Hear, hear.) This result, we believe, the Berlin Treaty has achieved, and that it has been achieved without the shedding of a drop of English blood, is a matter on which we may congratulate ourselves." (Cheers.)

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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An important Essay delivered before the "Lost Israel Identification Society," by the Rev. Joseph Wild, D.D., at Union Congregational Church, Brooklyn, New York.

Printed for the Proprietor by ROBERT BANKS 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW, WEDNESDAY, SEPT. 17, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 143. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 24, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S ASIATIC "WATCH TOWER," AND "TREACHEROUS" AFGHANISTAN.

WE had, according to a Bristol paper, acquired an excellent "Watch Tower" in Asia, from which we could survey the movements of all comers from Central Asia. That watch tower was Cabul. There the late Sir Louis Cavagnari, having been magnificently received in the capital of our late enemy, was (apparently) safely and sumptuously located as the ambassador, or resident, deputed by the British Government to the Court of the Ameer.

One after another, said our provincial contemporary, the predictions of our pessimists had been falsified. We should never subdue the hill tribes, they said. *It was easily done*! The Afghans, a warlike and independent race, would never submit to a partition of their fatherland. *They have done so*! If we could hold a frontier line advanced beyond our old one, we should be at perpetual war with the nations who rule the Passes. *They have apparently become our very good friends*! Lastly, if we forced a resident upon the Ameer, "he would be sullenly received, be the subject of perpetual suspicion, and would stand a good chance of falling a victim to popular resentment." These last anticipations, as our readers well know, have, alas! been terribly realised! Our ambassador and his personal staff and British native guard were left by the Afghan ruler to the tender mercies of a treacherous and blood-thirsty mutinous soldiery, who, on the evening of the 3rd September, 1879, broke into the envoy's utterly indefensible quarters in the Bala Hissar, set it on fire, and murdered him! The complicity of the Ameer in this dreadful crime is not proved, nor is it very probable. But we wonder with extreme surprise that Sir Louis Cavagnari consented to be so quartered; also that the Ameer, if innocent, proposed that his honoured guest, the envoy of the British Queen, should be provided with a residence, not in the Bala Hissar's fortress, but in a part of the city where no adequate defence against popular violence could possibly be attempted; nay, where destruction was certain, if those scenes of 1841 should be re-enacted, during which Sir Alexander Burnes met his death under somewhat similar circumstances. This event is doubtless a terrible and a startling one! But, regarded in the light of our Identity, we are not sure that it was unexpected! The Lord gave us the Passes, which are "the Gates of India." He also gave into our hands the lands and cities of our late enemies up to Candahar, the Shaturgardan Pass, Jellalabad, and the Gundamuk defile. But *we refused to hold them*! We restored them again to the Afghans, contenting ourselves with retaining "the Gates" only, leaving Afghan territory intact. We see in this event which has just occurred, a warning from our God that He *meant* us to occupy a more commanding position in the heart of the Afghan lands than we ever wished or proposed to hold. As by the disaster of Insandlwana, He forced us to conquer, to divide, and thus virtually to annex Zululand, preparatory to the gift of all Central Africa to our race, so we see by the catastrophe which has just occurred that He means us now to occupy the *Afghan capital* in force, to uphold the Sovereign there by military authority, to consolidate our power nearer to Cabul itself by the occupation of the territory we recently abandoned, and thus lead to what we in our short-sightedness considered to be impolitic and dangerous—namely, the assumption of the protectorate over the whole of Afghanistan. Ere long we shall see these results no doubt flow from the murder of our noble, deeply-lamented envoy, Sir Louis Cavagnari and his retinue. Hitherto God has greatly favoured us in the results of the past Afghan campaign. He has given to our arms a complete, a wonderful, almost a bloodless triumph, proving, as clearly as facts could show it, that we are indeed God's people Israel, to whom just such successes as these were promised.

The results of these operations disposes of the gloomy anticipations of those who regarded our recent war in Afghanistan, and our late complications with Russia in the East, as the results of national sin and God's resolve to humble us, thereby teaching us the bitterness thereof. We deserve, no doubt, all that our opponents allege, and think we shall incur, as the results of the Divine wrath. But our antagonists forget who and what manner of people we are. We are they to whom God has given a promise *upon oath* that He will not be wrath with them nor rebuke them any more (Isa liv. 9). "No weapon that is formed against us," He says, "shall prosper,"

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and with such an assurance as that, why need we fear? Why should we insult God's truth and faithfulness by suspecting Him of a breach of His covenant towards His people Israel? Why should we flatly contradict His words and declare that His unconditional promises in Isa. liv. 9 were really conditional on our deserving His blessings, ceasing, in fact, to do evil, after first learning to do well? The fact is, our critics and opponents fail to see what God proposes to do for us at this great crisis of our history. Doubtless the whole national head of Israel is "sick," "the whole heart is faint;" but the only remedy to meet the case is the one promised! The Lord Himself will make the scarlet-dyed sins "white as snow," "though red as crimson, they shall be as wool" (Isa. i. 6, 18). The true cure of all Israel's national iniquities is that New Covenant outpouring on the whole race promised in Jer. xxxi. 33, and Heb. viii. 10—12, when the law of God will be "put in Israel's inward parts, and written in their hearts; when He will be their God, they His people; when they all shall know the Lord from the least of them to the greatest of them; when He will forgive their iniquity and remember their sin *no more*." May that day soon be here! May Israel soon be saved in the Lord! And then, disasters such as we are now mourning will be found to be only God's mercy to His wayward people, forcing them to follow out His will, and to put aside their unwillingness to comply with His wise Providence in reference to His people Israel.

CETYWAYO CAPTURED.

ON the 28th August, 1879, the despot who defied the armies of Israel so long in Zululand was captured by Major Marter, 1st K. D. G., and is now Israel's prisoner! We thank God for this mercy! God helping us, we "went through" at Ulundi; we "trod down" the Zulu army; we "tore them in pieces;" and now there has been "NONE to deliver" the fugitive king from Israel's hands (Micah v. 8). Surely all men see in these things proofs of our Identity? Israel! Psaise YE the Lord!—ED.

A BATTLE OF ISRAEL.

"I will correct thee in measure."

ISANDLWANA.

WHO shall the mournful story tell
Of the brave and true who fought so well,
Who dauntless fought and nobly fell,
When thy grey monumental height
At noon beheld the desperate fight,
God's truth! it was a sorry sight,
Oh ISANDLWANA!

Who, earlier, on that fatal morn
Saw DURNFORD'S levies backward borne,
The edge of battle frayed and torn;—
When RUSSELL fell, the flank was crossed,
The battery, men, and mules were lost,
And driven,—like wreck that's tempest tossed!

As sweeps the darkening storm along,
As scours the torrent swift and strong,
So spread the foemen's blackening throng:
"The hills were black" with men descending,
Encircling those the camp defending,
Round front, and flanks, and rear extending.

From two small guns though frequent fell
The hurtling shot, and screaming shell,
'Twas vain! naught could their courage quell;
The deadly volleys frequent pealed,
Th' advancing lines all shattered reeled,
Yet hundreds fallen but revealed

Rank beyond rank; for a moment stayed
By the fell havoc that our rifles made,
As ceaseless rang the deadly fusilade.
The painted shields in serried lines advance,
Feathers wave wildly,—thirsty steel spears glance,
And dark-skinned fiends with furious gestures dance:
And the fierce war song with discordant tone,
Fills the vexed air,—as ever pressing on
In wild array, and savage pomp, they shone.

Alas! too soon was the last cartridge spent,—
The native levies' yielding line was rent,
In tumult fierce, and dire confusion blent.
They broke and ran; swiftly they turned to fly,
But swifter flew the quivering assegai,
And deadly thrusts the ruthless warriors ply.

The camp was stormed. The guns tore o'er the ground,
Escape was none,—the rough track blocked they found;
SMITH fighting fell,—his men lay strewn around
Outspake brave PULLEINE, "Boldly MELVILL ride,
"Our colours save;—and if aught ill betide,
"Say how we fought,—how loyally we died!"

* * * *

No Pyrrhic phalanx swiftly formed to bear
The fierce assault: nor steady British square;
Only five hundred bayonets,—here and there!
With gaps between! as wildly surging close
The raging seas when firm rocks interpose,
O'erwhelming came their twenty thousand foes!

Who,—scorning death,—to earth our bayonets dashed
With their slain comrades! gleaming weapons clashed,
And our good swords, like vivid lightnings, flashed
In desperate fight. Of that devoted band,
Each dauntless fought, and made heroic stand,——
—Fell where he fought,—in conflict hand to hand.

Enough! 'twould make the boldest hearted quail:
COMPASSION, weeping, hides the ghastly tale,
GRIEF, unexhausted, drops her sacred veil.

* * * *

MELVILL, sore pressed, had neared the fatal shore,
His failing strength could scarcely bear him o'er,
True unto death, his precious charge he bore;
COGHILL, true comrade, dared the foe, and wave,
To save the friend,—he tried in vain to save,—
Both gained the shore,—both found an honoured grave!

* * * *

Undaunted Twenty Fourth! your noble name
Emblazoned shines upon the roll of Fame,
Proud are your deeds,—"For Valour" signs your claim!
Ye deathless ones! while we your names enshrine,
Your country bids them midst her glories twine,—
Though memories sad crowd in and murmur thine,
Oh ISANDLWANA!

Weymouth, Dorset. O. Y.

HAVE THEY NO GRAIN THAT THEY OFFER US CHAFF?

WE are much impressed by the fact that our opponents, while fiercely denouncing our views, are exceedingly careful not to state their own with any fulness and distinctness. They rail at our realistic opinions concerning Israel, and allow our writers to accuse them of spiritualising the promises to Abraham, and the blessings foreshadowed in the Old Testament prophecies, without contradiction. But I fail to see that they venture plainly to assert that there is a "spiritual Israel," which wholly swallows up the real one, or that they band themselves together in an open declaration of belief that all the promises and prophecies concerning Israel are to be received in an entirely spiritual sense, or else have already been fulfilled. Now to one or other of these opinions they are surely tied up, since the only other alternative left to them is that the Old Testament promises and prophecies being literal are yet to be fulfilled; which we hold that space on earth and length of time, according to the general belief of an approaching change of dispensation, alike tend to show will be impossible. If our opposers do hold either of the abovementioned opinions, why are they are not distinctly and fully stated, with arguments and proofs assigned in their favour, since surely the teaching of truth unreservedly is the best way of meeting and destroying the power of error, as the latter shrinks away and gradually disappears before the onward march of the former, whereas feeble argument and powerful abuse serve but as a hammer on nails to fasten them in, more firmly than before?

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We advise our opponents to take the Anglo-Israel claims to be accounted Israel, in hand in a calm and judicial spirit, and proof by proof, to show how they have been already fulfilled, or how they can be spiritualised so as to satisfy reasonable thinkers and Bible students. We would suggest to them one point that we have not observed to have been dwelt upon by our writers, and that is, that not alone is it stated that Judah and Israel shall return to the land of their fathers (Jer. iii. 18), but also that Egypt and Assyria are to be blessed (Isa. xix. 23—25), that Ammon (Jer. xlix. 6), Moab (Jer. xlviii. 47), and Elam or Persia (Jer. xlix. 39), are to be restored from the state of their captivities—meaning, we imagine, that they shall be restored to, and hold positions of, favour. Now, as we cannot believe these prophecies have been already fulfilled, are we to spiritualise them also, and suppose there is a "spiritual Israel," and a "spiritual Assyria," and a "spiritual Elam," and a "spiritual Egypt," and so on? What are we distinctly to understand by a "spiritual Israel?" We would desire to be told; for if it means that Christians of all nations become the sons of Abraham, we are puzzled to know what will be the difference between "spiritual Israelites," and "spiritual Assyrians," and "spiritual Egyptians," and "spiritual Persians," &c., and if there is to be no difference, why are they named separately? Doubtless we may be considered foolish for our perplexity concerning this matter, but we are willing to be taught and enlightened, and shall feel grateful to any who may be inclined to flood us with more instruction and less abuse than heretofore, and who will explain to us what we are too dull to comprehend of ourselves.

It is a remarkable fact, we think, that the nations we have just referred to as being justified in expecting future prosperity, though they are at present either degraded or lost, appear to be selected from those with whom Israel of old was especially associated by immigration or captivity, or who may be supposed to have an especial claim on God's favour by their descent from the favoured Lot, whose righteous soul was vexed by the wickedness of his fellow-citizens. We think it is possible, nay probable, that kindness shown to Israel by the Egyptians in early times, and by the Assyrians and Persians to their Israelitish and Jewish captives at a later period, obtained for them the promised blessing of restoration, to be yet fulfilled. Why otherwise, we would ask, are great nations, such as those of ancient Greece and Rome, passed over in silence, as to any great good or glory to be theirs in the latter times? It may be replied, They had their period of greatness, misused it, and have lost it for ever; so far at least as to make it worthy of distinctive prophetical mention: but so, in like manner, had Egypt, and Assyria, and Persia their years of magnificence and grandeur, which they did not use to God's glory, and therefore they faded into obscurity; and yet *they* are again to rise into notice and be restored. Doubtless they will then be Christians, by faith in the Lord Jesus, made acceptable servants of Him; but if spirituality is the true meaning of the prophetical promises of good, why, we would enquire, are other vast multitudes, who we trust and believe are to be made righteous in Christ, not alluded to in God's Word in connection with earthly privileges? Where do we find especial mention made by Him, who knew all things and people that were and were to be, of the millions of India, of the swarming multitudes of China, of the intelligent, accomplished Japanese, of the hordes of Africa, and of the peoples of South America—numerous and powerful enough we should have naturally imagined to be thought worthy of notice in the prophetical Scriptures, and even to be placed on a very high level of distinction when once they became Christian peoples?

If, indeed, Christianity is to sweep away all distinctions, and cause every nation to be on one level, and wholly fused into one entirety, then truly we understand the silence of Scripture concerning many peoples now existing; but then, we ask, Why are there exceptions? Surely if no valid reasons can be given for such exceptions, in accordance with the theory of a spiritual Israel, it falls wholly to the ground. If it be admitted that there is to be a literal great Egypt and a literal great Assyria existing once again, such admission at once sweeps away all objections to a literal great Israel! And if it is to be great, why, we ask, may its greatness not have already begun? and if it has commenced, why may we not look for that beginning in our own exceptionally blessed land, and in our vast possessions throughout the world, instead of searching for it in some obscure district, and amongst some as yet unchristianised tribes? Our Israelite friends have no desire to answer railing by railing, but contrariwise, they would rather persuade their adversaries by quiet argument to believe with them that we are Israel, literal Israel, and thus be the instruments in God's hand of leading them to appreciate a blessing they now repudiate with more warmth than discretion.

L. P.

August, 1879.

"THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."—JUDGES v. 20.

ON the 2nd of April, 1879, Mr. J. Thomson told us how manifestly God had favoured our armies in Afghanistan in respect to the late cold season they enjoyed there, while we here were chilled with an endless winter. In our last issue, we drew attention to the fact that, in Zululand lately, while we have had deluges of rain in this country, the heat our troops have had to face in their South African campaign has been moderated, and the climate rendered bearable. We now quote the words of a correspondent of the *Daily Telegraph*, writing from Pietermaritzburg on the 20th of July, 1879, and published in the London journal on the 16th August. He describes an even more striking manifestation of the Divine favour towards us, His people Israel, which distinctly calls for our national gratitude, since, without it, Ulundi could never have been fought, the Zulus would not have been vanquished this year, and our losses and expenditure must have been carried over during another season, to our great affliction. Speaking of the immense change the battle of Ulundi had already caused, the correspondent wrote as follows:—

> In the meantime, it is significant of the effect produced on the more open part of Zululand by recent events, that Lieutenant Lysons, who has been carrying despatches for General Wood, has ridden from Kwamagwasa to General Newdigate's camp at Upoko without being molested, though he encountered a large number of Zulus on the road. A week back this would have been impossible. Meantime, coincident with the stoppage of offensive operations, the grass is reported to have utterly failed. This, of course, was in a measure anticipated. Indeed, the wonder of many is that the herbage did not vanish sooner than it has done. The truth is, the season has been a most unusual one, and even the oldest inhabitant professes himself to be puzzled. The rain that has fallen both in Natal and in Zululand, where it seems to have been most copious, has been rather that of September than of June and July, and the result has been to keep the grass fresh several weeks longer than is usually the case. Ordinarily, in Natal, it is burnt all over the colony in June. It is now near the end of July, and there has scarcely been a patch destroyed worth speaking of. It is true that, owing to prevailing high prices, a good many farmers in Natal have actually made an attempt to cut their grass and stock it for winter use, and this is a step which ought to afford Mr. Froude intense satisfaction. This question, however, bears specially upon the probable future of military movements. To move in Zululand without fodder is almost an impossibility. It has been, doubtless, upon the failure of the grass that the Zulus have been counting in the past, and the want of it cannot but seriously affect the disposition of our forces in the future.

Comment on the above is needless. The facts call for national thanksgiving, and we hope from many a heart, when the facts are realised, there will go up the joyful cry, "Hallelujah! Praise the Lord!"

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THE PEPUL TREE.

We are rather astonished to find the Emperor of China coming forward as a blind witness to prove the Identity of our nation with Israel! Yet such is the case. If our readers will turn to the proceedings of the British Association, held at Sheffield, on Thursday night, August 21st, 1879, as reported in the *Scotsman* of the 22nd, they will find that Lieut.-Col. T. H. Lewin, late Deputy Commissioner of Darjeeling, gave an account of the resources of Thibet, and the splendid province of Western China—Szechmu. In the course of his paper, Col. Lewin said:

"As illustrative of the Chinese feeling towards England, he would read a curious letter (the original of which fell into his hands when he was in the East), which had been sent by the Emperor of China to the Emperor of Burmah. The letter began in this wise:—

"The royal brother, Tan Kwang Emperor of China, who, assisted by the rule of Heaven, exercises authority over a multitude of umbrella-bearing chiefs in the great Eastern Empire, affectionately addresses his Royal younger brother, the sun-descended King, lord of the golden palace, and ruler over a multitude of umbrella-bearing chiefs in the great Western Empire.

"Then the letter went on to announce that a thirteen-syllable title had been conferred on the royal mother, whose name is already ten syllables long, who

"Possesses an excellent heart, who acts always like the wind and the rain, and who bestows good instruction on the Queen and the concubines and family attendants, in consequence of which the inhabitants of the golden palace are cheerful and happy.

"After reciting the homage paid to this excellent Princess, and the manner in which the fifteenth anniversary of the 'elder brother' had been celebrated, the letter concluded thus:—

"Everything that occurs in the elder brother's country shall be known to the younger brother. With respect to the younger brother's empire, it is not proper to allow England, after they have made war and peace has been settled, to remain in the city, for they are accustomed to act as a pepul tree. Let not the younger brother therefore allow England to remain in his country.

"The pepul tree, Colonel Lewin, explained was the *ficus religiosa*. It is wonderfully prolific, sending forth innumerable seeds which take root everywhere, and which, once having taken root, it is impossible to dislodge without injury to the building which has harboured them, and which, if suffered to remain, crack or crush the building in their growth. This pen-and-ink sketch of the national character was received with shouts of laughter. A number of Indian gentlemen took part in the discussion of this paper."

Now in this short message sent by the lord of the Celestial Empire to the "sun-descended" King of Burmah, what have we bearing on the Israelite origin of the British? Much! We have—

1. The British Empire likened to a pepul tree raised from seed. But the Lord said Israel (the Lord's kingdom) was to be like "a tree" raised from a small grain of mustard seed (Matt. xiii. 31, 32).

2. The "Celestial Monarch" likened the British Empire to a tree with "innumerable seeds," for that is the character of the "pepul." But Israel was "to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

3. He said the British were like the pepul, which once rooted anywhere, cannot be dislodged. But "the remnant of Jacob" was to have that very character, since Micah predicted that, having "gone through," none can deliver from their grasp (Micah v. 8).

4. He likened the empire to a tree wonderfully prolific. But that was to be Israel's peculiar characteristic—"multitudinous;" throwing off their spawning broods of colonists to the very "ends of the earth," "like the sands of the seashore," "the stars of heaven," and "the dust of the earth," for "*multitude*" (Gen. xxii. 17, xlviii. 16; Isa. xxvi. 15).

5. He likened them to a tree which, once rooted and suffered to remain, "cracks and crushes the building where the young seedlings grow." But this was to be Israel's *rôle*, to whom God "gives the heathen," "and the nations," in order that "they may break them with a rod of iron, and dash them in pieces like a potter's vessel" (Psa. ii. 8, 9; Rev. ii. 26, 27).

6. He advised the King of Burmah, therefore, "to eject the British," and thus become their open enemy. But the British are to possess Burmah, since God has given them the Burmese "city"-Gate Rangoon; and it was distinctly to carry out God's purposes, it appears, on part of the Emperor of China, that he thus was led to incite the Burmese to overt acts of hostility, since God has given to Israel "the Gate of their enemies," "of those that hate them," that He may grant them also "the lands of the heathen for their heritage" (Psa. cxxxvi. 21, 22, cxlix. 7; Gen. xxii. 17, xxiv. 60), and "the uttermost parts of the earth for their possession" (Psa. ii. 8).

On the whole, we deem the blind testimony of the Emperor of China of a very valuable and unique character. The simile of the "Pepul Tree" is an Oriental and expressive one, which, to minds acquainted with Indian arboriculture, has a distinct and special bearing on our subject. The *ficus religiosa* is a favourite, and even a sacred, tree in the East, giving a grateful shade. Men seek shelter and refuge under its branches, as they do under Israel's. It is wonderfully prolific, like Israel; it roots itself everywhere, like Israel; once rooted, it stays and cannot be torn up, like Israel; and wherever it is allowed to root itself and grow, it rends the body politic which nourishes it, it cracks and crushes the building, and fills it all itself, like Israel! We think the pepul tree must be taken henceforth as our Indian emblem, and we must thank the Emperor of China for his unfriendly, but blind testimony that we are God's people!

THE "RECORD" ON THE IDENTITY.

Our readers will not be surprised to learn that the *Record* has followed the *Rock*, and declares against the Identity, but in favour of the Christadelphian, Mr. R. Roberts, who denies our contention *in toto*. Writing on the 16th June, 1879, upon the lecture delivered by Mr. Robt. Roberts, "Anglo-Israelism Refuted," the *Record* says he made "short work of the historical argument." "Short work" of anything that requires patient investigation! Short work regarding what is so difficult and so laborious an enquiry, that nine clergymen out of every ten tell us they have "no time to look into our Identity arguments;" that is a strange way, indeed, of dealing with the subject, and a lecturer scarcely deserves commendation such as the *Record* bestows, for giving such a point as the historical argument (a boundless theme) "short" notice!

The recent pamphlet of the Rev. J. B. Clifford, against us, comes in of course for the *Record's* approval. "It is a good tract on the same lines as Mr. Roberts' lecture." Mr. Clifford's charge that we misquote Scripture is carefully noted, but our candid impartial *Record* says not a word on Mr. Clifford's attempt to change the reading of Gen. xxxv. 11 from "A nation and company of nations shall be of thee," to "A nation and the *gatherer* of the nations shall be of thee!" Another remarkable instance of the *Record's* treatment of Mr. Clifford, but this time *sub silentio*, is the suspicious failure to remark upon his new doctrine of the Hamitic origin of the British, and on the enormous, almost antediluvian age of the Sacæ—the ancestors of the Anglo-Saxons—the British. We suppose the *Record* finds these two points rather too much even for its powers of approval! To condemn them would be to cast ridicule on an opponent of the Identity; and so the tract is hailed as a "good tract," the alleged shortcomings of the Israelites paraded, but the absurdities of the rev. author are cast into the shade!

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On the 16th June, 1879, the *Record* also took note of the Wimbledon Prophetic Conference, and dismissed the discussion on the "Anglo-Ephraim question," as it is inappropriately termed, in these words—"The Rev. John Wilkinson, S. Garrett, Frank White, and H. E. Brook, had no difficulty in disposing of the strange 'Identifications' advanced." From this, one would imagine the opponents had it entirely their own way. But having seen the reporters' account of the meeting, we are satisfied the Rev. C. W. Hickson completely disposed of the Rev. J. Wilkinson's arguments, and that the Identity did not suffer at all from the collision of opinions elicited at the conference. One fact stands out in bold relief in all this—namely, that the *Record* has joined the bulk of the clergy, and is now with the opposition! This fact does not dismay us, for "*Magna est veritas, et prævalebit*," and when it does prevail, great will be the confusion and shame of the *Record*, of the *Rock*, and of the clericals in general who malign fellow-Protestant Evangelical believers as "crazy blasphemers," but are ready enough to patronise and commend a Christadelphian, who believes not in the Divine Spirit, nor in devil, nor in hell, nor in the antecedent eternal Divinity of the Son of God, nor in the work of the atonement by sacrifice as we understand it, nor in the Christianity of Christian Britain, nor in the obligation to keep holy the Sabbath day as we hold it, and who receives many other articles of belief which truly place the sect out of the pale of that Christianity which Protestants of the Church of England, and of the Non-conforming bodies too, faithfully profess.

PHILOLOGICAL AND HISTORICAL LINKS.

By L. C. Vesey.

I send you some extracts from "The Origin of the English Nation," three lectures by Edward Freeman, published in *Macmillan's Magazine* for 1869-70, which I think may be a link in Identity evidence:—

Thus grew up the English nation; a nation formed by the union of various tribes of the same stock. Their language," Mr. Freeman says, "was the oldest form of Low Dutch, much resembling the English of the present day, but quite distinct from what is now called High Dutch, or German. It is not easy to say how far South the Low Dutch tongue once went. It certainly went much further South than anyone would think now. It is worth notice that whenever we find a German tribe mentioned by Roman writers, the names take the *low* form, and not the high. Thus we find *Chatti* and Suevi for *Hessen* and Schwaben.

Thus far W. Freeman. Now, if we turn to Professor Duncker's "History of Antiquity," we find the following:—

Bin-Mirar III. (810-781 B.C.), son and successor of Samsi-Bin, grandson of Shalmaneser, raised the Assyrian power still higher. The beginning of an inscription remains, from which we can see the extent of the lands over which he ruled, or which he had compelled to pay tribute. "I took into my possession," so this fragment tells us, "from the land of Siluna, which lies at the rising of the sun onwards—viz. . . . . the land of *Chatti* (Aram), the Western land, throughout its whole extent, Tyre, Sidon, the land of *Omri* (Israel), and Edom, &c. . . . . as far as the great sea to the setting of the sun."

Does not this prove beyond a doubt that the various "Low Dutch, or Teutonic Tribes," as Mr. Freeman calls them, who, in the fifth and sixth centuries, "pressing across the sea to seek new homes in the Isle of Britain, gave birth to the English nation," came, long centuries before, from the East, driven, as were the people of Chatti, from their own lands by the victorious armies of the Assyrian kings?

I have also copied the following extract from Herodotus' "Wars of Xerxes," vii. 89:—

The Phœnicians, with the Syrians of Palestine, furnished three hundred (triremes). These Phœnicians, as they themselves say, anciently dwelt on the Red Sea, and, having crossed over from thence, they settled on the sea coast of Syria; this part of Syria, and the whole, as far as Egypt, is called Palestine. (96) Persians, Medes, and *Sacæ* served as *marines* on board all the ships.

Our forefathers were evidently as brave and skilful seamen in those days as they are in the present.

The Sacæ, who are Scythians, had on their heads *caps which came to a point*, and stood erect; they also wore loose trowsers, and carried bows peculiar to their country, and daggers, and also battle-axes called sogares. These, though they are Amyrgian Scythians, are called Sacæ, for the Persians call all the Scythians Sacæ."—*Herodotus*, vii. 62.

Description of a picture upon the obelisk in Shalmaneser's palace at Chalah:—

The first Israelite prostrates himself, and kisses the ground before the feet of Shalmaneser; seven other Israelites bring jars with handles, cups, sacks, goblets, and staves. They are bearded, with long hair; with shoes on their feet, *and round caps on their heads, the points of which fall slightly backwards.* The under-garment reaches almost to the ancles; the upper garment falls in two parts, evenly before and behind, from the shoulders to the hem of the under garment.—*Duncker's* "*History of Antiquity.*"

I also send you a paper given to me by a friend who has many valuable old books in his library. I do not know if it will be of any use to you.

THE GREAT EARTHQUAKE AND THE FEDERATION OF ISRAEL'S NATIONS AS FORESEEN EVEN BY FOREIGNERS.

Our friend L. J. D., of London, has sent us the following remarkable testimonies from St. Petersburg and Paris respectively, to prove that our anticipations of the terrible "woe" about to burst upon "yonder ill-consolidated Europe" are not only correct in that respect, but that we are right also in foreseeing for our God-protected Hebrew race the "world-wide union and universal power of Israel," at the very same time that Europe is rent and torn to pieces by "horrible wars and disruption." We follow up our friend's quotations by one from the *Bristol Times and Mirror*, plainly showing that these things are becoming patent, not only to our instructed eyes, but to those of secular journalists who know nothing of our Hebrew origin, and care less. Their testimony, blind though it be, is most valuable to the truth of God's Word and to our Israelitish origin:—

From the *St. Petersburgh Times*:—"With the Austrian occupation of Novi Bazaar, thanks to the blunders of the Berlin Congress, the Eastern Question is about to enter upon a new phase. Whether the freedom of the Slavs is to be sacrificed to the German Junkers, allied this time with the Austrian Court, is of course a question of the utmost importance, both as regards the future tranquillity of all Europe, and the civilisation of the emancipated Slavs. In that case the last word of Russia will be of weight; that last word must be soon spoken. Europe must give these matters its serious consideration, and make its choice between two courses; either the policy of the Iron Chancellor must be frustrated, or there must be a war, which will surpass in horror all those that have taken place during the present century. In the opinion of competent politicians, the time is now approaching when the *rôle* of Prince Bismarck as ruler of the Gate of Europe should come to an end. Europe impatiently awaits a rupture between France and Germany, which will inevitably arrive sooner or later. Everybody knows that; and it is the opinion of Prince Bismarck himself France will not begin war with Germany unprepared—'*à la hero de Sedan*'—and Russia will naturally not repeat the mistake she made in 1870." The quoter of these opinions remarks, that "we happen just now to be in presence of a series of facts the significance of which cannot be denied. Together with circumstances that are known at every foreign embassy and legation on the Continent, they justify a certain

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amount of curiosity, not to say anxiety, as to what the next six or eight months will bring us."

From the *Moniteur Universel*:—"The bonds of federation are the only ones suited to the British Empire, by proposing Lord Grey's idea, that the Privy Council should form a colonial committee consisting of residents from the various colonies; these people should be paid and be granted deliberative powers; they would then become a Federal Parliament. It is undoubted," says the *Moniteur*, "that the chief event marking the close of this century would be the general federation of all the British possessions bound firmly together in all its incoherent elements into an Empire of over two hundred and fifty million souls. When subjected to a single impulse, the forces by sea and land which the Empire could dispose of would be so colossal that they could only be counterbalanced by the federation of other States."—*Daily Telegraph*, Sept. 4, 1879.

The *Bristol Times and Mirror*, of September 5, 1879, writes, regarding these complications, as follows:—

We may hope that any danger of a collision between Germany and Russia has been averted by the meeting of the Emperors this week at Alexandrowo, though if it be true that the Kaiser left the place earlier than he intended, and without wishing his Imperial cousin good-bye, not much good can be expected to result from a conference obviously so unsatisfactory. But, whatever the rulers of the two peoples feel, the ill-temper of the two nations appears to be increasing rather than subsiding, and the language of the press, both in Germany and Russia, has undergone no diminution in bitterness. Nor is it only between the irresponsible and independent newspapers of the two countries that the exchange of angry words takes place. The *Strassburger Zeitung*, a paper long inspired by Count Bismarck Bohlem, and believed in this instance to express the views of his kinsman the German Chancellor himself, publishes an article intended to represent Bismarck to his countrymen as the only pilot that can possibly weather the storm; but, in order to establish his point, the inspirer of the article, whoever he may be, has not scrupled to speak of the "storm" in language which would be only justifiable if the clouds were on the point of bursting. Germany, it is said, has been able hitherto to divide her friendship between Austria and Russia, "but she must now take a side and choose between the two allies; and what that choice must be could hardly be a matter of doubt." And the article goes on to suggest that the only security for the peace of Europe is "the difficulty which Russia experiences in finding allies to help her against Germany and Austria combined." "It is difficult," says the *Pall Mall Gazette*, "to say how much fire may lurk under all this smoke; but that some is hidden beneath it, it is impossible to doubt." And the *Standard* is equally cheerful, remarking that the conflict may be delayed for months, perhaps for years, but it may be regarded as inevitable.

These quotations seem to us to establish our contention, repeated now for many months, nay, for two years past—namely:—

1. That "the great 'earth'-quake, such as was not since men were upon the 'earth,' so mighty an 'earth'-quake, and so great" (Rev. xvi. 18), is close to us, even at the doors.

2. That contemporaneously with that unparalleled convulsion the Lord's time to remember His people, and to have mercy upon Israel—"the year of recompenses for the controversy of Zion"—has come (Isa. xxxiv. 8; Zech. viii. 3, 8, 9, 11, 14, 15).

3. That He is now accordingly going to show to the whole world the truth of His Word when He promised that Israel should constitute "a nation and a company of nations;" a vast federation of 250,000,000 of Anglo-Saxon Hebrews, and their allied subject races, holding the "heirship of the world," the mistress-ship of the seas, the ownership of the Gates, and the "dominion" of the great God; the stone by and for which He breaks the world, and causes all its kingdoms, dominions, thrones, peoples, and powers to crumble into dust and make way for IT.

Israel! praise YE the Lord! for we know that these things also mean that the time to bless Israel with her SPIRITUAL blessings is close at hand, what time the new Covenant will be the glorious gift granted to the House of British-Israel as God's heritage, His inheritance, and His chosen ones (Jer. xxxi. 33; Heb. viii. 10).

HATH GOD CAST AWAY HIS PEOPLE?

WE are told by some that the Ten Tribes having fallen into idolatry and heinous sin, God cast them away, and they have been rejected for ever! Can this be so? St. Paul said, in reply to such a query, "God forbid!" (Rom. xi. 1). The Ten-Tribed House of Israel were "God's people," "the sons of the living God." Once sons, they are always sons; for the gifts and calling of God are without repentance! Let our objectors hear what "Sibbes" says regarding God's dealings with His children, and what their failures do for them. What happens to the spiritual House is only the type of the destiny of the literal House—which has promises of restoration and blessing just as full, and just as free, as those given to "the sons of God by faith." Our quotation is as follows:—

"God's children are strengthened by their failures. They learn to stand by their falls. Like tall cedars, the more they are blown the deeper they are rooted. That which men think is the overthrow of God's children doth but root them deeper; so that, after all their outward storms and inward declinings, this is the issue: 'They take root downward, and bring forth fruit upward.'"

Hence Ephraim-Israel's fall and outcasting is but a temporary eclipse. They, too, "take root downward, and bring forth fruit upward," for they "blossom and bud," and in the latter day "fill the face of the world with fruit."

ST. PAUL ON OUR IDENTITY WITH ISRAEL.

(GALATIANS III.)

BY THE REV. A. J. J. CACHEMAILLE, M.A.,
Vicar of Oldham.

I WAS much interested in reading the article in BANNER, vol. iii., No. 126, May 28th, 1879, on "St. Paul on our Identity with Israel," chiefly founded upon Gal. iii. 16. That is one of the strong forts of those who oppose our Identity, and it is as well to shell them out of it as often as needful. It is not fair to take any one solitary Scripture and to cause that to tell all the tale; other cognate passages must be allowed to modify what, taken alone, is scarcely intelligible. It seems to me that it is not necessary to confine the interpretation of that passage in Galatians to the spiritual children of Christ. There is besides this a broader sense, which is gathered from other passages—such, for instance, as those in Romans, chapters ii., iii., iv., v., to end of chapter xi. The election spoken of is, in the main, the election of a *nation*, not of an individual, and the distinction made is, it seems to me, between the *chosen* seed and the natural—such, for instance, as through Ishmael, and the children of Keturah (Gen. xxv.), and through Esau. I should not wish to say that the election or distinction was *confined* to this view, but it is the main line of it. In this case, it would seem to me that Gal. iii. 16, &c., is a much stronger argument for the transfer *to these days* of the blessings to Israel than that usually presented from Hosea ii. 23, and i. 10, both which are quoted by St. Paul in Romans ix. 25, 26. The general meaning of Romans and Galatians would, to my mind, suggest that all these promises were to be fulfilled *to Abraham* and to his seed, when they became members of Christ *the* seed. I say *to Abraham and to his seed*, not as derived from Gal. iii., but as a necessary consequence of other Scriptures containing the promises of God to Abraham—promises which are in no wise interfered with by the more spiritual and wider compass of the Christian Church gathered out of all nations. When we think of the matter in this light, those statements which seem most against are most for us; for St. Paul in Gal. iii. explains how even the condition of that chosen race in Egypt and in Canaan was a purely temporary one, being one chiefly under the law, 430 years younger than the original covenant, an original covenant not in any wise set aside by even the transgressions which called the law into existence. A condition of the chosen race, which, both in its best days and in its rejection, was foreseen and foretold by Moses *the lawgiver*, before even their temporary occupation of the land. A condition, the temporary character of which is fully recognised in the epistle to the Hebrews xi. 39, 40, and the permanent glory of which was not even then (Heb. xi.) to be expected, for it was to be only at the end of the dispensation, as St. Paul hints in 2 Thessalonians ii., and Daniel years before foretold (xii. 4, &c.), and as the facts before the world at this moment confirm. The promise still further sets forth that the *land* was Christ's and *Abraham's in Christ*, for Abraham had not yet possessed it, nor his seed; yet even the stoutest anti-Anglo-Israelite will allow that the *Jew* is to possess that land which

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is Christ's. And, if so, the fulfilment is again planted under Christian times and not in the past, nor even in the actual present, though it is on the threshhold, many of the preliminary conditions to the union of the two sticks in the land having been accomplished. Under these circumstances, and read in this light, it appears to me that the otherwise unaccountable nature of Galatians iii. is clear and strongly in favour of the views which the BANNER sets forth, and which are the greatest glory of this nation.

It is chiefly by the unwarranted isolation of Gal. iii. that the opposition advance refutations which are not supported by a well-rounded view of the question.

June 9, 1879.

Correspondence.

"THE BLIND WITNESSES."

To the Editor of the "Banner of Israel."

SIR,—For our first witness I must go back more than 200 years in our country's history. Nathaniel Fiennes, the Chief Commissioner of the Great Seal, addressing the House of Lords, Jan. 20th, 1658, began his speech in this manner:—

"It is a signal and remarkable providence that we see this day in this place a chief magistrate and two Houses of Parliament. Jacob, speaking to his son Joseph, said: '*I had not thought to have seen thy face, and lo! God hath shewed me thy seed also;*' meaning his two sons, Ephraim and Manasseh. Now, may the good God make them like Ephraim and Manasseh, that the three nations may be blessed in them, saying, 'God make thee like those two Houses of Parliament, which, like Leah and Rachel, did build the House of Israel.'" [The *italics* are the authors].—*See the "Life of Cromwell," by Guizot*, p. 418.

Our next witness is no less a personage than Sir Walter Scott. Describing the extensive funeral vaults beneath the ancient cathedral of Glasgow, he says:—"In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were *doubtless* '*princes in Israel.*'"

Probably the above extracts will be new to some of the readers of your valuable weekly; and if so, I shall feel proud of having added my poor mite to the glorious work of the Identity. The next time I write to you will probably be from Western Africa, where I shall not fail to work for the good cause, both in season and out of season. I enclose my card, and remain

Your obedient servant,

Liverpool, Aug. 7, 1879. ANGLO-ISAACSON.

P.S.—I don't think that either Fiennes or Sir Walter Scott were *quite blind.*

To the Editor of the "Banner of Israel."

SIR,—As some of our friends may be a little unsettled by some of the statements contained in the Appendix and Answers to Correspondents in the printed report of the recent debate at Exeter Hall, I thought that a few words on the more important parts of the subject would enable them to see that, although Mr. Roberts has very fiercely assailed our position, it still remains as firm and secure as ever, and from him we have nothing to fear. The first point I shall deal with is "The distinction between Israel and Judah, and the superiority of Israel over Judah in exile." Deut. xxxiii. 7: "And this of Judah, and he said, Hear, Lord, the voice of Judah, and bring him unto his people," &c.

This verse certainly applies to the then distant future, and Judah, or rather his House and Tribe, are here recognised as wanderers in distress, which we know them to be to this day. But then the people to whom these wanderers are to be brought must be a consolidated people, and located somewhere; and not only so, but they must also be a strong people, or what would be the use of their being brought? The same remarks may also be applied to Jer. iii. 18. We scarcely need to ask who are the people here referred to as his people; it can be none other than Israel, and therefore Israel must be in circumstances far superior to those of Judah, and therefore not wanderers under the curse.

The next portion of God's Word I would direct attention to is Hos. xiv. We have here, first, an admonition to turn to the Lord; then a prayer is put into the people's mouths; followed by a confession of their entire dependence upon Jehovah for salvation; and then Jehovah replies to them in words of mercy and forgiving love, followed by the promise of such great blessings as are but the reiteration of the blessings promised to Joseph and his two sons both by Jacob and Moses. Compare with Gen. xlix. 22—26, and Deut. xxxiii. 13—17, and what are these blessings as mentioned in Hos. xiv.:—I. "I will be as the dew to Israel." II. "He shall blossom as the lily" (פָּרַח, to blossom, bud, break forth and flourish; it is translated in Isa. xxvii. 6, blossom and bud). III. "And strike forth his roots as Lebanon" (into other lands). IV. "His branches shall walk" or go forward. V. "His beauty (הוֹד, honour and praise) shall be as the olive." VI. "And his smell (or odour) as Lebanon."

I do not think we have need to search very far to find the people to whom has been given these glorious blessings. But (say our opponents) that cannot be, for it was not intended for them to have these blessings until they had been restored to their land. Let us, then, read carefully the next two verses: "They that shall dwell under his protection" (or overshadowing or covering) "shall return; they shall revive" (or restore or live again) "as the corn; and they shall blossom" (פָּרַח, same as ver. 5) "as the vine, their strength" (זֵכֶר, strength, vigour, or remembrance) "as the wine of Lebanon. Ephraim" (Israel) "shall say, What have I to do any more with idols?" &c.

Who, then, are these who are to return, to revive as the corn and blossom as the vine? Any one that chooses may see that they are a people who had formerly enjoyed in some measure political greatness and blessing, because it says here that they are to revive again; it also says they are to return, plainly inferring that they, while under the protection of Israel, were also in exile. And who can this be but the people now known as Jews? They are the only known people in exile needing protection to whom has been promised restoration to home and former greatness. And where do they find rest and protection? Is it not alone under the British Government? And we know this state of things cannot exist after the return to Palestine, for we are expressly told in many portions of God's Word that Israel and Judah shall be gathered together, re-united; that they shall appoint to themselves one chief, and as a re-united people return to the land given to their forefathers, and their seed after them, for an everlasting possession, to be no more pulled up out of the land; and one king shall be king to them all. Therefore, the blessings here promised to Israel must be bestowed on them before the return takes place. See also Hos. i. 10, 11; Micah iv. 6, 7.

I think these few references, out of a great number which treat of this important part of the Identity subject, will be quite sufficient to show the distinction between, and the superiority of, Israel over Judah.

Torquay, June 21, 1879. J. F. THOMAS.

To the Editor of the "Banner of Israel."

SIR,—Through the kindness of Mr. Greig, of this town, I have been favoured with a copy of the BANNER OF ISRAEL for Sept. 3. I observe you quote certain editorial observations from the *Daily Post* of August 2, bearing on the Wilkinson-Greig controversy, which occurred here early in August. Perhaps, as you have done me the honour of a quotation in your journal, you will permit me to correct an error which crept into the article, and which is of consequence as bearing on the philological question. The sentence—"It is certainly a very curious fact that the grammatical structure of the British language is purely Shemitic, and the Hebrew can be '*transliterated*' into British in a way not possible with any other language"—should read thus: "It is certainly curious that the grammatical structure of the English language is closely analogous to the Shemitic, and the Hebrew can be '*translated*' into English in a way not possible," &c.

Transliteration is, of course, simply the writing of the *words* of one language in the letters of another; as, for example, the Hebrew word קוֹדֶשׁ, transliterated into English, is *Kodesh; translated*, it is *Holy* or *Holiness*. Now, as a matter of fact, Hebrew can be as well transliterated into German as into English. In one case there is no representative of *th;* in the other, none of the guttural, except by artificial combination (as *kh, gh*). But there is *no* European language into which Hebrew can be *translated* with the same perfection as into English, because the grammatical structure is so like.

Yours, &c.,

THE EDITOR,

Sunderland, Sept. 9, 1879. (*Sunderland Daily Post*).

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BY THE

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Printed and published by
ROBERT BANKS, RACQUET COURT, FLEET ST., LONDON, E.C.
And may be had, by ordering, of any Bookseller.

EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 144. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 1, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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CABUL.

VERY clearly the Word of God discloses to us, His people Israel, the character which the very name of this place, the capital of Afghanistan, bears. It is "displeasing" or "dirty." Hiram so called the twenty cities Solomon gave him in the land of Galilee. He came out of Tyre to see them—was "displeased" when he saw them; and said to Israel's king, "What cities are these that thou hast given me, my brother? and he called them the land of CABUL" ("*displeasing*" or "*dirty*," margin) "to this day" (1 Kings ix. 10—14; Joshua xix. 27). The inhabitants of the modern "dirty" and "displeasing" Afghan city, Cabul, present, if Jews, exactly the counterpart of God's description of "treacherous Judah." Their conduct to their guest and to the embassy living at peace in their midst, has covered their nation, their city, their country, and themselves with eternal infamy! "Cabul" is not now so much "dirty and displeasing" as a place utterly "cursed," and worthy of a fate which might sweep it away as with a besom of destruction; leaving behind it only the memory of an evil reputation. We wish, however, for a better revenge; and that for murder we may repay to Cabul the blessings of the Gospel.

The massacre of our noble, gallant, and deeply deplored envoy, Sir Louis Cavagnari, of his three British comrades, of his seventy-six faithful native body-guard of the Panjabi guides, was, indeed, a terrible disaster! It ranks in our view in the same category with Insandlwana. We doubt not the appalling event was sent us by a kind and merciful Father with the very same object in view. God's will has to be done by us His people, who are His "battle axe," and His instrument for the accomplishment of His wise purposes. Before Insandlwana happened, no power on earth would have forced our race to annex or occupy Zululand, destroy its blood-thirsty, guilty polity, or dethrone its king. But God forced us by reason of that terrible event to invade the country, defeat the armies of Cetywayo, depose him, and assume, at first indirectly, the government of the land ourselves. No reasonable man can doubt that the complete annexation of Zululand and its government by British officers will be the only safe or possible outcome of what is past; and thus Insandlwana has taught us a South African lesson we never should have learnt, excepting through that heavy and very grievous blow.

The murder of our envoy and his suite in Cabul is another precept and monition of the very same character we believe. God gave us Afghan territory to occupy, and pointed to the capital as our destination. In our blind ignorance we mistook the signals, unselfishly renounced the forward movement, declined to advance, and retired to "the three Gates" we had resolved to keep, thinking God meant we should go "thus far" Westward, "but no further!" But God's will, we believe, was that we *should* hold Cabul, Candahar, and we now think Herat as well; that the time had come for Israel to dominate over the whole of Afghanistan. What alone would now force us forward? Can we conceive of *any*thing short of *what has happened* compelling us to attack, take, and occupy in strength, not only Candahar, the Shaturgurdan Pass, and Jellalabad, but Cabul itself? *We* cannot! And this being God's will, and there being no other way to force us to do that will, we think we see that He has sent us this disaster to drive us forward. Once in Cabul, we believe retreat from an annexation policy will be as impossible as it has hitherto always proved. We acted precisely thus in reference to the Panjab. We conquered the Sikhs in the first campaign, and restored to them their own land. They rose again, and for the second time we brought them to the dust. We were on that occasion compelled, as we are in regard to Zululand to-day, and as we shall be in reference to Afghanistan to-morrow, to hold the land in perpetuity, and to carry out our God's wise will in reference to Israel's dominion. "For 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, even to the children of Israel"—the British. And why should we be

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surprised, or grieved, or anxious when the Lord Himself urges us forward, and, in spite of ourselves, commands us to annex to our already world-wide Empire yet more and more masses of earth, and greater and greater multitudes of men? Foreign nations perceive our destiny more clearly than we do ourselves in regard to Afghanistan, and we find that our President, Lord Folkestone, in sending us the following extract, is also struck with the fact that Lord Beaconsfield's policy, as foreshadowed in "Tancred," is about to lead, not only to the speedy construction of "The way of the kings of the East," but that, holding Syria and Asiatic Turkey, we are aiming to govern Afghanistan as well, through Syria and Persia. Our extract is as follows. It appeared in the *Standard* of September 11th, 1879:—

The *Deutsche Zeitung* believes that there will now be a fulfilment of the prediction which Mr. Disraeli made in "Tancred"—namely that Afghanistan shall be ruled through Persia and Arabia. This newspaper, therefore, expects that England, immediately after having crushed the revolution, will unite the Mediterranean with India by a great railway. It says that a railway from Lahore to Cabul would much better guarantee the sway of England over Afghanistan than ten regiments in Cabul. The article ends in this way:—

"Lord Beaconsfield is not the man to shrink from difficulties. The plan of governing Afghanistan through Syria and Persia is on everybody's tongue. Both the occupation of Cyprus and the sovereignty of Asia Minor are steps in this direction. We shall probably soon hear of other surprises, as Lord Beaconsfield has already sometimes given us before, to the admiration of the English people, and of Europe."

For ourselves, we entertain no doubt that our present troubles in Cabul have been fomented by Russia, in order, during the confusion, to seize upon Merv. This step must necessitate our occupation of Herat, which, being the last Gate of Afghan territory towards Central Asia and the West, will bring Israel and Israel's foes—the Russian Empire—face to face in Asia. That event will prepare the way by-and-bye for that last great and terrible day of the Lord—the war of Armageddon, to be waged from the Hindu Khoosh in the East, to the Mediterranean coasts of Palestine on the West, between Israel and her prophetic foes, "The chief prince of Rosh" and all his Northern bands (Ezek. xxxviii. 2), what time the Lord personally comes to Israel's help, and utterly destroys His enemies by those tremendous instrumentalities described in Ezek xxxviii. and xxxix. with such *minutiae*.

Reader, let us look on passing events without fear or distress; the Lord is at the helm (Isa. xli. 10—16). These are not His rebukes or angry visitations for our sins, as men would have us think (Isa. liv. 8, 9). They are, we believe, rather the workings out of His providential arrangements for the devolution of His designs; and if we suffer from our ignorance of His purposes, we know, nevertheless, that those purposes *must* and *will* be accomplished, in spite of our ignorant opposition, by *us*, and through *us*, and in *us*, but altogether and always to God's glory and not for ours.

"IT LOOKS LIKE ARMAGEDDON!"

We quote above the words of the *Bristol Times and Mirror* of Sept. 9, 1879. The paragraph in which they occur will be found below, and we think them so important that we beg for them our readers' most earnest attention. The writer was pointing out how the irritation lately observed between Russia and Germany was for the moment passing off, but that Italy and Austria had a cause of angry contention in *Italia Irredenta* (unredeemed Italy), which, put off for the present, remains a fretting sore between the two nations, ready to break out into war and national trouble when God's good time for the "fiery deluge" shall have come. What the *Times and Mirror* said regarding the quarrel between Austria and Italy was this—

Austria, through Colonel Haymerle, tells the Italians she would fight every inch of Trieste and the Trentine Valley rather than surrender them; the *Libertà* tells the Austrians that the question is not on the order of the day of international relations. Italy does not admit Austria's right to the unredeemed provinces, neither does it expect Austria to attack the Italians because, like other peoples, they have aspirations. "Let it be understood on both sides that when we want the provinces of *Italia Irredenta*, we will go and take them by force, and Austria on her side will defend her possessions inch by inch. But let it be also understood that, inasmuch as we have not the most distant idea of moving to make that conquest or of permitting others to do so, and inasmuch as Austria on her side cannot be so mad as to undertake a war against those who do not attack her, it is consequently useless to discuss mere hypotheses devoid of any kind of foundation." The question is thus postponed. We fear it is only postponed, just as the quarrel between Russia and Germany is postponed, and the war of revenge between France and the conqueror of Sédan. When that evil time comes, if it come soon, *it does not need a prophetic eye to see, at least five Powers of Europe drawn up in two main lines*—Germany and Russia contesting for the Baltic provinces, Austria aiding Germany in return for favours received, France helping Russia by trying to get back Alsace and Lorraine, and Italy striking in on Austria to get *Italia Irredenta*. IT LOOKS LIKE ARMAGEDDON; but it may be only a scare.

It has not only the "look," but is in very truth the deepening shadow of a coming event big with the fate of nations, and which will develop into Armageddon ere long. It is remarkable that the secular journalist hits upon the "three against two" and "two against three" we have lately contended must ere long be in antagonism in Europe. The editor, we fancy, knows something of our Identity, but, like many of his kind, does not think it safe yet to avow belief. When the thing is manifest, and our Identity fully revealed, doubtless he, and others like him, will declare he knew it all along!

"THE COMPANY OF SPEARMEN."

A FRIEND writing to us from Kimberley, in South Africa, not far from the scene of the Zulu disturbances, points out that the only nation now in hostility to us who can be named as *par excellence* "spearmen"—men fighting with assegais or spears—who are brave to a fault, and thus disdain the use of any other weapons of offence but spear and shield—are the Zulus. They "delight in war." In Psa. lxviii. 30, 31, David sings certainly of Africa. His theme is the *future* of Egypt, of Ethiopia, or the Morians' (Moors') land, and in ver. 30 a people "who delight in war" are spoken of as "a company of spearmen," destined to be "scattered," "rebuked" by the God of Israel, and directed to "submit" themselves, prior to the issue of "princes from Egypt" and the conversion—"soon"—of Africa or Ethiopia unto God. Even that again is declared in ver. 32 to be an event which synchronises with the "kingdoms of the earth" singing unto God, singing praises unto the God, not of Israel only, but of the whole world. The glorious fact for our contemplation in all these references is this—that the Lord's "excellency" is declared to be *over Israel* and His strength is in the heavens (margin, ver. 34), giving strength and "power unto His people! Blessed be God!" (ver. 35).

Should our Cape friend's hint be correct as to the Identity of the Zulus with "the company of the spearmen" whom the Lord is urged "to rebuke," "to cause to submit," and to scatter, we have in this passage cause to thank God for a great encouragement. We have reason to bless Him for the good hope of the evangelisation through our means, of not only Egypt, but of all Africa as well; for our readers must reflect that God's people Israel have not had "strength and power" and "God's excellency" bestowed on *them* for nothing, but that He means in so distinguishing *them* to fulfil His covenant with "Abraham our forefather," and make us by these means a "blessing to all the families and all the nations of the earth," African, with the Zulu, nations, being especially named.

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ISRAEL "THE HEAD AND NOT THE TAIL"—"ABOVE ONLY, AND NOT BENEATH"—IN RESPECT TO THE "POST OFFICE."

AT one of the meetings of the British Association, some years ago, it was proposed to assume as the proper test of a nation's civilisation the amount of correspondence which goes on within it through the public institution of the post office. Some think this would be one of the very best criteria of the condition of a people in respect to the amount of the civilisation to be found among them. If it is the fact that possibly Manasseh has even a larger amount of business passing through the post office than ourselves, we shall not grudge a Tribe of Israel that honour. But we do say, and shall now prove it, that no other nation upon earth even nearly approaches ours in the enormous volume of its letters, newspapers, post-cards, and telegrams, actually passing through the post.

Take a few facts. In Manchester alone the number of letters passing through the post office is greater than all those put together passing through the whole Empire of Russia. Again, "There is no country in the world where thirty millions of people carry on, in the course of the year, even a THIRD of the correspondence that passes through our post office in one form or another." Some of the figures presented to us in the Postmaster-General's last report, printed as a blue book, are sufficiently astounding. Let us present some of the nuggets to our readers as a proof that, in the matter of this index of our national civilisation, we are incomparably beyond all our Gentile neighbours.

The post office in England this year has carried more than a THOUSAND FOUR HUNDRED MILLIONS of letters, being nearly forty millions more letters than it carried last year, nine millions more post-cards, two millions and a half more newspapers than before. Yet these enormous numbers representing the increased correspondence were only four per cent. of letters, two per cent. of post-cards, and one per cent. of newspapers additional to, or in excess of, those carried last year. The registered letters passing through the post are now seven millions, and promise to be twelve millions the end of this year.

The undelivered letters dealt with during this year were five millions. The post-cards, book packets, and newspapers which were not delivered were over four millions. "London is the best customer of the post office—out of all proportion the best. With a population which is less than an eighth that of the country it takes more than one-fourth of the letters delivered in the United Kingdom. The London letters delivered to nearly five millions of people are more than twice as numerous as the letters delivered in all Scotland, and above three times as numerous as those delivered in all Ireland. One London firm alone receives on an average three thousand letters every morning. In the city proper (E.C.) about one million letters are delivered *at the first or morning* delivery every day. About the same number are posted at the General Post Office *every* week; more than half a million at the branch office, Lombard-street; nearly as many at the branch office in Mark-lane; and about 200,000 at the Ludgate-circus office" (*Bristol Times and Mirror*, Sept. 1, 1879). These are some of the astonishing results of the enormous operations now carried on by Israel's post office. Where can they be matched abroad in Gentile lands? Nowhere! As we have seen in one of our large, but by no means the largest, town (Manchester), the correspondence exceeds that of the whole of the mighty Empire of all the Russias. Learn, then, the comparative civilisation of Israel and of her prophetic future foes. No Gentile nation on the face of the earth can compare, not even by a third of the amount, with ours in respect to their correspondence in letters, post-cards, and telegrams.

Again, where do we find a nation like ours which in the vast volume of its business, and its correspondence, voluntarily brings it all to a dead stand every Saturday night in its great metropolis, and for twenty-four hours allows no letter to be delivered there, no letter to be issued there to the public, and this simply and solely because of the Lord's command that the Sabbath shall be kept holy for His name. Here, then, is a glorious unique fact, making ours that nation which is far above all Gentile races. "Above, not beneath"—"the head and not the tail"—pre-eminent in recognition of the commands of the Lord their God.

A further unique fact connected with this subject is, that the gift of cheap postage to the masses was first thought of and put into practice by the late Sir Rowland Hill for the benefit of this nation. Ours was the first nation in the world to recognise the magnificent boon cheap postage would be to the people, and having given it to them here, we find that our Gentile neighbours are tardily learning the lesson, and imitating us. But as yet, for want of education or civilisation, no nation possesses even a third of our national correspondence, and consequently our post office remains "the head and not the tail—above only and not beneath"—all others in the European world, for cheapness, for the enormous bulk of the operations, and for the blessings which have thus been secured for the people of this land. Even in these times of severe distress, when, as Mr. Henry Varley tells us, the "decline of England" is reduced to a mere matter of certainty, and we must be bankrupt as a nation before many years are passed (1882 does not exist for Mr. V.!), the Postmaster-General assures us that his office at least does not show signs of decline; but, on the contrary, has more business than ever, more telegraph messages than ever along the lines, more post-cards are being used, more money is sent through the office by registered letters than heretofore.

The *Times and Mirror* of Bristol has given us an amusing contrast between the British post office of to-day and the work it did forty years ago, which we think our readers will enjoy in these times of pessimists, and of the dismal forebodings of such croakers as Mr. Henry Varley who has just been publishing his view to the world. The extract is as follows:—

> The way to test the magnitude of these post office figures is to compare them with the figures we find in the earlier reports of the Postmaster-General, when the whole correspondence of the country was a great deal less than this of the City of London itself. It is said that in the last year of the old system of high rates the total number of letters passing through the post office was only about eighty millions, and seven millions of these were franks. It is said that on one occasion, only a single mail bag left London, and that that bag contained only one letter! That was forty years ago. Yet to-day more correspondence is carried on by the electric telegraph in a week than was then carried on by the mail bag in a year, and it was supposed that when the post office took over the telegraphs, the telegraphs at the shilling tariff would supersede to a great extent the use of the post office. But as a matter of fact the work of the post office has increased with every development of the telegraph system instead of decreasing, and even this year, with all the talk of the depression in trade, there is an increase of over three hundred thousand in the number of messages! The total number of messages passing along the wires in the year is close upon five-and-twenty millions, and independently of business and private messages the newspapers and clubs draw upon the post office for intelligence to the tune of nearly three hundred millions of words! It is quite as much as the post office can do to keep pace with the increasing demands of the public, and if the private companies had kept the wires in their hands, they must have doubled their capital long ago or have allowed their instruments to come to a dead lock. The post office has now a quadruplex apparatus at work—that is, an apparatus by means of which one wire is made capable of conveying four streams of messages, two in each direction, and of doing this simultaneously, without the slightest confusion or risk of confusion! Yet twenty years ago it was thought a marvellous thing that science could make a wire speak at all. It now transmits four messages at one and the same time, and transmits these messages as quickly as they can be read off by a clerk who transcribes with the speed of a shorthand writer. The next thing the telegraph wire will do will be

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to transcribe its own messages; and it will not be long before that is done. The financial results of all this telegraphy are hardly as satisfactory as the service itself; but there is a profit nevertheless, a profit of nearly £100,000, and in a few years this profit will probably be considerably increased. The cheapest work that the post office does is done upon the telegraph wires, and it is the service from which the commercial part of the community derives the chief benefit.

We commend the above to Mr. H. Varley as something to comfort him in the prospect he has pictured for us of the commercial bankruptcy of the land. "A large proportion of our trade (he says) is irretrievably gone." "There has been a national loss between exports and imports of £614,000,000 in five years," and "the national reserves are being rapidly expended," "the crisis of the national ruin is at hand." Verily, Mr. H. Varley, a noted pessimist, seems to gloat over these dismal figures. But the Postmaster-General tells quite a different tale, and so does the First Lord of the Admiralty regarding the national savings banks (see BANNER No. 113, page 85). When a nation realises, as ours has done hitherto, something like two thousand four hundred millions sterling during the past ten years (page 22, BANNER No. 106), and is laying by two hundred and forty millions sterling per annum, it is not a very serious or dangerous symptom to find in a time of universal distress, when all the nations are equally depressed, that ours should be a temporary sufferer in regard to her *savings* to the extent of one hundred out of two hundred and forty millions she has regularly laid by for the last decade.

The tide has now, please God, turned, and even Mr. H. Varley may soon have cause to rejoice should he find that he has faithlessly distrusted the kind and loving Father who "hath never failed nor forsaken His people Israel," and has especially told them "to remember the Lord their God who giveth *them* power to get wealth" (Deut. viii. 18, xxxi. 6). Mr. Varley does not believe in our Identity. He is therefore ignorant of our national security. He misses also more than half the comforts to which he is entitled as an Israelite. May our God soon open his eyes, and those of our nation, to "see" our blessed position of safety as the Lord's inheritance, His heritage, and His chosen ones; for we are indeed His purchased and redeemed possession, and it were sin to doubt His truth who has promised all blessings to, and shed His blood for, US.

OUR OPPONENTS.

THE REV. THOMAS FARRAR, OF DEMERARA.

WE lately considered what Mr. W. Creighton, of Thames, New Zealand, had to say against our Identity, and we did not find it came to much. We now have the unwelcome duty imposed on us of introducing to the British-Israelites a new opponent from British Guiana—"the Rev. Thomas Farrar, member of the Diocesan Council, Rector of St. Paul, and Chaplain to the Bishop of Barbadoes," &c. Mr. Farrar is an author too. He has written several small works, such as, "Naboth: an Example," "Mercy: a Warning," and he now appears against our Identity as a Demerara "Philalethes," under the title of "Truth *versus* Philo-Israel." In twelve pages and a postscript, the unfortunate editor of the BANNER OF ISRAEL is proved, in Mr. Farrar's estimation, to be the opposite of "Truth," and what that may be we dare not suggest to ears polite!

The much-maligned editor of this journal, however (nothing abashed), having done battle with the Rev. R. Cornall, the Rev. J. B. Clifford, the *Rock* newspaper, the Rev. Samuel A. Walker, and many another strong "Reverend" here and elsewhere, does not fear the face of the Rev. Thomas Farrar! And why? Because the Rev. Thomas Farrar, like so many of his cloth, has rushed into print against "Philo-Israel" without having first taken the trouble to read what "Philo-Israel" says and wrote! One would hardly believe such a thing possible in a clerk in holy orders, a rector of a parish, a chaplain to a bishop too! But the fact is so, nevertheless! The pamphlet was "published by request," and, had we not had a friend at Demerara, who, as soon as the same was out, interposed boldly on the 13th May, 1879, in the *Royal Gazette* newspaper of George Town, and exposed the Rev. Mr. Farrar as a "writer without knowledge," our views would have been in danger of misrepresentation in British Guiana. Our "English Israelite," however, denounced Mr. Farrar very properly thus:—"It is simply impossible to follow the Rev. Mr. Farrar through his pamphlet. He gives no references when he quotes what *he* says are 'Philo-Israel's' writings, but which, in many other instances besides those I have cited, *I know not to be so!* It would be unprofitable to follow him when we find the quotations in question culminate in the assertion that the promise of God to His friend Abraham was intended for the use and benefit of the son of the bondwoman—ISHMAEL!!" Such is, indeed, the fact, and what Mr. Farrar says! We wonder if our reverend opponents here in England—Messrs. Cornall, Walker, Clifford, and Benson—like the line their rev. brother in George Town takes, as a well-read, *learned* Biblical scholar?

"I know," says Mr. Farrar (p. 10), "that to *Ishmael* and to his descendants a *temporal* kingdom was promised (Gen. xvii. 20). 'As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; *twelve princes* shall he beget, and *I will make* him a GREAT NATION'—the very thing contended for by the prophet of the new revelation." "The temporal kingdom was most undoubtedly ISHMAEL'S. This temporal Messiah and earthly kingdom the House of Israel coveted" (p. 12). "This, I repeat, was the PROPER PORTION OF ISHMAEL; and the earthly crown and temporal conqueror which the Israelites thirsted after, *his* (*Ishmael's*) posterity obtained. MAHOMET, in a word, was to the Arab precisely what the House of Israel expected the Messiah would be to them, and what the new revelation" (our Identity) "expects to be to us now."

This, then, is the last outcome of the opposition to God's truth! No earthly kingdom was, we are told, promised to Israel, but only one to Ishmael and his seed! Mr. Farrar, of course, never read Gen. xxi. 12: "For in Isaac shall thy seed be called." Nor Gen. xii. 2: "I will make thee (Abraham) a great nation." I will make thy name "great." Nor Gen. xvii. 6: "I will make nations of thee, and kings shall come out of thee." Nor Gen. xviii. 18: "Abraham shall surely become a GREAT and MIGHTY nation, and all nations of the earth shall be blessed in him"—*including* among the "blessed" *Ishmael also, Mr. Farrar!* (Gen. xxvii. 29); and we recollect, do we not, what Melchizedek said to *our* forefather in Gen. xiv. 19? and what St. Paul's comment on that fact was in Rom. iv. 13?

We could, of course, add text to text to prove the utter fatuity of our would-be clerical teacher. But it is not needed. A babe in Bible-lore can set Mr. Farrar right, and show him that "the nation" to whom the great earthly dominion, described as "the kingdom and dominion and greatness of the kingdom under the whole heaven," is promised in God's Word, is "the people of the saints of the Most High;" and that "people," the Bible tells us (though Mr. Farrar does not seem to know it), are the "CHILDREN OF ISRAEL—a people near unto Jehovah. Praise ye the Lord!" but certainly not now, and never will be, Ishmael's, or any of his descendants! (Dan. vii. 27; Psa. cxlviii. 14). We do not know which most to admire: the wisdom of the Rev. Dr. Verity, who declares the Turks are "the Lost Ten Tribes;" or the wonderful knowledge of Scripture the Chaplain of the Bishop of Barbadoes manifests when he tells us gravely that God's Word promised the great temporal kingdom of this earth (with Messiah at its head, we suppose?), not to Israel, but to ISHMAEL! (In our extracts

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all CAPITALS and *italics* are exactly reproduced from the Rev. Mr. Farrar's pamphlet.)

We do not propose to answer Mr. Farrar *seriatim*. What is new in his pamphlet is not true; and what is old has been over and over again refuted in our pages. Much is written to throw ridicule on the story of Jacob's Stone, Jeremiah, and the Princess Tephi. It seems to be implied by the pamphlet's title—"Truth *versus* Philo-Israel"—that this is an argument in proof of our Identity on which we are accustomed chiefly to rely in the BANNER OF ISRAEL, or in our writings generally. How untrue that is our readers best know! But Mr. Farrar does not know, because, as we remarked before, he has *not* read the bulk of "Philo-Israel's" writings! On the following points our opponent has something to say, but nothing new:—

1. That the one Tribe left to Rehoboam in 2 Kings xvii. 18 (!) was not Benjamin, but Judah! Here, of course, he mistakes the passage. It is 1 Kings xi. 13, 32, 36, to which we refer. But Mr. Farrar, alluding to these verses, sees no reference there to the "one Tribe" selection!

2. That we depend on Jer. xxxiii. 15, 16, 26, to show Christians are improperly termed spiritual Israel (!). We find the reference is to page 66, "Flashes of Light," and the statement is correct. Let Mr. Farrar show that Scripture speaks of "spiritual Israel" anywhere.

3. That Ten-Tribed Israel also crucified our Lord, since St. Peter so addressed those he accused as "men of Israel," and they were all "Jews" together. Therefore we suppose the Ten Tribes and the Two Tribes were one and the same people in St. Peter's days, and all termed "Jews?"

4. That our "separation and our mixture" of texts relating to the names of "Israel," "House of Israel," "House of Judah," and the "Jews," are of such a character that it may well puzzle the most famous universities to analyse them (page 9). We suppose these names do not occur in Mr. Farrar's edition of the Bible, and *that* in somewhat confusing sequence to those readers who have not yet mastered the "Scriptural distinction?"

5. In regard to "everlasting punishment," Mr. Farrar quotes "Philo-Israel" twice; referring in the appendix to pages 104, 105, "Flashes of Light!!"—but the words we know were never written by *us* (page 9). There is nothing in them we think wrong, but they bear internal evidence from the style that they are not ours. We mention this fact to show how careless our author is when he quotes "Philo-Israel." These misquotations occur on page 9, sect. viii.

6. Finally, after much flippant writing, but little argument, our Demerara opponent believes he extinguishes us utterly by asking (page 10), "Is *Nature*, the pure natural signification, after all, stronger than Nature's God—*grace?* . . . . Are we to believe that the Ten Tribes were *never at any time* under the curse, only Judah?" The fact is, the Rev. Mr. Farrar's pamphlet is almost unintelligible in parts because he never comes to any point; and where he thinks he makes one, as in the instance above last quoted, his meaning is so obscure, and his argument (if any) so concealed, that one can make nothing of it!

We bid adieu to Mr. Farrar without regret. He has done our cause no good in George Town it is true, but he has done it no harm! His gifts do not enable him to do that! We are glad to hear, in spite of his opposition, that our friends propose now to have an association there. And by-and-bye, perhaps, even the Rev. Thomas Farrar may be induced to join it, to learn at its meetings not only what "Philo-Israel" *has* written, but what the Identity of the British with Lost Israel really means! We are quite sure he has not the very remotest notion now!

NOTE.—From Mr. Farrar's "References," on page 16, 2nd edit., we find he had never read a page of BANNER, or any of "Philo-Israel's" writings, but pp. 3 and 4 of the "Résumé," when he published! He is under the impression that "P.-I." is the author of the "Forty-seven Identifications," the "Flashes of Light," "Cui Bono?" and the like, thus proving that he has not even had the energy or taken the trouble to find out whose writings he was denouncing when he indited "Truth *versus* Philo-Israel!" When will the clergy learn that for perfunctory work they must be brought to severe account, and that exposure is sure to follow such foolish criticisms as the Rev. Thomas Farrar's?

ON WEIGHTS AND MEASURES.

BY E. P.

IT may be, few persons are aware of the immense influence, for good or evil, the metrology of a country exercises on its inhabitants, being closely associated with the religious belief there professed; all history clearly showing how every departure from righteous standards of weight and measure is invariably preceded by departure from the true worship of God.

We may be quite sure that when Adam was sent out of Eden, God gave to him the sacred cubit of 25 inches, other weights and measures being in accordance, as the basis of righteous dealing between man and man, which were duly acted on by the "sons of God" in contradistinction to the works of the "children of men;" because we find Satan, who always travesties all God's works, inciting Cain to oppose Him, setting up his false standard of 20·7 inches as the basis of *his* dealings with men; asserting thereby his self-righteousness, denial of sin, and therefore having no need of a Saviour and His atonement, which in time led to every wickedness, corruption, and violence, "bringing in the flood on the ungodly."

We know the Almighty did not leave Himself without a witness for righteousness, for we find His sacred measures were over and over again recorded in the building of the ark and the Great Pyramid; expressly again given to Moses for the erection of the tabernacle, and also to David for the building of the temple.

Now in what does righteousness consist? The Bible tells us, "Noah was a preacher of righteousness"—that is, he acted with integrity, honesty, and uprightness in all his actions, he was a just man—the first, last, and only thing accounted of by a *righteous God*, for He commandeth, "Ye shall do no unrighteousness in judgment, in length measure, in weight, or in measure of capacity. Just balances, just weights, a just ephah, and a just hin shall ye have. Thou shalt not have divers weights; thou shalt have a perfect and just weight, for all who do otherwise are an abomination to the Lord thy God" (Levit. xix. 35—37).

Now the Cainite or false standard of measure may be considered as the badge of Paganism, being used by the Assyrians, Babylonians, Egyptians, Chaldeans, Phœnicians, and all early historic nations, excepting the Hebrews, or God's chosen people, and even by them in their various idolatries; it continued in use till the times of the Greeks and Romans, when another religious idea being inaugurated, the standard of measures was necessarily changed to 18·24 inches. This was the classic period, when gods and goddesses, demi-gods and heroes, more or less Divine, were manufactured, diverging still further and further from the truth of revelation, which religion more or less dominated over millions of souls, and did not finally cease till replaced by the Christian religion, which, though it professedly did not bring in any new metrology, yet, as it was impossible to return to the Cainite standard of 20·7 inches, still some standard of weight and measure it must have. History informs us that in the latter days of the Roman Empire, Europe was inundated by immense Asiatic hordes of people from East to West, Goths, Huns, and Vandals, as they were first called, Saxons, Germans, and Scandinavians, as they called themselves, and long-lost Israelites, as some of them

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are now understood to be. These settled down in the countries they over-ran, and as each country accepted Christianity, it adopted the divers weights and measures each brought, for in those dark ages there were no schools or colleges to teach the care and science of metrology, which, even to this day, has unhappily experienced the world's contempt as if only belonging to trifles, never-ending contradictions and changes. Herein is clearly shown the love, mercy, and over-ruling wisdom of God, for these multitudinous varieties of weights did no spiritual harm (being radically opposed to and different from the Cainite and Theotechnic metrologies of old), ordained to last only for a time, till the second coming of the Redeemer, when His kingdom shall be set up for ever, with one universal standard of righteousness for all mankind.

The peculiar wickedness of men in modern times culminated about 1800, in the out-come of atheism at the French revolution, of course necessitating a change in metrology to a standard of 39·37 inches. It is true the Cainite Egyptian sinners never denied the existence of the Almighty, His power, or the truth of His revelations to the patriarchs; the deluge was too near to have any doubt on the subject, yet they hated Him, and strove to keep up their courage by banding together. The Greeks and Romans, too, never denied His existence, or the truth of the traditions of the Messiah ; but they perverted them to their own use in building up the system of human gods, and with the Cainite nations they refused to worship Him ; yet the French have dared to go further, denying His being and the truth of the Scriptures ; asserting man's reason and intellect as supreme, being ruler and owner of this world, by means of development and scientific education.

This atheistic standard of 39·37 inches, the symbol of the rule of man without a God above him, has been accepted by all the nations of Europe, the new republics in South America, and other countries Eastward ; Great Britain and America being the only ones which still retain their national weights and measures, though in some measure these have been changed, shewing how much deceit, trickery, double-dealing, and chicanery, are rampant amongst us even now.

What then, we ask, is the result of the eighty years' introduction of the atheistic weights and measures ? It is plainly seen in the Nihilistic, Socialistic, Communistic, infidel, and materialistic societies with which Europe is inundated ; and as the end of the Christian dispensation is close at hand, it will, no doubt, eventually culminate in the great apostacy, when "the man of sin" will be manifested, causing another change in metrology, for the Bible tells us he will ordain that "no man buy or sell save he that hath the mark of the beast."

For these thoughts I am largely indebted to Prof. Piazzi Smyth's paper on "Weights and Measures ;" and only trust they may lead us nationally to cling more to our old Saxon measures, and to reject with horror the atheistic metre.

A ZULU ON ISRAEL'S STONE KINGDOM.

"A Watcher," ever vigilant as a watcher of Ephraim should be, has sent us a notice of the speech made by John Eama, one of the Christian Zulus who fought for us at all the late battles, including Ulundi. "A Watcher" pointed out to us what we had already observed—viz., that this poor African sees what our own clergy are blind and cannot perceive—that is, that "there is no other rock on earth like the Englishman." This we take to be the native way of describing the British as "the stone kingdom," which God is about to establish on the earth. The Zulu warrior reverently discriminated between things that differ, for he pointed out in his speech what our spiritualisers here fail to see—that God has a stone kingdom on the earth, one which may be regarded as an "earthly rock," whereon all mundane affairs depend. That stone is the kingdom of Israel, shortly to be established in the world under the Lord's own rule and governance. But besides that, the Zulu saw there was a "spiritual stone," or "Rock," who was his sole rock and protection in all his battles with the enemy. This was the true view. For the Lord is indeed the spiritual Rock which followed Israel in the wilderness, and that Rock was Christ. But this fact does not prevent the existence of the typical rock on earth, the earthly and yet God-sanctioned, God-blessed "stone kingdom" to be set up in this lower world ; the stone God Himself has promised shall break all the other kingdoms into pieces, and "fill the whole earth" itself as a "mountainous kingdom."

The account published in the *Times* of the 4th September, 1879, of John Eama's speech made at a luncheon given in Natal in honour of the returning detachment of the mounted native contingent sent from Edendale into Zululand, was as follows :—

"The Zulus," he said, "would not let them drink out of the Umvolosi river and fired on them, so Colonel Buller took them across to turn the Zulus out of their position. They did so, and the next day before dawn they started for the battle, the soldiers marching in a beautiful formation. They said that this battle would be fought to the death. The soldiers made a nice ring or square. They were ordered to draw the Zulus on to the square, which they did. Then they retired into the square which was a living laager, made of the soldiers' bodies, and directly afterwards there was fire all round. The soldiers fought laughing and soon there were hurrahs. Shortly afterwards the mounted men were told that the enemy were now given over to them and were theirs now. So they pursued and trod them under their horses' feet. Time would not permit him to say all he saw, but he learnt a lesson and saw there was no other rock on earth like the Englishman, and he felt throughout that God had been their sole rock and protection."

We doubt not that God has put the fear of our race, by means of that culminating battle of Ulundi, on the whole of the South African nations ; and that henceforth they will regard ours as a veritable "rock" on earth—one the like of which is not to be found upon the earth elsewhere ! By this means the growth of the "stone kingdom" in South Africa must needs be promoted. But the fact need not injure our spiritual welfare if we learn from this poor Zulu that there is a yet far higher "Rock" in the heavens, at God's right hand—the spiritual Rock, who is our "sole defence and protector," even the Lord Jesus Christ !

GERMAN PROTESTANTISM AS TESTIFIED BY A GERMAN STATESMAN.

At the meeting of the Evangelical Alliance, held at Basle on Sept. 1, 1879, the chair at the Conference was taken by the President of the Swiss Alliance, M. Charles Sarasin, ex-Councillor of State. He spoke in German, and, *inter alia*, stated, as illustrative of the condition of religion on the Continent at present, as follows (*Times*, Sept. 4, 1879):—

"There was, on the one hand, the widespread infidelity, especially among the working classes; and, on the other, the authority claimed by the Church of Rome, which had committed the grave offence of placing the Church on the throne of God. He had received a letter from a friend of his own—a German statesman—in which he said that, 'Religion, as the basis of morals, had vanished from the middle classes of Germany,' and he could not help believing that one result of that great evil was to be seen in the increased number of suicides in Europe, no fewer than one in every 450 of the population of Switzerland alone having taken place in one year. But the Assembly ought not only to be a witness to

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Christendom, it ought also to bear practical fruit. If the difficulties they had to contend with were great, they must not despair of overcoming them. When Richard the Second, as given in their English 'Shakespeare,' had to face fearful odds, his words to his soldiers were, 'Look not to the ground, ye favourites of a king; look high.' So, in like manner, although they also had to face fearful odds, he would say to his brethren one and all, 'You are engaged in a great and glorious warfare; look not to the ground, ye favourites of the King of kings, but look high.' (Applause.)"

We argue, from the above, what we accept on the testimony of foreigners themselves—viz., that "the cities (or Churches) of the nations" (the Gentiles) "have fallen" (Rev. xvi. 19). The middle classes of Germany now are "without religion as the basis of morals!" This appears to us as the fearful preparation for that revolutionary and terrific outburst which God's Word calls "an earthquake, such as was not since men were upon earth; so mighty an earthquake, so great." A people among the middle classes, whose "religion as the basis of morals has vanished," is in a condition terrible to contemplate! As we know what Socialism and "widespread infidelity" has done for the lower strata of German society, we have here a picture of that nation which it is impossible to regard without grave misgivings! No wonder "men's hearts on the Continent are failing them for fear and for looking after those things which are coming on the" (prophetic) "earth" which they occupy!

Reader, let us thank God that, being Israel, the Lord has saved our race (just as undeserving and just as vile a race as the Germans) from this terrible affliction, for His Word tells us, that "when these things begin to come to pass"—those things we see in Germany, in France, in Switzerland, in Russia—"*then* lift up YOUR heads" (Israel's heads), "for YOUR redemption" (your national redemption) "draweth nigh!" (Luke xxi. 28).

We call on our friends to praise the Lord for His mercies to us His people, and to "watch and to pray always that we may be accounted worthy to escape all these things that shall come to pass, and to STAND before the Son of Man" (Luke xxi. 36).

THE REV. C. H. SPURGEON GIVES BLIND TESTIMONY AGAIN.

LET the reader ponder on the great preacher's words as quoted below from his sermon delivered at the Metropolitan Tabernacle, Newington, on Sunday, Jan. 13, 1878. For "Gentiles" let the reader understand (what Mr. Spurgeon does not)—namely, *Gentilized*, Lo-ammi, outcast Hebrews of the Ten Tribes, described in Hos. i. 9; and that the "often alluded to islands" of Scripture are always mentioned (in Isaiah's prophecy at least) in reference to Israel of the Ten Tribes.

As to "the ends of the earth," we think Mr. Spurgeon is quite right in thinking God's Word alludes to the British by that term, but in Isa. xxvi. 15, he will find "the ends of the earth" are occupied by "the multitudinous Israel;" while from Isa. lxii. 11, we gather that to Israel is the message sent, there telling them, as "the daughter of Zion," that "their salvation is nigh to come!" We think the Rev. Mr. Spurgeon is one of our most satisfactory blind promoters. If Jehovah, further, is our God to-day, as Mr. Spurgeon rightly finds, then surely He was Israel's God in a covenant relationship peculiar to that one nation. As that covenant with Israel was an everlasting one (Exod. iii. 15, vi. 3, 4; Gen. xvii. 4—7), and "the gifts and calling of God are without repentance" (Rom. xi. 29), we argue from the *premisses* that the British are Israel; they the Lord's people; and He, Jehovah, their God. With these remarks we ask our readers to rejoice in the Rev. preacher's most welcome words. Discoursing on "Salvation" (2 Cor. vi. 2), he said—

"Beloved, tell it all over the world to-day, that salvation has come to the Gentiles, and especially to the dwellers in the islands. How remarkable it is that 'islands' are so often alluded to in the Scriptures, and that they receive the Gospel so much more readily than any other parts of the world. As for 'the ends of the earth,' surely we are intended by that term, for our forefathers dwelt where Phœnicians made distant and dangerous journeys to find tin and other metals, and our land was thought to be upon creation's verge, inhabited by a barbarous people of uncouth tongue; and yet to us, even to us, hath the Gospel come, and now—

> "The British Islands are the Lord's,
> Here Abraham's God is known;
> While powers and princes, shields and swords,
> Submit before His throne."

Jehovah, the God of the whole earth, is our God at this day; in this let us exult, for it proves that to the Gentiles the day of salvation has come."

FRENCH RADICAL TESTIMONY IN FAVOUR OF LORD BEACONSFIELD.

IT is not often, as our readers know, that we open the pages of the BANNER to a political or party view of our great subject, or mix up men and measures with God's dealings with us as His people Israel. At rare intervals it may be permitted us to say a word on this topic without offence to our many friends, or strongly leaning to either of the great parties which divide our country (properly too) in the matter of its Government. For ourselves we are free to confess that it would not matter to us greatly whether Lord Beaconsfield and his ministry or Mr. Gladstone and his following, were at the helm so long as they governed this country on Israelite, therefore Bible, principles. To do that, it seems to us, the Government we approve must distinctly favour, cherish, and manfully support all Protestant views, and "witness" for God, for Christ, for His truth and His religion in all ways and at all times. It must next have regard to the Empire of Great Britain, and see that its territorial magnificence, as we see it to-day, is never impaired; but, on the contrary, be continually enlarged as God opens the way and gives us the Gates by which such enlargements are always granted; and lastly, the Government of Israel having thus a godly home and a bold and Israelite foreign policy, should work might and main for the good of our people—God's chosen nation Israel—to put down and utterly to destroy all those gross and horrible sins—drunkenness, uncleanness, Sabbath-breaking, fraud, and the like, which are at the bottom of the whole of our national wretchedness—marring the face of that people whom God Himself declares to be "the seed which the Lord hath blessed" (Isa. lxi. 9). Given such a Government as this, it signifies nothing to us if the Prime Minister of the nation be Conservative or Liberal! There is nothing in a name! Measures and not men, principles and not acts without them, are what we want. Because we think we see in Lord Beaconsfield's public administration some approach—alas! a distant one—to our ideal, we incline to his as a fitting rule for Israel, and so far are glad to declare for a "party" which leads the country to national enlargement and honour abroad, and to such prosperity as God's providence, trade, and the dull seasons will allow at home. In saying all this we tread, we know, on dangerous ground, and we quit it with pleasure. But doing so we call in a foreign witness, a Radical journal, the *Republicque Française* of Paris, and ask its editor to tell us his appreciation of our Premier and his foreign policy.

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It takes, as a Radical journal of Paris, an impartial view of his lordship's policy, gives the Conservative Premier credit for the noble and patriotic work he has achieved, in spite of the opposition of his political adversaries. It says that when Russia invaded Turkey, English prestige had sunk very low. Russia had had her way in all things. Lord Beaconsfield undertook to correct former mistakes, and, the *Republique* says, it cannot be denied that he succeeded to the greatest extent possible. "He stopped the Russians at the gates of Constantinople. He brought about the Congress at Berlin. When once the Plenipotentiaries had assembled, he obtained for the Turks all that could be asked for them in the face of accomplished facts. After the signature of the Berlin Treaty, however, Lord Beaconsfield made known to Europe that he had taken precautions against the imperfection of that arrangement by assuming the protectorate of Asiatic Turkey. All this was incontestably the work of a skilful man, and we must do justice to the talent by which he has got out of a difficult situation. His adversaries would, in any case, have done much worse." It is not, happily, necessary to go abroad to read an appreciative notice of the great success Lord Beaconsfield has achieved for his country. But in order to show the English Radicals that his praises are not confined to his own party, it is useful now and then to quote for their benefit, and to their discredit, such cordial notices of Lord Beaconsfield's policy as this in the *Republique*, and the remarks of the *Neue Freie Presse* of Vienna, which, reviewing the Earl's Mansion House speech, says that "Lord Beaconsfield, supported by the whole country, will hear at the coming elections a universal call to remain in office."

We see, then, that foreign Radical journals can judge our Premier and his administration with greater fairness than our own Liberals—they see and commend Lord Beaconsfield for it; they admit also that the policy he pursued stopt Russia while thundering at the very thresholds of "our great Gate." It praises, but does not condemn him for the Turkish convention, and caps all (we *must* add that!) by declaring that while his lordship did his work at the Berlin Congress (and after it) well, "his adversaries would *in any case have done much worse.*" These are not our words, but those of a foreign witness; and we can reproduce them without apologies to our "Liberal" Israelites, as the verdict of aliens who, perhaps from their standpoint, can take a fairer, and juster, and calmer view of our Premier's foreign policy (which is, indeed, as we must all allow, a truly Israelitish policy) than we can ourselves.

A CLERGYMAN'S TESTIMONY FROM QUEBEC IN CANADA.

I HAVE long been a student of the subject to which your paper, THE BANNER OF ISRAEL, is devoted—viz., "the Identification of the Anglo-Saxon race with the Lost Tribes of Israel." Although, from the beginning, this subject has possessed a good deal of attraction and interest for me, I have not been in any way biassed by what I may call my own predilections, but have carefully weighed the arguments which have been put forth in its support, as well as a great deal of what has been said against it; and have moreover made it a matter for careful search in God's Holy Word. Indeed I may say, that it was not until lately I could call myself a firm believer in the theory, though it has been before me as a subject of study for many years, and for a long time has worn to my mind the garment of probability.

In the progress towards the conviction which I now have, I was greatly assisted by the able articles which have appeared from time to time in your paper, and also by many of those in *The Nation's Glory Leader*, though the honour is due, I think, to the Right Rev. Bishop Titcomb, whose pamphlets I only lately saw, for having brought *complete* conviction to my mind. It seems to me a thing greatly to be desired that the works of that careful writer upon the Identity were more extensively circulated among the clergy, many of whom—now unconvinced—would greatly appreciate both the style and the arguments of the author, who are repelled from further consideration or study of the subject by the style of some of the works that are written in its support. I do not myself wish to be understood as excusing those who reject a theory because of the men or their style who bring it forward, and far less as casting a slur upon any of the good men who have begun and carried on the Identity work. Whatever their style or abilities may be, God has certainly made use of, assisted, and blessed them; and I say, all honour to their zeal, earnestness, and perseverance under so many difficulties and in the midst of a scoffing world. Nevertheless, the fact is the same, that there are different kinds of treatment necessary for different minds; and "doubting Thomas," according to our Lord's example, is to be gently dealt with.

However, that is quite apart from the object of the present letter.

Having become fully convinced of the truth of our Identification with the Ten Tribes of Israel, I feel it to be a duty boldly to acknowledge my belief, and send you all the good wishes and encouragement in my power. It is my opinion that a belief in these truths is spreading very rapidly in Canada. I think I am safe in saying, that in every township throughout the Dominion the subject of the Identity is known, and that in almost every township, village, and city, there are some believers. In my own parish, I am happy to inform you, there are quite a number who are convinced of, and anxious to propagate, the truth.

I brought the subject before one of my Bible classes last winter, and a good deal of interest was manifested in its discussion. I have since been obliged, I am sorry to say, to discontinue holding this class, as the summer is not a favourable season in our country parishes for gatherings of any kind on week evenings—the farms being large and the people scattered; but I propose, God willing, to take up the subject again next winter through the same medium, and have hopes of seeing then more definite results. In the meantime, I am trying to circulate all the Identity pamphlets and papers I can; and take every opportunity of speaking privately upon the subject to any one who is willing to listen.

A good supply of the literature ought to be kept in Montreal, and I think that agencies ought to be established in some of the other cities and towns of the Dominion, if that has not already been done.

I fear I have already taken up too much of your valuable time; but would like before closing to offer one or two thoughts connected with the great subject which I have not seen noticed by anyone else, and which might be turned to account by some of your contributors more capable of dealing with them than myself.

The harp appears in the royal coat of arms as an emblem of Ireland. This instrument dates back to the times of "Tara," and is intimately associated with the halls of Ireland's ancient king, as we see, for example, in Moore's melody of—

"The harp that once thro' Tara's halls."

But it is also as intimately associated with David, "the sweet Psalmist of Israel," and with the motto "Hallelujah," it would seem, as an appropriate *crest* for the family of David. Is there any connection between these associations? What is the origin and history of the harp, and where did it come from to Ireland?

I merely throw these out as suggestions, in hopes that some one in a position to make research may take up the matter, and throw light upon it. If an "Identity" is made out, then the harp in the royal arms will stand as a quartering, not for Ireland, but for the "House of David."

GEORGE T. HARDING,
(Incumbent of Durham).

P. O., Kirkdale, Prov. of Quebec, Canada,
July 28, 1879.

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THE GEOGRAPHY OF THE GATES.

No. XXXIII.—LABUAN.

(*Continued from page* 377).

THE Island of Labuan, situated on the Northern coast of Borneo, extends from latitude 5° 11′ N., to lat 5° 25′ N., and from longitude 115° 10′ E., to 115° 22′ E., running in a N.N.E. direction. It is about 11 miles long, 5½ to 6 miles broad, and contains an area of 40 square miles, with a coast line of 30 miles. It is undulating with a few hills—the highest 80 feet only. It grows camphor and rattan trees, cocoa nut and betel, and the soil is fit for all sorts of palms. The island possesses water in abundance, with two streams, which are perennial, splendid timber for ship-building, and a beautiful harbour called Victoria. The sea around abounds in fish, the jungle on land being occupied by wild pigs and deer, though in no great numbers. Before the spot fell to Israel as a Bornean Gate it had not been inhabited by man or cultivated. Coal has been found on the island, and is described to be of most excellent quality. The possession of a Gate well stored with this invaluable article, indispensable both for war and commerce, in such a sea-way as the North coast of Borneo presents, would of itself make Labuan a first-class acquisition by Great Britain. Its special value to our race consists in the fact that it is situated just at the mouth of the Brunè river, about twenty miles North of the capital of that name. It acts therefore exactly as a British-Israelite Gate always does. It commands the position. It puts the bridle into the mouth of Israel's enemies and subdues them. The Bornean Sovereign was an enemy of the British on one foolish occasion. His people were the enemies of mankind as sea-coast pirates. Israel therefore seized Labuan, fortified and held it, and lo! piracy ceased at once after a desperate struggle, and the Bornean Sultan became our obsequious servant and friend henceforth.

The manner in which the island of Labuan passed under the British Crown, and was therefore constituted a true Gate of Israel, was as follows. In November, 1844, Mr. J. Brook, then Rajah of Sarawak, as we have described in our last paper on the Gates, visited Brunè in an official capacity, and there obtained from the Sultan an engagement "that he was willing to cede to the Queen of England the island of Labuan, and the adjacent islets, on such terms as may hereafter be arranged by any person duly appointed." In August, 1846, the Commander-in-chief on the naval station, Sir Thomas Cochrane, acting under orders from Lord Palmerston's Government, directed Capt. Mundy, R.N., of Her Majesty's ship *Iris*, to proceed to Brunè, and there, with or without the concurrence of the Sultan and his ministers, to take possession of the island in the name of Her Majesty. The step was called for by the insult offered to the British flag by the Sultan, who had fired on it, and by the necessity of clearing the seas of piracy which was practically carried on with the Sultan's concurrence. On the 18th December, 1846, all arrangements having been completed, the Sultan met Capt. Mundy, Lieut. Heath, and an armed party of marines, supported by the ships' boats drawn up opposite the Sultan's palace, in order to discuss the question of the cession. There was no difficulty in regard to the surrender of the island in perpetuity to the Queen. The only demur was to the clause stipulating that the Sultan and his subjects would henceforth aid Her Majesty's forces in suppressing piracy. Difficulties were raised. The Sultan and his followers became restive. Money was demanded as the cost of the transaction. Capt. Mundy refused, and peremptorily directed that the treaty resigning the island should at once be signed. The Sultan seeing matters growing serious, yielded with an ill grace, and then and there gave up to Israel the Gate of his dominions, destined yet to serve as the door by which Borneo shall belong to Israel for ever.

On the 24th December, 1846, the island was publicly and formally taken possession of by Capt. Mundy in Her Majesty's name, and in 1848 the colony was planted and recognised as an outlying bulwark of Israel's Empire, a veritable Gate for ever.

In 1849 the extermination of the pirates near Sarawak, by Rajah Brook, then Governor of Labuan, took place, and the completeness of the measure so greatly shocked the British public, that, in deference to the outcry, he was removed from his connection with the island, though the world benefitted by the cessation of the nuisance. Labuan, as a British colony, is under a governor, assisted by a nominated council. The trade in 1877 was valued at £126,594 total imports, and £112,996 exports. The revenue that year was £7,490; the expenditure £7,995. The trade consists in collecting the products of Borneo, the Lulu Archipelago, and neighbouring islands, and these are forwarded to Singapore for European and Chinese markets. "The chief productions thus collected are sago, beeswax, camphor, hides, rattans, tortoise shell, trepany, edible birds' nests, and mother-of-pearl shells. From Singapore there are received in exchange cotton and cloth goods, hardware, opium, tobacco, spirits, tea, provisions, &c., all retransferred to Borneo in exchange for native productions."

Such is this Bornean and most valuable Gate. Situated on the high road from Europe to China and Japan, it constitutes one of the outlying strongholds on which our Empire rests. It serves to consolidate British-Israel's rule in the far East, and is a fulfilment to all who love and honour God's Word that the dominion of the world promised to Abraham and his seed for ever as its heir, shall yet be the heritage of the British race, in consequence of our Identity with God's chosen ones! Israel, praise ye the Lord!

(*To be followed by a paper on Cyprus.*)

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION AT WORK IN EXETER.

WE were privileged to attend two meetings held at the Victoria-hall, Exeter, on September 9, 1879, when the Rev. Jas. Billington delivered a lecture at 3 p.m. under the presidency of Mr. W. H. Peters, of Harefield, Lympstone; and in the evening at 8 p.m.—Philo-Israel being in the chair—Mr. Douglas A. Onslow lectured on "Lost Israel Identified with the British Nation." Mr. Billington's address had for its subject, "Anglo-Israelism and its Most Recent Criticisms."

In the afternoon the meeting was fairly and influentially attended. In the evening the room was quite full, the distinguishing feature of the scene being the large number of men, and young men too, who were present. The chairman in the evening was supported by Mr. Gerald de Courcy Hamilton, chief constable of Devon, who openly avowed himself an Israelite, and spoke in favour of the chairman's views. The chief constable's adhesion will prove, under God, a tower of strength to the cause in Exeter. As an association will, it is believed, be immediately formed there, as well as a ladies' association in Topsham, we look for great things from Mr. Hamilton's support and his promised help to the young society. The meetings have been well reported by the local papers. We take the following extracts from the *Western Morning News*, the *Evening Express*, the *Exeter and Plymouth Gazette*, the *Western Times*, and the *Flying Post*. We have selected such portions of the speeches as are best reported in each paper, and give the combined result to our readers:—

At the afternoon meeting the chair was taken by W. H. Peters, Esq. (Harefield), and the lecture was delivered by the Rev. J. Billington (secretary). There were also on the platform Mr. E. W. Bird (Philo-Israel), and Mr. D. A. Onslow.

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The chairman, in opening the proceedings, said he had received a letter from the Rev. Bourchier Wrey Savile, who exceedingly regretted that he was not able to be present. Mr. Savile, as they might know, had written a most able pamphlet, in which he quite refuted the adverse criticisms brought against them so unjustly and untruthfully, and in his letter he desired him (the chairman) to say how inexpressibly shocked he was at the language professing ministers used against those who believed the English race were the Lost Tribes of Israel. From the earliest ages up to the present time, the Almighty had been pleased to accomplish great results through the instrumentality of humble and faithful Christians rather than the great and learned of the land. The object of the Anglo-Israel Association was not to introduce new-fangled dogmas of man's invention, but, from Scriptural investigation, to proclaim glad tidings in these latter days of importance to England, greater than had occurred since the glorious Reformation—viz., that the Ten Lost Tribes of Israel were chiefly domiciled within the vast domains of the British Empire, and that the English were for the most part the inheritors of the seed of Abraham, Isaac, and Jacob, not conditionally, or because we were better than anyone else, but because of the promises made by the Lord, as recorded in Deut. ix.: "Not for thy righteousness or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and that He may perform the word which the Lord sware unto thy fathers Abraham, Isaac, and Jacob." These commands had lately been courageously responded to by Lord Beaconsfield and his Cabinet, both in Afghanistan and Africa. From the time of the glorious Reformation, when the ruler abjured the idolatries of the Papacy, England, like Israel of old, had prospered at home and abroad, had been victorious over enemies, and had inspired all other nations with the fear and dread of her arms. To their opponents, who asked what good it was that they should be Israel, he replied that the pages of the Bible abounded with promises of national blessings promised to Israel when they brought back the Tribes of Judah a present to the Lord, and that when nation began to rise up against nation, which he believed was near at hand, if our statesmen were strong and faithful to the Protestant religion, and of good courage to go forward and possess the land, England would be preserved in prosperity, security, and peace.

Mr. E. W. Bird (Philo-Israel) next addressed the meeting, taking as the basis of his remarks Genesis xxii. 17, 18, from which he deduced numerous arguments to show that England, and no other nation, answered to the promises contained in that passage. He pointed out how the promises there made, that the race should multiply and spread over the earth, and that "Thy seed shall possess the Gate of his enemies," were fulfilled in the case of this country. All over the world England's sons were to be found; and "the Gates" of the world—that was, the strategical positions—were almost without exception in our hands. And the time was fast approaching when the great Gate of Constantinople must pass from the Turk, and it should pass into no other hands but the British.

Rev. J. Billington, of London, Secretary of the Metropolitan Anglo-Israel Association, delivered a lecture on "Anglo-Israelism and its Most Recent Criticisms," and contended that the British were the true descendants of the Lost Tribes of Israel. The creed of the Anglo-Israelites was that God by special favour chose Abraham to make him the progenitor of a race which should know no equal as long as the world should stand. God made Abraham several promises, but strange to say there did not, at the time these promises were made, seem any human probability of their being fulfilled. Perusing Scripture, however, they would see that the blessings promised by the Lord were fixed in the Tribe of Ephraim, and the contention of Anglo-Israelites was that the British race were the descendants of the Tribe of Ephraim. It was said that the belief in the doctrines of the Anglo-Israelites was entirely opposed to Christianity and the spirit of the Gospel, and that those who held these doctrines were devil-inspired men. He threw back this libel, and asserted that in holding these principles they did but show their belief in the truth of the promises of Scripture. He defended the establishment of this association to promulgate the doctrines of the Anglo-Israelites—they in associating did but follow the example of every other religious society. Every member of the society was connected with one or another branch of the Christian Church. They had no individual prejudices or eccentricities, but they went solely to the statements of the Word of God and rested on them. The rev. gentleman then proceeded to answer certain criticisms which had appeared in the *Family Herald*, with regard to the supposed Identity of the British race with the Lost Tribes of Israel, and in continuing his speech he pointed out that the views held by the association were spreading rapidly among all classes, and there was no doubt that before long the British would everywhere be recognised as identified with the Lost Tribes of Israel. (Applause.)

Mr. Onslow remarked that in this matter the Association simply asked people to believe that the Bible meant what it said. The words of the Bible must be taken in their literal meaning. If they spiritualised everything, they simply mystified it. As the language of Scripture had received its literal fulfilment in the decay and destruction of many nations, so in this matter they had a right to literally accept the language of prophecy. Israel was set aside to be God's chosen people for ever; that people must be in existence somewhere; and he maintained that in the British people were found the absolute and literal fulfilments of the promises of God to Abraham, Isaac, and Jacob. He denied that the Anglo-Israelites were a set of crazy lunatics; they had good reason for their contentions, and all they asked was that those reasons should be looked into and examined. Then they were sure that the principles they held would gain ground. (Applause.)

A vote of thanks to the chairman terminated the afternoon proceedings.

At the evening meeting—when the room was quite full—the chair was taken by Mr. E. W. Bird, of Bristol, the chief literary champion of the cause, who, though he espoused it only five years since, is already widely known by his pseudomyn of "Philo-Israel." In opening the meeting Mr. Bird said the foundations underlying the Anglo-Israel theory were four—first, the distinction between Judah and Israel, of which he confessed he was ignorant until five years ago; next, that the distinction continues to the present time; third, that the House of Israel had been lost, and was destined to be found again; fourth, that the Lost House was to be found by the marks of Identification described in Scripture, and to these marks (as they contended) the British nation exactly corresponded. On these points the lecturer would enlarge. The enemies of the cause stigmatised them as blasphemers, and as opposed to the Gospel. To that he replied by stating that he was connected with several missionary societies, and he was most anxious to do all in his power to spread the Gospel. God had entrusted to England the ministration of His Word to all the nations and families of the earth. Search that Word through and they would find that this commission was given to the Hebrew race, and to that race alone. Therefore, logically and Scripturally, the British race must be Israel. As men of good sense, honouring and trusting the Scriptures, they were driven to that conclusion. All through the Bible the Hebrews were the instruments chosen for the conveyance of blessings to the Gentiles. God had distinctly promised that the seed of Abraham should bless all the families of the earth; and His Word was inalienable.

Mr. Onslow then delivered his lecture, which, he said, was a demonstration in detail of the four points sketched out by Mr. Bird. Having devoted an hour to showing that the separation between the Houses of Israel and Judah existed from the revolt against Rehoboam down to the captivity, he said he defied anyone to prove that the people brought from Babylon to occupy the land of the Ten Tribes had ever been turned out to make room for the people of Israel to come back. They knew from Hosea i. that the Israelites were to become lost wanderers amongst all nations, but ultimately they were to be sifted, and gathered into one place and planted there. Where were they to be looked for? Without going at length into the wanderings the Israelites after a dispersion in Assyria, he would apply a few tests to show that they were to be found in Great Britain and the American colonies. They were told by the prophets that Israel would be found a single nation, that he was to be made a strong nation, and that he was to be a Northern Power occupying islands in the Western sea—on this latter point there were no less than eight passages in Isaiah. Prevost Paradol had shown the power of England, and that in all human probability the dominion of the Anglo-Saxon race would extend the world over. Israel again was to possess the gate of his enemies, and that England answered this test "Philo-Israel" had shewn that afternoon. Another prediction was that he should lend money to "all nations," and not borrow, and that he should "reign over many nations." It could not be doubted that England fulfilled perfectly both of these marvellous predictions. Great Britain was the creditor of every nation on the earth—as many English families knew to their cost. The interest that ought to be received from foreign loans was five or six millions sterling a month. We lent to all nations for railways, docks, canals, and other purposes, and it was equally true that we never borrowed from them. (Hear, hear.) Could it be

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said that in pointing to these things they were torturing the Word of God? The catalogue of people over whom England reigned, large as it was, was destined to be increased. We saw it every day. In spite of all the efforts of our rulers to stop the spread of our dominion, that dominion was constantly spreading. Clive and Hastings received repeated instructions to go no further in their conquest of India, but they went on in spite of themselves. The same instructions were sent out by Sir Michael Hicks-Beach to Sir Bartle Frere. But in spite of Sir Michael Hicks-Beach, in spite of everything and everybody, the British Empire would, and must, grow in South Africa, as it had done, and was doing elsewhere. (Hear, hear.) Then the people of Israel were to be known as a people who rested from their work on the seventh day. Admitted that there was a great deal of Sabbath breaking in England, yet the Sabbath was observed by law; and they might go the world over and not find the Sabbath observed as it was by the Anglo-Saxon race.

Concluding, Mr. Douglas Onslow said he thought he had advanced enough to satisfy them that those who held the Anglo-Israel doctrine were not crack-brained lunatics, but had some substantial ground for their belief. They believed in it because they accepted God's Word literally; and if he had failed to convince his audience, the fault was his own, and not his subject's.

Mr. Gerald de Courcy Hamilton (Chief Constable of Devon) moved a vote of thanks to the chairman, and stated that he had become convinced of the truth of what he would modestly call the theory of the Anglo-Israel Association.

The Chairman, in replying, said he could not admit the use of the word "theory." As one who had for years been trained in judicial work, he was prepared to say that the Identity of the British people with the Lost Ten Tribes was a proved fact. He would stake his life on the truth of it, and was ready to die for it. (Applause.) He urged the formation of an association for the study of the subject in Exeter, observing that Mr. Peters would make a capital president, and Mr. J. E. Norman, whose excellent little work he held in his hand, was a ready-made secretary, or assistant secretary, to help on the project. The study of this question made men read their Bibles, and if it did nothing else, it deserved the countenance of all religious men for that reason alone.

In conclusion, we congratulate the committee in London on an excellent beginning at Exeter, and we think that the cause is indebted to the Rev. J. Billington and Mr. D. A. Onslow, for their disinterested labour in thus lending themselves to a work which brings them no other reward than what the Lord will confer on them when He will say, "Well done, good and faithful servants, enter ye into the joy of the Lord." But *that* suffices.

"RUSSIA, FRANCE, AND ITALY."

We stated in our leader of September 3, 1879 (No. 140), that we anticipated the conflagration of Europe—which, we fear, will break out in 1882—would be brought about by the alliance of "Russia, France, and possibly Italy," "against the two German-speaking races—Germany and Austria." We did not imagine, when we penned those words, that the very combination of Powers—"three against two, and two against three" (Luke xii. 52)—would be at once suggested, not only in St. Petersburg, but also in Paris, Berlin, Dublin, and London, as the probable outcome of present complications to bring on that awful catastrophe which the *Times*, on September 2, 1879, called "The Deluge," and God's Word designates as the "earthquake such as there was not since men were upon the 'earth,' so mighty an earthquake, so great" (Rev. xvi. 18).

We shall now quote the remarks which, doubtless, some of our readers have already perused with solemn awe in the *Standard* of September 2, 1879, adding those of the Paris and Berlin correspondents of that paper, with extracts from the leader of the *Irish Times* of August 29. The editor of the *Standard* reported:—

Our correspondents at Paris and Berlin both send telegrams which show that the relations between Germany and Russia have assumed a strained character. Russia has been doubly disappointed by Germany, first, in not being allowed to leave any troops South of the Danube, and again in seeing Austria permitted to advance to Novibazar. The inspired press of St. Petersburg is beginning to talk of an alliance between Russia, France, and Italy, with a view to reprisals on Germany and Austria. The Germans in Paris entertain a strong conviction that a rupture between the two great Empires of the North is inevitable, though as long as the Emperor William is alive, an open breach may be avoided.

The causes of the growing coldness between the two great Empires — Russia and Germany — are thus stated by the correspondent at Paris:—

There has been a long pent-up feeling of hostility between the Russians and Germans within the limits of the Czar's Empire. The Germans in Russia, as in France, England, America, indeed wherever they settle, are hard-working, pushing, determined, and thrifty. In Russia, moreover, they enjoy a large measure of Court favour, and such of them as have become Russianised occupy positions of honour and profit in the army and civil service. The Russians grudge them their success. The sum and substance of the matter is that the Germans here, who are naturally deeply interested in the maintenance of peace, entertain a strong conviction that a rupture between the two great Empires of the North is inevitable. So long as the life of the Emperor William is spared, an open breach may be avoided, but there is not much probability of the angry feelings, which have been accumulating for so many years, passing quietly away. This accounts for the *rapprochement* which has lately taken place between Prussia and Austria, and for the marked courtesy shown by the Russian Government to France. It may perhaps be asked why the Germans residing here trouble themselves on the subject. The reason is plain enough. They entertain a strong and perfectly justified misgiving that if Germany were engaged in war with Russia, then France would take the opportunity of retrieving her disasters of 1870. It is on this ground that I entertain a strong conviction that, no matter how bitter the feeling may become between Berlin and St. Petersburg, the German Government will never permit it to mature into actual hostilities so long as Germany has reason to apprehend an attack in her rear. There may be a great deal of acrimony, very angry recriminations, mutual reproaches, and so on, but there is no fear of a war between the Czar and the Kaiser, as the Germans know full well that, were such a contingency to arise, the temptation to France to wipe away the humiliation of Metz, Paris, and Sedan, would be such that no Government here could possibly resist it.

The correspondent at Berlin speaks out more plainly. He telegraphed, on September 1, 1879, as follows:—

The relations between Russia and Germany have indeed assumed a strained character. The height to which Russian ire has risen may be measured from the latest utterances of the inspired press. The St. Petersburg *Vedomosti*, a paper employed for the starting of ideas too advanced for the *Journal de St. Petersbourg*, the recognised and subsidised organ of the Foreign Office, in unmistakable language predicts an impending alliance between Russia, Italy, and France, in case the alleged Austro-German league is not immediately dissolved. By means of the threatened alliance, Russia, we are given to understand, would be enabled to chase Austria from the Balkan Peninsula, while France would seize the opportunity of conquering the Rhine, and Italy would pounce upon *Italia Irredenta* and its environs. If the terrible import to Germany of another French campaign is duly considered, the frivolity, or else the intense hostility, of the Russian menace will be sufficiently understood.

The *Dublin Times*, in its leader of August 29, discoursed thus on the political prospect, his words showing that, with our anticipations as Israelites, he is in full accord:—

The coming war is expected to have Russia and Germany for chief antagonists. But these will be the principal, not the only, belligerents. The mighty opposites have been grouped into Germany, Austria, and possibly, but improbably, England, on the one side; Russia, France, and Italy on the other. We have no hesitation in striking England out of the calculation. In an European war of this magnitude, or in a duel with any other first-class Power, Russia would have her hands too full to think of molesting us; and we, on the other hand, would serve our interests quite sufficiently by standing by, while our natural enemy was being drubbed, or was exhausting herself in administering a drubbing. If we leave England peacefully at home, and suppose the rest of

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the forecast to come true, it will be a gigantic complication indeed. But while Kaiser William lives there is little fear of war between the two Empires. If the old man died to-morrow, in a week there would be marked estrangement between them. What would ensue would be an affair of time and circumstance. It seems to us that the situation is resolving itself into the *rapprochement* of Russia and France; that Bismarck sees this, and, knowing how serious is its significance, is seeking a friend in future in the only Power he can appeal to. The question is, Can he trust Austria more than another?

What says the *Times* of September 2?—"For the past nine years Europe seems to have been ever expecting the deluge." "The whole continent remains an armed camp." "Nation is plotting against nation, not in arms alone, but in trade." (We are reminded here of Luke xxi. 10).

The *Standard* said on the same date: "It would be more agreeable to have to announce the disbanding of the enormous armaments of France and Germany, but there are no symptoms of any such intention on either side."

On the whole, the picture we have drawn is a sad, ominous, and very terrible one. It proves that the combustibles are thickly strewn over "yonder ill-consolidated Europe," and that any moment (as soon as God's time shall have arrived) an explosion is as certain to take place as an effect necessarily follows its cause. On the outbreak of hostilities, supposing the parties drawn into the conflict are, as we indicate, France, Russia, and Italy on the one side, with Germany and Austria on the other, do we fail to see that all the five belligerents will be anxious that the British should stand aloof from the war? France, that her seaboard and navy may be secure and free from all chance of disturbance. Russia, that her navy may keep the sea in the Baltic and Black Sea. Austria, that complications may not arise regarding her occupation of the two Turkish provinces lately acquired by her. Germany, that her own trade may continue to be carried on under the English flag. And what would all the nations be eager and ready to offer to Great Britain that she should thus consent to stand completely aloof? We can conceive that Russia and France would join in earnestly requesting the British protectorate and occupation of Constantinople (the Gate of the world), pending the frightful contest of the whole European continent. The great Gate would thus pass in peace to Israel—FOR EVER!

France and Russia, we think, would also urge on Britain to assume the protectorate, as a neutral, over the Holy Land, that Russia's flank may be safeguarded by a strong and friendly Power; and we imagine that both Powers would require, as their guarantee, that the British occupation of Palestine should be only in the nature (not of a military conquest), but of a peaceful, unarmed colonisation, which would meet the requirements of prophecy when the exigency of Ezekiel xxxviii. 8, 14, shall by-and-bye demand fulfilment. The Russian invasion will have to find Palestine occupied by our defenceless nation, "gathered out of many people," "brought forth out of the Gentiles," "dwelling safely" or carelessly, "all of them with valuable property in possession."

French interests in Egypt, we suppose, will, in that time of anxiety and trouble in France, fall, for a time at least, by consent, into British hands; and the British Lion, left in sole charge, will, we fear, act like the "pepul tree"—will crush, destroy, and disintegrate the body politic where his roots once strike, and end by occupying the whole ground himself. These seem some of the possibilities of the future which present facts, and prophetic *Israelite* anticipations, seem to warrant. We throw them out for our readers' thoughtful, serious consideration, begging them to bear them in mind as the scene before us gradually unfolds. Meanwhile, let us recollect, with thankful hearts, that, *being Israel*, we are certain to be exempted from the horrors, terrors, losses, and anxieties of that coming woe. Isa. xxvii. 19, 20, xlii. 16; Joel ii. 32, iii. 1; Zeph. iii. 9; Mal. iv. 1, 2; Luke xxi. 28; 2 Peter iii. 12, 13, and many other passages teach us that. It is a glorious answer to the foolish *Cui Bono?* question, to point to these texts and say, "Behold it there." Being Israel, God's chosen ones, He shields us, not for our deservings, but for the blood's sake of our precious Daysman, and by reason of the promise to "our forefather Abraham and his seed for ever," and we therefore call on all who have the faith we hold to praise the Lord, and to rejoice in His salvation with exceeding joy.

ASHES OVER GLOWING EMBERS.

WE hold it to be a fact, and a remarkable one, that while our power in the world, and our national greatness, are becoming universally acknowledged, there are evident signs of decay in home institutions which have hitherto been to us a source of pride and self-complacency.

If we look at our courts of law, we see doubt and indecision; a case may be decided, but by no means settled, and appeal after appeal may drag before the public, details the most frivolous, or saddening, or repulsive, with a sickening repetition. We are a law-respecting people, yet those who are by ordination pronounced fitted to be our guides and teachers, openly condemn decisions of appointed Courts, and set at defiance their ecclesiastical rulers, as well as the laws of their country. In this matter there are no signs of improvement, but rather symptoms of matters growing worse; and ordinary mortals ask themselves, with some dismay, if judges are become incompetent or powerless, since often, no sooner is a decision—lay or clerical—arrived at by one, than it is instantly subjected to revision, opposition, and possibly reversal, by other legal authorities.

Where is the majesty of law if those who administer it are thus to be subjected—not exceptionally, but continually—to have their labours ignored, and their decisions treated as worthless? Surely there are signs here of passing greatness, and of a state of gradual decay, as compared with previous dignity and grandeur.

We will not dwell on our Established Church. A house divided against itself, we know, cannot stand, and in this there are three very marked divisions—the High, the Low, and the Broad. In the meantime the work of evangelising the masses, which has fallen from the weak, incompetent, or unwilling hands of the Church, is taken up by others, and is being carried out in an erratic, but apparently none the less efficient manner, with no appointed officials, and no restraints but those of the laws of the land and of social order.

If we turn to our works of organised benevolence and charity, we again note marks of change and of decay. Committees once active and efficient are becoming feeble and difficult to keep up in numbers, while fresh associations are being perpetually started, which carry off activity into new paths. The restraints of regularly organised systems are rebelled against, and in benevolence, as in spiritual teaching, efforts are becoming increasingly numerous, but also increasingly unsustained by fixed law and regulations. Possibly this is as it should be. The character of times alters, and the needs of a people change with them; but we think it is undeniable that missionary efforts and benevolent works are altogether changing in their character, and giving signs, not of death, but of a coming mighty alteration.

There is, we believe, a growing feeling that our noble hospitals, those wonderful fruits of Christian pity, have nearly done their work, as at present constituted. That, as now managed, their benevolent object is frequently abused, and that, as a rule, those who benefit by them should aid in their support. Also, none can surely doubt that, as regards our Poor Laws, merciful as is their aim, there "is rottenness in

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their bones;" and that, in many ways, they foster improvidence extravagance, deception, and in more ways than one, encourage actual gross sin; while our system of national education, undertaking parental duties that are neglected by those whose they are by nature, at the expense of the industrious and provident, cannot be considered but as a temporary makeshift of an expensive and unsatisfactory character, though the results may in many ways be beneficial.

How little can we bestow unmixed praise and admiration on our Houses of Legislature! What do we see in the lower assembly? Wasted time, absence of high aim, any lofty object for the benefit of the country ignored or sneered at, and a general sense that speeches uttered are made but to appeal to the interests and passions of those who are likely, shortly, to have in their hands the power of rejecting or returning representatives. It has been said by one of its Members that there is nothing the House will stand with so little patience as any allusion to a sacred object. This, to our mind, marks a very low standard of feeling in a so-called Christian assembly, though none more than ourselves would abhor canting phrases, or the perpetual use of religious terms.

In all this we see symptoms of decay; signs that what has been, and is, will soon be no more; at least, not in its old or present condition. But the belief causes us no feeling of despair as it would do were we not conscious of being God's people Israel; for we look at Isa. i. 26, and there we read: "And I will restore thy judges as at the first, and thy counsellors as at the beginning." Therefore we rejoice with a great joy, believing the time is at hand when, as a righteous people (Isa. lx. 21), our judges and our counsellors shall be restored as of old, under the immediate guidance and direction of a heavenly King, while the need of many institutions required by an unrestored Israel shall pass away, with their generally acknowledged Identification, and return to God's favour.

We believe that a gradual fading away of an old state of things is to be succeeded by an outburst of flame that shall break forth from beneath the ashes of the past, and burn with ever-increasing brilliancy and beauty to God's glory, and to the furtherance of Christ's kingdom.

L. P.

May 2, 1879.

ANOTHER REDUCTIO AD ABSURDUM.

JOHN BUTTERWORTH'S SUGGESTION AS TO PSALM II. 8.

OUR Deccan friend sends us a thought from the far East which had better be placed before our readers at once. It is in the nature of another *Reductio ad absurdum*, suggested by "John Butterworth."

1. The Rev. J. B. Clifford (he says) holds that the *Goyim* or heathen are given by the Father to the Lord Jesus Christ as *His* inheritance. The Lord Jesus therefore inherits the heathen.

2. But Isa. liv. 3 proves that the seed of the barren woman, she who was, nevertheless, possessed of the multitudinous seed, whose *youth was one of shame*, and whose widowhood *was a reproach*, is to be the inheritor of the Goyim or Gentiles—*i.e.*, of the heathen.

3. Therefore it follows, there being but one heir, that the Lord Jesus Christ was the multitudinous seed of the barren woman, whose *youth was shame*, and her *widowhood reproach*, with whom the Father was wrath (ver. 8), whom He forsook for a little moment, and that He was the destined Restorer of desolate cities.

4. But all this is absurd, if not blasphemous, since Isa. liv. refers to Israel in its Melo-hag-goim aspect; and therefore—

5. Mr. Clifford's interpretation of Psa. ii. 8 cannot contradict Isa. liv. 3, and yet be correct.

6. Therefore it is erroneous; and—

7. Since Isa. liv. 3, clearly shows that the inheritor of the Goyim is the headstrong, erring, expanding, pushing, multitudinous nation, *Israel* of the Ten Tribes, the inheritor of the same heathen in Psa. ii. 8 must also be *Israel* of the same Ten Tribes. Q. E. D.

We beg to add that Eph. iv. 8 shows that the Lord Jesus Christ "ascended up on high, led captivity captive, and GAVE gifts unto men." There He received the Goyim of His Father, and as the purchase of His blood He GAVE them to His "overcoming ones"—Israel (Psa. ii. 8; Rev. ii. 26, 27); which also it was desirable for John Butterworth to demonstrate.

THE "OPEN GATES."

To show how entirely the secular journalists of the day consider the Scriptural designation of the Passes we have lately secured in Afghanistan (and still shall keep, in spite of the recent disaster), to be the most appropriate possible, and use the same accordingly on all occasions, we quote the following from the *Times*' leading article of July 26, 1879. The editor said:

> The successful termination of the Afghan war ought ultimately to affect favourably the financial condition of India. THE OPEN GATES IN THE GREAT WALL ACROSS HER NORTHERN FRONTIER ARE NOW CLOSED. She is safe against attack from without. The last of the wars necessary for the consolidation of our Indian Empire has, it is to be hoped, been completed.

These open Gates were the natural roads into India from Afghanistan, and the only ones. They were properly described, therefore, by the *Times*, as "Gates." One of the Passes is even called by the natives the "Durwaza," or "Gate Pass." These "Gates" God's Word promised to the seed of Abraham, such being in their enemies' possession. We have them all the world over, and naturally came to acquire those also in our late Afghan enemies' lands. We thus have inherited one of Israel's blessings, and as God, who cannot lie, gave this benison to Israel only, and to his seed for ever, we must be Hebrews.

We lately attended a private meeting held at Wimbledon for the consideration of our subject, when an opponent present did us the honour to state in our hearing, that the idea of the "Gates" was one borrowed from the fact that the late Lord Ellenborough had taken the Gates of Somnauth from the Afghans when the conquering expedition returned from Cabul, in November, 1842! The idea of the "Gate of Israel's enemies" occurred first to ourselves about four years ago, when not a thought of Somnauth, or of Lord Ellenborough either was present in our mind! It was a question then with us what the word Shâr or Gate could possibly mean in Gen. xxii. 17: "Thy seed shall possess 'THE GATE' of his enemies." The enigma was solved by a hint which Bishop Patrick's commentary *in loco* gave us. "These Gates," he said, "are CITIES, consequently the country; for the Gates being taken, the cities are entered; and the cities surrendered, the country is conquered." After that, all was easy! Gibraltar, Malta, Perim, Aden, Bombay—the overland route to India in short, traversed by us over and over again—gave us the "Gates" in numbers, and once the idea was grasped, the beauty of the image in God's Word was seen, fully appreciated, and our Identity at once became to ourselves and to all reasonable minds a demonstrated fact! Our Wimbledon opponent need not dream of Somnauth! Our hint came from the Word of God, explained by a learned bishop of the Church of England, and illustrated by the ordinary overland journey to India! God's Word may be trusted to adopt the most appropriate word to depict a possession of Israel destined to be hers in Gospel dispensation times.

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The word Shâr or Gate exactly answers to our strategic defensive positions all over the world where the British flag floats in proud defiance among races that verily "hate" us. "The Gate" is the word Capt. Columb, R.N., fixes on as the best to describe these positions, in his prize essay for 1878. The *Times* uses the word, as we see above, to designate the three Afghan Passes we have now conquered and hold in triumph. Many of these positions, such as Port Said, Bab-el-Mandeb, Gibraltar, the Sublime Porte, and the like, are known by their very names as "Gates." All these are British Gates in *esse* or in *posse*.

Besides the foreign Gates we have those of our own home, guaranteed to us in Isa. lx. 11 as safe and sure for ever. "Thy Gates," says the Word of God, "shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces (wealth, margin) of the Gentiles, and that their kings may be brought." This passage we hold to be pre-millennial, because it is now actually in fulfilment before our eyes, and has been so for a thousand years. It has given us the supremacy of the seas, a secure home in the I'ii I'yâm or "Isles of the West" (2 Sam. vii. 10), and a guarantee that our seaport towns and harbours shall never be blockaded, or their trade stopped, for all time to come! The merchants and tradesmen of England, Scotland, Wales, and Ireland, ought, we think, in mere gratitude, to appoint and keep a day of public thanksgiving, since the Identity has brought us this glorious assurance. To us all, nationally, it also brings "good tidings." For this thing, we being Israel, if we rejoice for nothing else, we are surely bound to cry, "Praise ye the Lord," *for with the Gates* all the other Hebrew blessings are bound up, and without them, not one were ours!

THE LINTEL AND THE TWO SIDE POSTS.

Ex. xii. 22.

By J. T. Gott.

The following will perhaps be new to many of your readers:—Dr. Dresser, in his "Principles of Design," says that there is a device in Egyptian ornament which the most casual observer cannot have failed to notice. "It is called the 'winged globe,' and consists of a globe or ball, immediately at the sides of which are two asps, and from which extend two wings, each wing being in length about five or eight times the diameter of the ball. The drawing of this device is very grand. The force with which the wings are delineated well represents the protection which the kingdom of Egypt afforded, and which was symbolised by the extended and over-shadowing pinions."

It appears that the priests taught the Egyptians that this was the symbol of protection, and that no evil could enter any dwelling where it was portrayed. Hence we find that every Egyptian building, whether residence or temple, had this device on the lintel (the post over the door).

What a staggering blow was aimed at the supposed power of the Egyptian gods, the influence of the priests, and the religious faith of the people, when the first-born of Egypt was slain! Moses was commanded to have the blood of the lamb, slain at the passover, "placed upon the lintel in the very position of this winged globe." The blood being sprinkled on the door post tended to show that "even in position as well as in nature this winged globe was powerless to secure protection." Even so must all the gods of the heathen and all forms of superstition fall before Israel's God.

Notice.—We apologise to many correspondents whose papers, kindly sent us, are crowded out. The fault is not ours. The size of the Banner and the magnitude of the interest it excites are our apologies.—Ed.

CONFIRMATIONS FROM MONTREAL.

By A Bent Oar.

In your No. 136, under the heading, "The Supplanters," I notice your correspondent "Anglo-Israel" says: "The Anglo-Saxon race is the only colonising race that does not amalgamate with the aboriginal races of the countries in which they settle." Permit me to verify his assertion, more especially as regards Lower Canada. You scarcely meet a French Canadian who does not show Indian blood; some of them are actually as dark, and the features of the Huron and Six-nation Indians are easily discernible. I scarcely know of more than half-a-dozen cases where a French Canadian has light hair. The English people here, on the contrary, are decidedly Saxon in appearance, and, with few exceptions, entirely free from any taint, unless got through the very few marriages with French Canadians. No doubt some of the old North-west Company's men married squaws, but I fancy they got their pick if they did.

In this connection I send you a clipping from the *Montreal Star*, in which you will observe they make use of the very unusual words "*pushed back*," in speaking of the Indians in our prairie province. This has, of course, been quite unintentional upon their part; and, in the relation in which it is used, is interesting to Israelites:—

"The North-West.

"Our Canadian Volunteers may have employment cut out for them, some of these days, in the North-west. The Indians are becoming more threatening every day; the buffalo is becoming more scarce, and the white settlers more aggressive. As the so-called red-skins are being *pushed back*, their temper becomes worse, and no one can tell how soon a tussle may take place. It may be with Sitting Bull, or it may be with some of our own Indians; it may be against a combination of both. Nor must we forget that such a fight would be no child's play. These Indians are excellent marksmen, and, if they mustered in strong force, they would give employment to as many men as we could conveniently put in the field without straining our resources. An Indian may not understand the theory of trajectory motions, of translation and rotation, windage, and all the theories by which rifle practice is taught, yet he can hit a stationary target as well as the most skilful soldier. But the advantage of the Indian is to be found in his skill when firing at moving targets; and the ease with which he knocks deer, buffalo, and big game over, when on the run, would be suggestive to a man who had to meet him in hostile array. Our mounted police would melt away before them; our Manitoba militia are too few to be of much assistance, and Quebec and Ontario would principally be called upon to meet this difficulty. However, it may not come to that; but if it does, no matter how the Indians may shoot, they will get the worst of it in the end."

"THE GREAT PYRAMID" RECEIVING ATTENTION IN NEW SOUTH WALES.

The following appeared in the *Sydney Morning Herald* of April 28th, 1879, and, being forwarded to us by the Sydney Anglo-Israel Association, we, in duty bound, respond to their zeal in the cause, by notifying to all-Israel throughout the world—located chiefly in "the nation and company of nations"—what our Australian New South Wales friends are doing. We wish them "God-speed," and much success! We trust that Mr. Percy Williams may make known our glorious subject with increasing acceptance, and to ever-increasing audiences. The extract is as follows:—

"The Great Pyramid" was the subject of a lecture delivered by Mr. Percy Williams, on Friday evening last, at the Town Hall, Newtown, before the members of the Prince Alfred Litera y and Chess Association and a large number of their friends—an audience of upwards of two hundred persons. Mr. Wyatt occupied the chair, in the absence, through illness, of the Mayor. The lecture was divided into two parts, the intermission being occupied by a pianoforte selection by Mr. Hugh Duff. The first part of the lecture was principally descriptive of the "Great Pyramid" and its origin, and was illustrated by diagrams, the work of the lecturer,

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which, with the clear and precise description given, carried the audience in imagination to the structure itself. The second part related to the scientific reading of the various passages and chambers to be found within the huge mass of masonry; and proofs were not wanting (said the lecturer) to lead to the conclusion that the Pyramid is the "Witness in Egypt" spoken of in the pages of Holy Writ. That the lecture was interesting was testified to by the fact that for two hours the audience gave rapt attention to it, frequently applauding the lecturer, and at the close giving, by acclamation, a most hearty vote of thanks. The chairman received a similar compliment.

ARE ISRAEL'S BLESSINGS MILLENNIAL ONLY?

By H. Sowdon.

Our opponents of the clerical and educated classes seem to rely entirely on the supposition "that Israel's blessings are to take place after their return to the Land of Palestine," as the one *grand objection* to our views that the Anglo-Saxon race is the "Lost Ten Tribes of Israel." But Paul's views are certainly in unison with ours, since he says in Romans xi. 17, "And if *some* of the branches be broken off, and thou, being a wild olive tree, were grafted in *for them* (margin), and *with them* (the branches still left on the olive tree), partakest of the root and fatness of the olive tree." According to our opponents' way of thinking the *whole* of the branches were cut off, and the Gentiles grafted into the olive tree in their place, but Paul distinctly says that only *some* were broken off, and in their place the wild olive tree (even the Gentiles) were grafted in, and partook, with the remaining natural branches, of the root and fatness of the olive tree. What is the grafting in of the Gentiles but God having mercy upon them? and if they were partakers of God's mercy, through Christ, so also must the remaining natural branches have obtained mercy, and have grown the same time as the Gentiles, and from the root received life and sustenance the same time as the *grafted* branches. Were the Jews the remaining branches? Paul himself firmly believed that the Jews as a body would continue in unbelief; for when he arrived in Rome, as a prisoner from Jerusalem, he called the chief of the Jews together, and when he had expounded the Word of God to them concerning Jesus, as only a few believed, he was forced to say, "*Well* spake the Holy Ghost by Esaias the prophet unto our fathers: Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive, for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes and hear with their ears, and be converted, and I should *heal* them;" and the Lord Jesus, in Matt. xiii. 14, says, that in the Jews were fulfilled that prophecy of Esaias. We also know, and our opponents admit, that the Jews continue in unbelief unto this day. It is therefore beyond dispute that Judah and Levi were of the branches that were broken off. But who were those that were not cut off? We have no other alternative but to admit that they must be (if not the whole) some of the Ten Tribes and cannot be the Jews, whether they are more than the Tribes of Judah and Levi or not. We can, I think, most positively assert that the branches not broken off were of the kingdom of Israel and not of Judah. This being established, what was to be the result? Hosea (ii. 23) says, "And I will sow her *unto Me* in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God." And again the prophet says in chap. xiv. 4, and following verses, "I will *heal* their backslidings; I will love them freely, for My anger is turned away from him." "I will be as the *dew* unto *Israel*. He shall grow as the *lily*, and cast forth his roots as *Lebanon*. His branches shall spread, and his *beauty* shall be as the olive tree, and his *smell* as *Lebanon*. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, the scent thereof shall be as the *wine of Lebanon*. *Ephraim* shall say, What have I to do any more with idols? I have heard him and observed him; I am like a *green* fir tree. From *Me* is thy fruit found."

Jeremiah (xxx. 11) says, "For I am with thee to save thee; though I make a full end of all nations *whither* I have *scattered* thee, yet will I not make a full end of *thee*, but I will correct thee in measure, and will not leave thee altogether unpunished."

Isaiah (liv. 13, &c.) says: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." "In righteousness thou shalt be established: thou shalt be far from oppression: for thou shalt not fear; and from terror; for it shall not come near thee." The same chapter, ver. 3, says, "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

I could quote hundreds of promises to be fulfilled when God's mercy was upon Israel, but have produced sufficient to show that God would increase and bless them, and that, as a consequence of His mercy upon them which Paul asserts was to take place during the time that the Gentiles were partaking of God's mercy through being grafted into the olive tree in place of the Jews. *Cui Bono?* For ours! and therefore we must be Israel.

Review.

Ammi; or, The Chosen People. By Miss Bird. Price twopence. R. Banks, Racquet-court, Fleet-street.

We strongly recommend this little work. It is only 16 pages long, but contains a good summary of the points of our belief, carefully put together, and told in a Christian spirit. We are glad to see female talent devoted to our work, and we are sure that Oldham has reason to be proud and glad of Miss Bird's presence there, where, doubtless, the Rev. A. J. J. Cachemaille's labours in our cause have infused great life and vigour among Israelites. Miss Bird's work is not original. Its merit is that it puts the labours of others into clear, condensed, interesting form. She has done for Oldham what Mr. Norman has effected for Exeter and the West. She has brought the subject of our Identity into the compass of a twopenny pamphlet, and has not only given sound reasons why our Identity should be believed by all, but why the objectors and opponents have not the least ground for their opposition, nor, as the saying is, "a leg to stand upon." We welcome our new Identity messenger, and trust her pamphlet may enjoy a long life and many editions. We should have preferred that Miss Bird had named her authorities.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—As an Israelite, a Christian, and a Mason, I cannot resist sending you an extract from the *Freemason* of this day's date (the 13th inst.), which must prove of interest to your many readers now engaged in watching the "signs of the times."

Here we have a strong protest from the recognised organ of British Freemasons in favour of our Jewish cousins under the designation of Hebrews, he, the editor, probably being blind to the fact that we also are Hebrews.

"We, who have studied the Hebrew history know well what industrious and useful members of the body politic Hebrews are; and though, perhaps, it is true of them that they constitute a 'nation within a nation,' and that their true patriotic ardour is bound up with the land of their old renown—with Jerusalem and Jordan, the hills and vales of Palestine—yet we never could understand how Christians believing in Christianity could wish to persecute the Hebrews. We do, therefore, denounce to-day any refusal to them, in any quarter of the globe, of their just and undeniable rights. We protest against treatment which is detestable, and persecution which is cowardly, of a harmless, and kindly, and loyal race; and we trust that the time is not far distant when it shall be admitted that the rights of Hebrews are as sacred as those of any other religion or class in the world, and that they have every warrant to claim both our sympathy and our support, our goodwill and regard, as valued, and valuable, and industrious workers in the great social hive."

I would further, in reference to the above, call the attention of your readers to Grattan Guinness's incomparable work, "The Approaching End of the Age," 2nd edit., to the note on p. 480, in regard to the present year 1879.

I am, dear Sir, yours very truly,

Roppynden, Burwash, Sussex, Reuben.
13th September, 1879.

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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Printed for the Proprietor by ROBERT BANKS, 5 Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, OCT. 1, 1879. [*All Rights Reserved.*]

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 145. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 8, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE ANNEXATION OF AFGHANISTAN.

THE public opinion of the country is rapidly forming, and coming to a conclusion which the foreign press of Europe sees clearly enough already, and "The Identity" has long ago expressed—namely, that there will be no peace for the British Empire in Asia till the power of Israel is extended over the whole of Afghanistan, as the paramount authority. The Treaty of Gundamuk, which tore the Gates from Israel's enemies, and transferred them to the Empress of India, virtually secured for the Empire the power of domination over the "displeasing" city—Cabul. The conduct of the Ameer, Yakoob Khan, in referring the Russian Envoy to the Indian Government in future diplomatic relations between the two States, was an indication in what direction matters were tending, The insurrection in the capital on September 3, 1879, the murder of the Envoy and his party, the action of the Ameer, and the alleged rebellion of the Afghan nation, now places on Israel the necessity of rising in her might and in the name of her God "passing through, treading down, tearing in pieces," and retaining the reins of power over a race which has defied the armies of the living God, adding to insult and injury a crime of the deepest dye, straight from the quiver of the wicked one. But it shall not and cannot prosper. God's promises are against the treacherous foe and in favour of His people Israel. As Shere Ali died, and the now captive Cetywayo "fell" for Israel's sake, so must Yakoob Khan, if indeed he have declared a "*Jehad*," or religious war, against the Lord and against His Christian, "anointed" people as reported lately; so must Cabul, the polluted, "dirty" city; so must the whole Afghan race submit. What says the voice of the nation now? Let a writer in the *Times*, under date September 10, 1879, signing himself "North-West Frontier," tell us. He said, addressing the editor,—

Some four months ago you were good enough to allow a letter from me about the new "scientific frontier" of India to appear in the *Times*. I advocated, particularly in the Kuram and Khyber directions, the retention of all the country we had occupied. We ought, I said, to keep possession of every place and position we had taken and give up nothing.

I do not wish to take up your space, but let me conclude with a repetition of the opinion that to whatever point we are compelled to advance, there we ought to remain. Cabul must now be permanently occupied. I cannot help thinking that if the Ameer Yakoob Khan has been killed, it will simplify our annexation of Afghanistan. The expense of this is a bugbear. An addition of 10,000 men to the army in India, European and native, would be more than sufficient. The cost of this and of the civil administration could be easily met from the ordinary revenues of the country.

In its leader of September 16, 1879, the editor admitted that "it was not now a policy of surrender and withdrawal from Afghanistan that is now really formidable to the settlement on which the nation was last year agreed. *It is a movement for annexation and adventure that is to be dreaded and resisted.*" No doubt! The nation sees clearly, as nine out of every ten reasonable men do, that having "the Gates," we must, to secure our right to hold an embassy in safety in Cabul, retain the power to put down fanatical outbursts such as we have lately witnessed. If war is to be the consequence, war must be accepted. In such a righteous warfare God's hand will be for us and not against us. He has promised us this very thing in express words in Isa. xli. 10—12: "They that WAR against thee shall be as nothing, as a thing of nought." The Afghans were "incensed" against us, they have "striven" with us, and now they profess themselves ready to "war" with us. But, as God is true, they shall be "ashamed," "confounded," "they shall be as nothing," dissipated and dispersed, nay, "as a thing of nought." The Lord is on our side. He has told us often we are not to fear. In His name, then, we shall subdue them; and as in the Khyber, as at the Peiwar Kotal, as at Ulundi, so again in Dakka, in Jellalabad, at Gundamuk, and in Cabul itself, God being our helper and our strength, we believe we shall "tread them down," "tear them in pieces," and shall find no Afghan, no Ghilzais, no Mohmund, able to deliver. We ask our friends, then, not to allow fears to cloud their faith. It will be, we believe, constantly the temptation to faithless "Ephraim" "to tremble in the West" (Hosea xi. 10). But let the "tremblers" recollect, that once before, when they distrusted the God of Israel in the matter of the great Gate, Constantinople, He was better to them than all their fears, and "He placed us in our houses" safe and sound. The Russians we feared so much, failed to find the door of entrance to our Gate; and so shall it

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be again with the Afghan Mussulmans. They have dared to rise against us with foul murder, base treachery, and blood-shed of the innocent, defiling their national defence; and do our readers think that these are the accompaniments of a God-blessed warfare which He will allow to prosper against His people Israel? We look for the speedy destruction of the Afghan armies, for the occupation of the accursed city by our forces, for the punishment of the guilty people, and for the final domination of Israel, in a way the whole world shall recognise, over the rebellious power of a treacherous nation, destined ere long to submit to the already world-wide dominion of the Queen of British-Israel!

POSTSCRIPT.—The surrender of the Ameer and the collapse of all armed resistance to our march on Cabul, seem to lend strong support to our remarks above made.

THE PROBLEM OF THE GREAT PYRAMID.

THE above is the title of a paper in the September number of the *Contemporary Review*, by that able, stirring, insatiable writer, Mr. R. A. Proctor, and is replete with his characteristic defects as well as excellences. Nor is the discourse very new, for the main argument throughout, appears to be the same as that set forth by him to a Manchester audience several months ago, and not very much to their edification.

But that *may* have been their fault; so by all means let us inquire what the said main argument, as now furbished up for the *Contemporary Review*, really, purely, and simply is.

It is an endeavour, by Mr. R. A. P., to account by his own suppositions for some of the grandest facts about the old, old Great Pyramid; much in the same manner that certain rationalistic writers of our day do so often struggle to explain all the phenomena of God's wondrous creation, Jews and Israelites too, by nothing but natural and material progressive development of their own finding out, or imagining, alone. Wherefore no Scripture history of those early times wherein the Great Pyramid was built, no Isa. xix. 19, with its exquisite singling out of the ancient monument for a future purpose of the God of Israel, no allusion to Divine inspiration of any kind or degree to the unknown architect, is allowed to enter the ultra-modern disquisition which is now figuring in the present month's essay of a very pushing London magazine.

But as, in a subject of such primeval age as the Great Pyramid, something rather, or somewhat, old must be got hold of, to give just a flavour of at least a half-and-half kind of antiquity to the dreadful rawness of this very year's mental theories, hastily run together by Mr. R. A. P., he puts up horses, *proh pudor*, with *Proclus*! Proclus, a man consigned long ago to shameful oblivion, and most worthily, for who and what was Proclus?

A disreputable pervert from Christianity to the old heathen idolatry of the later days of the Roman Empire, somewhere about A.D. 450. A man whose science was astrology; from whom we know nothing really and positively about any of the Pyramids of Egypt, and least of all about the exactitudes of the great one; a man indeed whose writings are largely borrowed from others, but twisted and allegorised in the process. The very father, too, was he of modern rationalism; endeavouring to prove that the material world is eternal of, and by, itself alone; and all this as part of his malignant book, entitled, with a scorning grin, "Eighteen Arguments Against the Christians!!!" But he wrote even that with so little point or effect that Gibbon is constrained to say of him, "His life exhibits a deplorable picture of the second childhood of human reason."

An astrologer then, and a poor one, not worthy of being an astronomer, this Proclus, without any important facts to go upon, claimed King Cheops of the ancient Great Pyramid as being astrological, just like himself: and with this more than suspicious help, or worse than blind leading the blind, away goes Mr. Richard A. Proctor, brandishing the merely medieval name of the wretched Proclus before astonished moderns; and undertaking on his lines to prove King Cheops' object in building the grand monument of his reign and of all the early world, to have been astrological speculations about his own paltry life, but begun on a basis of practical astronomy.

The process, on paper, is really very cleverly conducted, albeit at least to the general reader rather wearisome, even dreary. But then, to see how Mr. Proctor assumes so positively that his own peculiar ideas, of an observing astronomy he has never worked out, must have infallibly controlled the gigantic works in stone of the primeval Pyramid builders, and caused them, before settling down to Procleian astrological applications, to be guided by, and for, astronomy alone. This, too, is all the more noteworthy by us, because it is so peculiarly to the horrification of another branch of the rationalistic, and (profiting by the melancholy but finished example of Proclus, we may now confidently say), anti-Christian, school—viz., the Egyptologists. For they (see the article "Egypt" in the presently publishing edition of the "Encyclopœdia Britannica") repudiate any astronomy in the Great Pyramid; and declare openly, roundly, insultingly, that no one who knows anything at all about the ancient Egyptians believes that the Pyramids were erected for anything else whatever than tombs.

Whether it is justifiable or not for any writer to put Scripture so totally on one side, and try his own rationalistic ideas for explaining the early mystery of man's present position on earth, it is plain that men will persist in doing so. And of the two classes of rationalists just mentioned, Mr. Proctor is, in our humble estimation, by far the less objectionable; for he does make use of, and endeavour to satisfy some of the positive measures of the antique structure, while the Egyptologists ignore them all. We should therefore have some hopes of Mr. Proctor eventually, were it not for his having just now woefully truckled down to the Egyptologists, in the clenching matter of dates; and he cannot apparently go so grievously wrong there, without exhibiting some lamentably bad feeling towards "the sacred and scientific theory" described in "Our Inheritance in the Great Pyramid."

At his page 110, therefore, we read the following flippant account of the chronology derived in that book from the ancient monument; and shown therein, again and again to come, on all disputed points, just about half-way between the dates of the Septuagint and those of the Hebrew version of the Bible—they being the two versions which have almost equal authority and an equal number of supporters throughout Christendom. Yet thus writes Mr. Proctor:—

"It is true not one of these intervals (of the Pyramid-derived chronology) accords with the dates given by those who are considered the best authorities in Biblical matters; but so much the worse for the dates."

Wherefore what does Mr. Proctor then do? Does he keep to one of the rival versions of the now lost original Bible, alone, and ignore the other? or whom does he go to as "the best authorities in Biblical matters?"

He goes straight to the Egyptologists, though their early dates lie totally outside and beyond all those of both the acknowledged versions of the Holy Scriptures. Hence we find him now advocating a date like B.C. 3,300, as being that of the foundation of the Great Pyramid. The Egyptologists simply say so, and apparently carry overwhelming weight with him; he not regarding that that date of their's implies a time when the earth was under the waters of the Noachian deluge according to the *Septuagint* translation of the Bible; or was still more impossibly about a thousand years before the earth's surface was supernaturally swept clean of wicked ante-diluvians and all their sinful works, according to the Hebrew version of the Holy Scriptures. Wherefore, totally opposing all that men have now to trust to for the Divine Word, Mr. R. A. Proctor claims the presently existing Pyramids in Egypt as buildings

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erected either under the waters, or long before the surging of the waters of the Noachian flood; and calmly assumes, notwithstanding all which the Bible teaches of the *few* then saved in the ark, that at that very time the Pyramid builders possessed the command "of enormous wealth, practically exhaustless stores of material, and the means of compelling many thousands of men to labour for them."

It is not, therefore, only the theory of the Great Pyramid, as contained in the book "Our Inheritance" therein, which is being fought against by Mr. Proctor on this score of date of the Deluge, and date of man's renewed numbers in post-diluvian times, it is all the Christian Churches, Roman Catholic and Protestant, Presbyterian also, and Episcopalian, and wherever any two or three worshippers may meet together to read the Scriptures, and believe them to be the Word of God.

Yet, however revolting so wide a contradiction to inspired history as Mr. Proctor's Egyptologically derived assertion may be to many—we, of the BANNER, must here, and in this place at all events, stay to inquire what are the astronomical grounds supposed to justify the assertion in Mr. Proctor's mind; for as to Egyptology, founded, as it is, on idolatry of the most degrading kind, we can have nothing to do with that.

The alleged astronomical grounds then are:—That at the first of two well-known, and often discussed occasions, when the Pyramid pole-star, Alpha Draconis, was visible at the "entrance passage" angle, a very bright star, Alpha Centauri, was observable Southward in the direction of the "grand gallery" of the Great Pyramid.

But that grand gallery is not an observing avenue. There are near 200 feet of solid masonry between its Southernmost end and the Southern skies. It can only, therefore, act as a symbolical astronomical apartment; and while its notable "seven overlappings" have been long held to typify the seven stars, or the Pleiades, the vertical meridian plane of those stars when Southing at midnight, at the more Scriptural date for any post-diluvian architecture of 2170 B.C., is both indicated by the whole length of the grand gallery; is emphasized, for that one date alone, out of 25,000 years, by the Equinoctial Colure having then coincided therewith, and with the Polar star on the Meridian; and is borne further testimony to by Pleiades-year traditions still forming the chronological heir-looms of most of the unchanged early races of mankind, as extracted out of aboriginal records with so much care and success by Mr. R. G. Haliburton; while, on the other hand, it is hardly necessary to remark, that there are no similarly wide-spread confirmations touching either the star, or the antiquity of the name, or the existence of that hybrid animal, the *Centaur*.

The scientific absolute date for the Pleiades group of stars having been in the remarkable position and combination above described, was computed with much skill in 1871, by Dr. Brunnow, then Astronomer-Royal for Ireland, as being 2248 B.C.; Mr. Proctor, after similar calculations, wherein we are most happy to bear our testimony that he is extremely skilful, and well versed, says that "2140 B.C., or thereabouts," is closer to the truth. Perhaps it is, and he may have involuntarily done hereby good service to the Pyramid cause. But in his haste, he is a sad blunderer, and attributes the former calculation to Dr. Ball, the present Astronomer-Royal for Ireland; and somewhat similarly, at his page 112, he puts the Swede of Upsala, Mr. Wackerbath, for the late Sir Henry James, R.E., as the inventor of a certain comical system of balance ropes, trucks, wheels, and weights, for going up and down the inclined passages of the Great Pyramid—in idea.

Far more seriously, however, than that, Mr. R. A. P., at his page 110, and again at page 113, ascribes to the author of "Our Inheritance in the Great Pyramid" the enunciation that "the end of the world is to take place in 1881;" whereas that person has not only not said that thing, but *has* said, printed, and published the very opposite; and we should be glad to have it proved that this duplicated erroneous statement of Mr. R. A. P.'s is only a blunder.

But his downright naming again (on his page 105) of what he *will* call, notwithstanding the most energetic denials of the principal persons concerned, "*the Pyramid religion*, established by Taylor, Smyth, and their followers," throws the most regretable doubts on the matter; leaving him thus an only too fit companion for his favourite, yet horribly anti-Christian, writer, picked out of the dregs of the dying Roman Empire, Proclus!

PIAZZI SMYTH.

"PUNCH" AND THE LION OF ISRAEL.

WE hope our readers have carefully studied *Punch's* late cartoon by Tenniel, giving blind testimony to our Identity in a very marked and forcible manner. It occurred in the number for September 20th, 1879, and is entitled "*Fiat Justitia*. The British Lion and the Afghan Wolves." The picture is a splendid commentary, giving direct but unwitting evidence of our origin, since it describes our race by its Scriptural emblem of the Lion, and gives by pictorial representation a capital illustration of Micah v. 8. That verse, as our readers know, runs as follows:—"The remnant of Jacob shall be among the Gentiles in the midst of many people, AS A LION among the beasts of the forests; 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." The application of this verse cannot be to millennial times, for these will be times of peace. But this verse speaks of war and victory; of conquest and humiliation for the *enemies* of Israel. It cannot relate to past times when Israel was in the land of Palestine, for Micah prophesied in B.C. 710, just when the Ten Tribes had been ejected by their God with ignominy from their land, and were captives, for the most part, in Assyria. It could not refer to the history of the Jews then or since, for in truth facts belie the prediction, if any one should venture to assert that the words have such a reference.

It applies, then, to our times—Gospel dispensation times—when Israel shall be "represented" by the heraldic emblem of a lion, of a young, nay, a rampant lion, full of vigour, of strength; to a time when the nation, *as* a lion, shall be "cast away" among the "Gentile dogs," Afghan wolves, and "beasts of the forest," who, in comparison with that lion's strength, shall prove to be only "flocks of sheep," weak, powerless, and feeble in war and in military organization. The British being Israel, answer now to the description to the letter.

Punch in his cartoon gives us the illustration exactly, and we have only to describe his etching to make the fulfilment answer in every jot and in every tittle to the prophecy. The scene, then, is laid in Afghanistan, and the place the "dirty, displeasing" city, "Cabul." There, in the distance, several British soldiers and officers are lying prone, done to death by a pack of ravening Afghan wolves, who are tearing their prey to pieces, regardless of "the vengeance" near at hand. For Nemesis stands in awful majesty in the foreground. She is personified by the British Lion roused to vengeance, roaring in his rage, his mane erect, every sinew, every muscle rigid with concentrated passion, his feet firmly planted for a fatal spring, his cruel teeth showing, his back arched, and his tail lashing from side to side; the whole a picture of furious retribution ready to be hurled at the ignoble "beasts of the forest," who begin now to realise (too late) that their time has come. But the spot where the lion stands prepared to advance is suggestive. It is at an opening in the living rocks, a veritable GATE to the plain beyond. There, as a sentinel hard by, the king of beasts roars in tones of wrath, warning all the world that he means shortly "to go through" the Gates, "to tread down" the Afghan wolves, and their futile opposition, "to tear them in pieces," and that with the certainty of result, because JEHOVAH has

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promised it, "that NONE shall deliver" from his fatal attack. *Fiat Justitia!* The cause is God's! The injury was from beneath; the insult to God's own people. It cannot, shall not stand, as God is true! As in Zululand, as at the capture of Cetywayo, and at the utter destruction of the military policy of that blood-thirsty monster, so in the just recompense that must fall on the guilty city and its possibly treacherous ruler, the Ameer, Yakoob Khan, it will be found that Israel, if she go through, must, like the lion among the pack of wolves, both tread them down, tear them to pieces, and remain master of the ground, for from their hand there will be NONE to deliver. We thank *Punch* for his splendid pictorial testimony to our Identity, and we point to his picture of the British Lion as the best commentary we can have on both Balaam's and on Micah's prophecies (Num. xxiii. 24, xxiv. 9; Micah v. 8).

"YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL TILL THE SON OF MAN BE COME." (MATT. X. 23.)

BY SURGEON-GENERAL J. M. GRANT, M.D.

ON reading Matt. x. 23, it lately struck me that our Lord's declaration therein could not be rationally or intelligibly interpreted without the aid of Identity light; but, that if we supposed "the cities of Israel" and "the cities of Great Britain" to be the same, all difficulty of interpretation vanishes. I communicated this idea to a clerical friend, and the result was a correspondence, of which the following extract may be interesting to your readers. It is a portion of what I addressed to that friend, who regarded "our Lord's coming," mentioned in the passage, as a "providential," not a literal, real "coming," and that it related to the then impending siege of Jerusalem by Titus, when Christ might be said providentially to have "come."

"We read," I said, "nothing of 'providential comings of Christ' in the Bible; on the contrary, our Lord specially commended the faith of the centurion who believed that He would work the expected miracle as easily from a distance, and that it was unnecessary for Him to 'come' for that purpose. Besides, if we say that Christ comes providentially only at such eras of our world's history as we deem the most important, we imply, if we do not actually assert, that He is not so providentially present at other times and during other occurrences of apparently less importance; and how is this to be reconciled with His own express declaration that not a sparrow falls to the ground without His knowledge and permission?

"Strictly speaking, there was no 'Land of Israel' in the apostles' times, because the Ten Tribes were in captivity, and Judea was tributary to Rome, and ruled by a Roman king. I cannot decide what parts of Revelation are fulfilled and what remain to be fulfilled, but I feel certain, because Christ Himself says so, that the siege and destruction of Jerusalem by Titus was NOT one of the signs by which His coming was to be heralded. The question of the apostles is two-fold: 'What shall be the sign of Thy coming *and of the end of the world*?' and Christ's answer embraces the whole of their question. The only wars and rumours of wars that could ever give them any personal concern or apprehension were the impending conflicts with the Roman power, which ended in the fall of Jerusalem, and our Lord's prediction of these events in Matt. xxiv. 6 is coupled with the express declaration that 'the end is not yet.' At verse 14 of the same chapter, however, we have a distinct sign stated without ambiguity—viz., the preaching of the Gospel over all the world as a witness to all nations; so that the conclusion seems inevitable that the preaching the Gospel over all the world referred to here, and the going over all the cities of Israel referred to at chap. x. 23, must point to the same event, and be chronologically the same, and consequently (the Gospel having already been preached over all the world), that Israel must at this moment exist as a powerful empire, HAVING 'CITIES' and EMPLOYING MISSIONARIES amongst 'ALL NATIONS'—a condition that applies in all its *literal fulness* to Great Britain, but to no other nation under the sun.

"I strongly object to figurative interpretations of the Bible. I know that many good and able men have adopted them under the judicial blindness which God inflicted on His people, but which I believe is now in His providence being removed. Of course, much of the Bible admits of a spiritual interpretation only, but that is no reason why words should not be interpreted according to their literal meaning wherever it can be done without violating common sense. I think that to talk of providential '*comings*' of Christ, is to violate common sense, and to adopt a loose and fanciful method of interpretation calculated to produce confused and obscure ideas regarding the second advent, and to keep unduly out of view the grand and essential doctrine of the resurrection *from* the dead."

THE EDITOR OF THE "FAMILY HERALD" GIVES REASONS FOR REJECTING OUR IDENTITY.

BY J. T. GOTT.

THERE are ever to be found people who are either too idle or too indifferent to examine a subject for themselves. They prefer to take the opinion of others, probably as ignorant as themselves, and to abide by their decision. To give an illustration: "Birmingham," writing to the editor of the *Family Herald* respecting the Ten Tribes, is answered thus (July 12, 1879): "There is nothing within our knowledge which can be taken as evidence that the British nation is composed of the Lost Tribes of Israel. There are traces of the Jewish type of countenance in every people. The British nation is a wondrous compound of races and nationalities, and cannot be regarded as representative of any one exclusively. The subject is not one in which we feel any great interest, and, in these times of great personal perplexity, we are interested to help the harassed in mind rather than discuss fables."

The first part of this reply would prove to a mere novice that the writer knew very little of what Moses and the prophets say about the Tribes of Israel, and the second part shows that he knows nothing whatever about the subject, or he would perceive more clearly the signs of the times, and what the present "perplexity" is likely to lead up to. Note the reasoning in this paragraph. It is not within the editor's knowledge—*ergo*, it is a fable! Truly this is an age of intellectual pride. Some of our leading opponents profess to have investigated this subject, but one and all have made statements which show that their investigations have been of a very superficial character. The editor of the *Family Herald* (or one of them) has supplied us with the true motive principle of nearly all our opponents—viz., *it is not within our knowledge*, therefore, *it must be condemned.*

HOW CAN THE BRITISH BE GENTILES?—I question, writes L. P., if those Bible-loving Christians, who speak with indifference or contempt of the British being literal Israel, can realize that the Holy Scriptures were written by Hebrews, for Hebrews, to Hebrews, mostly in Hebrew, recording the history of the Hebrews, to the glory of their Hebrew Redeemer, Saviour, God; and that to Hebrews was always entrusted the commission of making known and publishing to ALL the world that Hebrew Saviour's grace, through the same Hebrew Scriptures; such commission having never been abrogated in God's Word, never transferred to any Gentile race, but continued to this hour to the Hebrews. *Ergo* we British are literal Hebrews—God's people Israel—since we fulfil the function.

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THE "ANGLO-ISRAEL CRAZE" AT ITS LAST GASP.

THE *Rock* newspaper says the "craze" is subsiding rapidly, and "the deluded ones are coming quickly to their right senses." The *Liverpool Protestant Standard*, in its issue of August 23, 1879, plumes itself on the same alleged fact, observing that that paper "showed up the errors of the Identification theory from its very beginning."

We confess we have not yet seen any arguments from the pen of the editor of the latter paper "showing up our errors!" Had we been so favoured, we should have certainly let our readers know, and publicly tried our opponents' mettle in an argument. We have not been so fortunate, and therefore cannot say how strong would have been the case against us had they come to light. We beg, however, to inform the editor of the *Liverpool Protestant Standard* that a still-"crazy one" in sending us his comments has notified to us that, so far from the "craze" having subsided, it is still so rampant, so full of life, and so vigilant, that in the editor's own city, Liverpool, two or three meetings a week are regularly held to aid it If the editor, for instance, would only honour these meetings with his company once or twice a week and give the members the benefit of his able arguments against our views, we can promise him, on part of the Liverpool Israelites, that he shall receive a full, satisfactory, and, we hope, unanswerable statement, to prove that "our Identity" is true, and his own objections unfounded, futile, and erroneous.

The *Rock's* position we all know. It is that of one who knows nothing of our views or arguments, who persistently repeats, parrot-like, that "the Identity of the British with Israel is a crazy delusion hatched of Satan;" but that "the Identity of the Afghans with the Lost Ten Tribes is very probably a God-sent truth which Christian men ought to accept," though to support it there is not a scintilla of evidence or the shadow of a shade of proof, either Scriptural, ethnic, philological, or physiological.

We have to notice further, in regard to the assertion of our two mentors of the press—namely, "the craze" is rapidly subsiding," that as editor of this journal we have no proof of the truth of that statement. On the contrary, to our certain knowledge the circulation of the BANNER OF ISRAEL is steadily increasing, the sale of the works on the subject, even at this dull season of the year, are constant, and fairly encouraging; new centres of interest are daily developing in the United Kingdom, and from the Empire at large we receive continued proof that the circle of Identity knowledge is enlarging without pause or ebb. Thus from the United States, from Canada, from the Cape Colonies, from Griqualand West, from Natal, from India, from New South Wales, from South Australia, from Tasmania, from New Zealand, from British Guiana, and from Barbadoes, from Italy as well, we receive news of progress, of advance, of interest, and of good wishes for the success of our efforts, which we cannot attribute to the subsidence of the "craze;" but rather to God's blessing on the onward move of the Identity, causing its spread to the very "utmost bound of the everlasting hills."

We have, beside the above considerations, another source of consolation. We know that "our Identity" and its teaching are not moribund, for their adversaries are still offensively urgent in their fierce opposition. Mr. J. C. McClellan of York, for instance, to comfort us, sends us a hand-bill he has just put out, headed "The Anglo-Israel Theory Refuted." It contains a notice to all beholders that not only may the author's (Mr. J. C. McClellan's) two pamphlets be obtained for sale, but that *Philalethes'* book, "The Israel of God," is also still ready to do battle against the Identity. Proofs these, we think, that the tide has not turned yet; but that our opponents feel that they have to be up and doing to stay our onward march. At the foot of his hand-bill our candid opponent, Mr. McClellan, states that the three publications advertised "contain a COMPLETE refutation of the absurd and mischievous statements advanced in support of this most pernicious theory." "Absurd," "mischievous," and "most pernicious," are adjectives which our readers see are deemed needful to point an opposition to what is hardly, we think, "subsiding," or evidence of a disappearing "craze." If subsiding, why the adjectives? why the animosity? Mr. McClellan, we feel, ought to thank us for advertising his works, and drawing attention to his strong adjectival condemnation of our really God-tanght truths.

Another symptom that we are not so very near death as the *Rock* hopes, is furnished to us by the fact that one *Clericus*, the pastor of the "Apostolic Church" of Leeds, who has written a pamphlet to add his testimony to "*Lo-Ammi*," against us, still persists in sending us now and again stinging words, recently one *on a post-card* open to the postman's perusal, which we conclude he thinks will discourage us. They do so in this respect, that we grieve to think an English minister of Christ's religion can bear to put his name as "Clericus" to such a document, in which he glories in the fact that "he is preparing a list of about twenty *Anglo-Israel lies* to appear when required." The state of mind which could induce a minister of religion, of our race, to pen the above regarding our sacred subject, so addressed to a perfect stranger as the editor of this journal is to him, depresses while it surprises. It certifies us, however, that our subject is yet far from "dead," and that *Clericus*, like others of his holy order, is ready to forget all decorum, all decency, and the apostle's injunction regarding "pitifulness" and "courtesy" (1 Pet. iii. 8, 9) in his one eager thought to destroy a faith which we believe and know to be of God; but which, though *Clericus* has tried his best, he has not yet destroyed or hurt, and we believe NEVER will. No! the Identity is no "craze." It is *not* subsiding. It is advancing, and that rapidly. Israel, praise ye the Lord.

THE IDENTITY IN KIMBERLEY, GRIQUALAND WEST, SOUTH AFRICA.

WE have been amused, if not gratified, at the honour done us in so remote a spot as Kimberley, in West Griqualand, a town to the West of Orange River, Free States, and at the extreme North of the Cape Colonies. A newspaper published there, called the *Diamond Fields Advertiser*, under date June 2, 1879, has been forwarded to us that we may see, we suppose, what the worthy editor says of the Identity and ourselves. He does us the honour of quoting the whole of our leading article from BANNER No. 115, of March 12, headed, "Israel's Great African Empire," and is greatly astonished at the discovery that "*Mr. Philo-Israel, of Woodcot-villa, Tyndall's-park, Bristol*," is promulgating views so exactly in unison with his own aspirations for confederation in South Africa, and thus bringing on "the consummation so devoutly to be wished of" Sir Bartle Frere's policy—namely, "Dominion."

Our friend the editor is rather inclined to be jocose at our expense, but, then, as he frankly admits (what we wish our opponents would do too) that he has read nothing and knows nothing of our opinions, we feel bound to forgive him the pleasantry he indulges in since it pleases him and does us no harm. Of one thing we are glad to disabuse his mind. He speaks of things being as "plain to us as the profits of our new publication." We beg to assure him the profits of the BANNER do not belong to us, and that ours is even a more anomalous position than he suspects, and voluntarily so—namely, that of an editor who wants no fee or reward, who refuses pay and profits from the paper he looks on as his heavenly Master's trust confided to his keeping for Israel's benefit, and who has, therefore, no pecuniary interest in his literary undertaking of any sort or kind whatsoever. We hope the editor of the *Diamond Fields Advertiser* will, before he again gives his readers so large a portion of his columns to the discussion of the views of MR. PHILO-ISRAEL and the BANNER, give a little time to enable himself to master the details of the subject, and so be in a position to tell his readers something rational, instead of proving to all the world of Kimberley what we fear is the bare truth—namely, that he knows nothing at all about it, as yet!

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REMNANT—"RESIDUE, THAT WHICH IS LEFT, THAT WHICH REMAINS."

(JOHNSON'S DICTIONARY.)

WE are so accustomed to associate the word remnant with the idea of a comparatively small portion of an original thing, or substance, that the term, as frequently used in the Bible in connection with Israel, becomes a stumbling block, and many possibly cannot reconcile the term with the fact of what it refers to, being far more multitudinous than was the body of which it is a remnant. This difficulty is removed if we turn to the records in the four Gospels of the miraculous feeding of the multitude, at the end of which narratives we find that "twelve baskets full" were taken up of the "fragments" that remained over and above the two fishes and five loaves which were originally provided. In this case, the so-called fragments or remnants—for we conceive them to bear the same meaning—far exceeded in quantity that of which they were the remnants or fragments; yet this term is used which ordinarily conveys the idea of only small portions of what was a larger whole. In like manner the word remnant is appropriately applied to Israel when, by the marvellous blessing of the God of Israel, it outnumbers, to an exceeding great extent, the people from which it is descended.

L. P.

Reviews.

The Lost Ten Tribes and 1882. By the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, N.Y. Robert Banks, Racquet-court, Fleet-street, E.C. Price three shillings.

WE have much pleasure in directing attention to a handsome Identity volume which comes to us from our London publisher, Mr. R. Banks, printed and published in London, and from its very appearance doing credit to the enterprising house which has issued it.

The volume contains twenty discourses of the well-known American divine, Dr. Joseph Wild, of Brooklyn, published originally in the New York paper, *The Champion*, and now collected into a very readable, interesting book. We are glad to find from these discourses that Dr. Wild is quite one with us on this side the water with most, though not all, the views we entertain on our great and glorious subject. This strikes us often as very remarkable in an American; for if our readers reflect, they will see it involves the cordial acceptance by an American of a position which nationally places him second to the British. He recognises that the British are Ephraim, and the American nation Manasseh. He well knows what in the prophetic word is said regarding the two: "Truly his younger brother shall be greater than he," is God's decision.

Dr. Wild, and American Israelites, to their infinite credit, accept this *dictum* notwithstanding, and embrace the Identity as a national glory and blessing, which will ennoble but never degrade them. Dr. Wild sets out by laying down the Scriptural distinction between "Israel and Judah," discoursing also of the "Samaritans," of "Benjamin" the Tribe, of "Manasseh and Ephraim," and of the Great Pyramid. He defines the meanings of the words "Gentiles," "throne of David," and "Ephraim"—the latter in a sense we recommend our Gothic friends to study. Then follows a fine chapter on "Israel and the Gates," well worth perusal; valuable sermons also on "Israel and Territory," "Israel and Population," "Israel and Language," "Israel and Gentile Fulness." The preacher grasps the idea of "The Stone Kingdom" of Daniel, and gives us in the volume a sermon on the "Dream Image of Nebuchadnezzar." Though we cannot agree with all his views—such as the probable future independence of Ireland—we heartily endorse his opinion that "America will federate" with England at the last.

Our limits forbid our enlarging, but we promise our readers that if they procure this work, and will peruse it, they will find "our Identity" discussed in a clear, novel, racy, and "American" point of view, which is sure to interest, sure to be instructive, and may lead the thoughtless and inquiring to pursue the investigation till possibly conviction may be the result.

We trust this American divine's writings will find acceptance among our British Israelites, and that our enterprising London publisher may not regret that he undertook the work.

Blessings and Curses, and their Relation to Israel and Judah. By F. W. Phillips, Birmingham. Price twopence. R. Banks, Racquet-court, Fleet-street, London.

MR. F. W. PHILLIPS has put his argument in opposition to Messrs. J. Wilkinson and R. Roberts in a neat form. The latter contend, we know, that since the whole of the Twelve Tribes were disobedient, all Twelve must now be equally under the curses predicted. Mr. Phillips' answer is this:—

1. God's threats of punishment were conditional. When Israel repented, the hand of correction was withdrawn always.

2. For certain transgressions Ten-Tribed Israel was deported. No other curse attached to them. For similar, and no greater, sins, Judah was deported too afterwards. Judah was permitted to return; Israel was not permitted to do so—*for their good*.

3. Judah committed the crowning sin of the crucifixion, which Israel did not. Our Lord Himself pronounced on the Jews, therefore, certain definite curses which have come on them alone to the very uttermost. That House only suffered them (Matt. xxiii. 34—39, xxvii. 25; Luke xxi. 22, 24); Israel escaped them.

4. Israel, besides, on the contrary, had, from the first, mercy extended to them in their outcast condition, and obtained it. Their mercies were promised *unconditionally* (Jer. iii. 12, 22, xxxi. 18, 20, 37; Hosea xi. 8, 9; Isa. xliii. 22, 25). They were preferred to Judah (Jer. iii. 14), for Judah's curses abide still on them to-day!

5. The very name of Israel was tied up to the sons of Joseph (Gen. xlviii. 15, 16; 1 Chron. v. 1; Jer. xxxi. 9). Judah had thus no part in the *unconditional blessings* while separate from Ephraim, the head of the Ten-Tribed House.

We recommend Mr. Phillips' little pamphlet—of which the above is a sketchy outline—and regard it as a clear exposition of a difficult part of our case which the opponents always misapprehend and use against us. The cost is only twopence, and the work handy, well got up, and very creditable to both author and printer.

Correspondence.

A VOICE FROM THE CAPE.—ISAIAH XLII. 1—4.

To the Editor of the "Banner of Israel."

DEAR SIR,—I lately heard a sermon preached by a minister with whom I have had several conversations on our Identity with Israel from Isa. xlii. 1—4, in which the preacher said that the term "My servant," as used here, and throughout this, and the succeeding eleven chapters of Isaiah, refers to our Saviour, Jesus Christ.

I know that the preacher was in error in making this statement, for on reference to verse 19 of Isaiah xlii. we have in our Authorised Version, "Who *is* blind, but My servant?" &c., which *evidently* refers to God's servant Israel—the Ten Tribes, or the British people—and my opinion is that "My servant" spoken of in the first verse likewise refers to the same "elect" or "chosen" people, notwithstanding that the quotation by St. Matthew (xii. 18—21) is usually accepted as evidence that the words used by the prophet were applied by him to our Saviour *exclusively*. The passage in Isaiah, as given in our Authorised Version, runs thus: "Behold My servant, whom I uphold; Mine elect, *in whom* My soul delighteth; I have put My Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." The Vulgate gives this passage as follows: "Behold My servant, I will uphold him: My elect, My soul delighteth in him: I have given My Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and the smoking flax he shall not quench; he shall bring forth judgment unto truth; he shall not be sad nor troublesome till he set judgment in the earth: and the isles shall wait for his law."

But I find that this passage is rendered thus by the LXX.: "Jacob is My servant; I will defend him. Israel is My chosen; My soul has accepted him; I have given My Spirit upon him: he shall bear forth judgment to the Gentiles. He shall not cry, nor lift up; nor shall his voice be heard without. A bruised reed shall he not crush, and smoking flax shall he not quench; but he shall bear forth judgment unto truth. He shall shine forth, and shall not

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be broken, until he set judgment upon the earth: and in his name shall the Gentiles hope."

If the Rev. Herbert Marriott, M.A., will kindly deal with this passage in the same way that he has dealt with Jer. xxxi. 10; Isa. xxiv. 15; and Jer. xxxi. 22, in No. 126 of the BANNER, for May 28 last, and will give your numerous readers the benefit of the literal translation, and his invaluable comments thereon, he will greatly oblige your constant reader and co-worker,

J. BOWERS JANION.

East London, South Africa, July 8, 1879.

NOTE BY THE EDITOR.—The Rev. H. Marriott has already, at pages 13 and 14 of his reply to the Rev. J. B. Clifford, "We Are a Shemitic Race," discussed Isa. xlii. 1, 2. The pamphlet had probably not reached the Cape when Mr. Janion wrote?

To the Editor of the "Banner of Israel."

DEAR SIR,—I clipped the enclosed letter from the *Montreal Gazette* this morning, and as it shews the warm feeling which has been silently but steadily growing upon the part of Manasseh towards his brother Ephraim for some time past, I thought perhaps your insertion of it in the BANNER would interest many of your readers, as it did

Yours faithfully,

"A BENT OAR."

The Exchange Bank of Canada,
Montreal, May 15, 1879.

"A HIGH TRIBUTE TO QUEEN VICTORIA BY THE GREAT GENERAL SHERMAN.

"IN answer to an invitation to attend the forthcoming review in this city, by Colonel Austen and others, the hero of the celebrated march through Georgia to the sea, has forwarded the following letter:—

"'Col. David E. Austen and Others of the Committee,
Brooklyn, New York:—

"'GENTLEMEN,—I thank you for the courtesy of the invitation contained in your letter of May 8, to unite with you in the proposed international visit to the Dominion of Canada on Thursday, May 22nd inst., to participate in the festivities in commemoration of her Majesty Queen Victoria. I envy you the privilege of assisting in doing honour to a Sovereign who has presided over the destinies of Great Britain for more than forty eventful years, and whose life as child, wife, mother, Queen, and Empress stands resplendent as an example to the rulers on earth, by whatever title they may be known, and whose private life is a type which may safely be followed by the most humble, as well as the most exalted, among civilised and enlightened people. However beloved she may be by her own subjects, I believe in no land on earth is she held in more kindly respect than in this our Republic of America. I am sure that the Thirteenth Regiment, N.G.S.N.Y., will bear themselves as worthy descendants of our honoured ancestors and present friends; and I deeply regret that public business prevents my being one of their comrades on such an occasion. With great respect, your friend and servant,

"'A. T. SHERMAN, General.

"'Headquarters, Army of the United States,
Washington, D.C., May 9, 1879.'"

To the Editor of the "Banner of Israel."

DEAR SIR,—An old friend in South Wales with whom I have corresponded for some time on our Identity, after asking some questions about the Pyramid, puts forward the following, which furnishes an Identity, as well as other interesting matter.

Yours faithfully,

JOHN S. ANDERSON.

On the main Israelitish question we had an illustration in a sermon a short time ago as to the proofs of Christ's Messiahship, which, fitting that, seemed, too, most suituble to the case of Anglo-Israelism. It was like this:—Suppose a man takes a long board and cuts it down from end to end, with every conceivable difference of curve, angle, and line in the one long cut which divides it, carefully keeping one half hidden in his own house, and lets the other go abroad into the world. It falls into the hands of another man, who, struck with its peculiarities, keeps it. After many years, he comes by accident across the first half, and is struck with its similarity to that which he has. He compares them, and finds them tally, curve for curve, line for line, angle for angle, and the grain of the wood the same. He says at once, This is the half required to make my board complete, and I am *certain* the one belongs to the other.

Of course our minister's two halves were the types and prophecies under the old dispensation, and the life and work of Christ under the new; but it struck me at once there was a picture of Anglo-Israelism too, and I made up my mind to send it to you.

In the account of Saul's coronation as the *first* king over Israel, the cry he was greeted with was, "God save the king!"—just simply identical with our own cry and our National Anthem.

The Afghan "Gates" are secured to us it seems; and, if they were willing to see, it appears as if the opponents of the Government must acknowledge that the thing has been done, even by the human agency, wisely and well.

PHILIP OVENDEN.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—Ever since I have become a believer in our Identity with Ten-Tribed Israel I have watched the course of public events with redoubled interest, finding in those now in progress the strongest evidence of its truth. It cannot be much longer, I believe, discredited, even by the most inveterate of its opponents. Wonderful, however, is the blindness and indifference generally prevailing with regard to the fulfilment of prophecy; yet how visible are the "signs of the times" to all but those who wilfully close their eyes to them. What proofs of abounding iniquity in every newspaper, which teems with histories of crime—wife and infant murder amongst the number?

"Running to and fro" also—even the poorest workman rushes hither and thither in excursion trains in search of pleasure and excitement; increasing knowledge another mark. Alas! it is not of a godly sort; but such as too frequently leads to infidelity. Even in our Board schools the knowledge which leads to salvation is the only learning which need not be imparted. There are, moreover, wars and rumours of wars, distress of nations, &c., &c. Yet Ephraim is still blind to all these warnings that the end is at hand, and hopes for peace ere the Prince of Peace appears. I believe that our Government has sought to, in vain, make peace with Afghanistan, without first adding it to our company of nations. Equally impossible will it prove for us to allow Zululand to possess an independent Sovereign of its own. We must annex both these countries, despite the outcries of the blind-to-Identity opponents, and the threats of the Northern Bear, whose very rage is preparatory to the predicted final, most terrible contest between Gog, the king of the North, and God's own people, the battle of Armageddon, and the glorious advent of our blessed Lord, when the Jews will look on Him whom they pierced, and be converted from that unbelief which has been their burden and curse for more than 1800 years. Then will the stick of Israel, which is in the hand of Ephraim, be joined to the stick of Judah, never again to be dissevered.

Well may we exclaim, God does indeed work in a mysterious way. "How unsearchable are His judgments, and His ways past finding out!"

I have written in haste and with many interruptions; but if anything I have said appears worthy of appearing in the BANNER, I shall be glad that I have sent it to you.

I am always,
My dear Philo-Israel,
Yours most warmly,

JOHN HUYSHE.
(*Rector of Clysthydon, Exeter*).

Clysthydon Rectory, Sept. 17, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—The village church here, a structure built probably in the 14th century, has three mural tablets facing the entrance: the central one, our Lord's prayer; to the right, the Creed; and to the left, part of the first verse of the fifth chapter of Deuteronomy, "*Hear, O Israel*, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them," which latter has thus for many generations borne silent testimony to the truth of our Identity.

Faithfully yours,

Poyntington, Sherborne, Dorset. CANTAB.

ERRATUM.—At page 398, second column, No. 144, 26th line, for "pseudomyn" read *pseudonym*.

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The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 146. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 15, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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CETYWAYO'S CAPTURE, AND THE SETTLEMENT OF ZULULAND.

WHILE we feel sorry for the individual, we cannot but rejoice that another enemy of mankind, and a bitter foe of Israel, has succumbed to our power. Cetywayo, the monster of cruelty and organiser of "the man-slaying machine," has been conquered, forced to fly, been hunted like a wild beast in his own dominions, and compelled, at last, to submit to the hated white man, who will forthwith banish him beyond sea, and protect his late country, and South Africa in general, from the curse which his rule has hitherto brought upon it. The surrender of this scourge of South Africa to Major Richard Marter, of the 1st King's Dragoon Guards, was dramatic in its incidents, and doubtless the story has been perused with breathless interest by most of the readers of the BANNER. Ere these lines are published we shall hear where Cetywayo will be interned, and henceforth we may be certain that public life will know the late Zulu king no more. The monarch being deposed, what is the result upon affairs in South Africa? Let the *Times* describe one aspect of them, and that almost in the very words of Scripture! Speaking of Cetywayo's capture, the editor said:—

The event marks the end not of a reign, but of a system. The Zulu kingdom has not only been subdued, *but it has been broken to pieces.* The army which its late king could summon to the field has been destroyed as an organised force, and for all practical purposes has *ceased to exist.*

"The Zulu kingdom has not only been subdued, but it has been broken to pieces!" We have seen and read something like this before in God's Word in reference to Israel! Why are "the heathen" given by God Almighty, at His Son's request, to Israel, "His inheritance?" Psa. ii. 9 tells us:—"Thou shalt break them with a rod of iron, thou shalt *dash them in pieces* like a potter's vessel." Here is verbal Identity! God's Word predicts, and the *Times* declares, the fulfilment *in ipsissima verba!* "The army which its late king could summon to the field has been destroyed," nay, "ceased to exist." Surely Micah v. 8 gives us the source whence these words were taken! There the remnant of Jacob is described "as a lion," and "as a young lion among a flock of" Gentile "sheep," who, if he go through, both "treadeth down and teareth in pieces, and there is NONE to deliver." Here, again, the illustration is perfect—the type and antitype exactly agree. These facts prove to us, and surely to all men who exercise their reason, that "Jacob's remnant" "among the Gentiles," "in the midst of many people," is now represented by the BRITISH LION both in heraldry and in actual fact; that this nation is thus identified with the Lost Ten Tribes, for whose discovery mankind is waiting; and that therefore the late events in Zululand speak to us in no uncertain tones, telling us the joyful news that Lost "Ephraim-Israel" is found.

What is, then, the settlement of Zululand to be, now their king is dethroned, a captive in Israel's hands, and its territory at the disposal of the conquerors? It will virtually, though not in name, be annexed to the empire. We have always said it would be so, and so it has turned out! The *Times* describes the proposed arrangement on Sept. 19, 1879, as follows:—

We give to-day a sketch of the new organization of the Zulu country as it will be, under English influence, though not under English rule. The reins of power will be in the hands of the native chiefs. They will not be free, however, to use them after their own pleasure. In the administration of their law they will be bound to act as their English advisers may, upon occasion, direct. The old savage punishments will be forbidden from this time forward. War will be undertaken only when the English residents, by whom England will be represented, have given their sanction to it, and the required permission, we may be sure, will not easily be obtained. Zululand, in short, will start on a peaceful career, and will thus be forced to exchange a military for an industrial life. We must be content to wait for the results, but we shall wait with confidence. Not only is the old danger over, but we may reasonably hope that we have put an end to it for ever in the most effectual way by turning an enemy into a friend.

Such is the scheme, and men say this is not annexation! Is it not? The country will be "under English influence." "The native chiefs will not be free to act after their own pleasure, but will be bound to act as their English advisers may *direct*!" English residents will tell the chiefs when they *may* go to war," and "*that* permission, we may be sure, will not easily be obtainable." If this is the scheme now to be adopted in the the beginning, when the PEPUL TREE is just rooting, we, who have

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watched the process in other lands, know what the end will be. Witness British India, Canada, Natal, Australia, New Zealand, and Israel's Empire, which is the supplanter's empire, *everywhere*!

We are, however, almost content with matters as they are. We know that Cetywayo being removed, the army of the Zulus gone, the country prostrate, divided into thirteen separate kingdoms (an Israelite number), and all governed by two supervising British subjects—this is ANNEXATION in embryo, and the thin red line may as well pass round Zululand at once. So, indeed, the Cape Colonists and their Parliament view matters. We may be sure, then, as they will soon confederate and deal with Zululand themselves, that short work will be made by *them* of any remnants of independence now left to the Zulus by Sir Garnet Wolseley. The present arrangement is only a step—rather a clumsy one—in the right direction. It must be greatly modified, and will lead at last—who can doubt it?—to "annexation," pure and simple. Many of the present arrangements—that forbidding European settlers, and the prohibition of the entry of the Gospel, if the natives so desire—are insults to our God! We may be sure He will speedily brush them aside and cause us to carry out, at last, HIS WILL, and not ours! *That* will is GOD'S GLORY.

MISSIONARY OPERATIONS IN ZULULAND, AND "JOHN DUNN."

THE modified but incomplete annexation of Zululand by Sir Garnet Wolseley is beginning to be seen in its true colors. As a step towards actual annexation, we were content to accept it. But when we saw the rules and regulations issued, and when we read the speech of Sir Garnet to the assembled chiefs at Ulundi in September last, as it affects the question of mission operations in our lately conquered territories, we foresaw what has since happened—namely, that under our sanction, and with our deliberate assent, the Gospel, which alone can bless, and on account of which alone God has given us that land, is already virtually, and as it turns out actually, excluded from a part of the Zulu territory. That country is thus the one exception to all the other dominions where God has made British power paramount. Elsewhere the missionary, the Bible, and the Gospel are protected, tolerated, and even welcomed. But in Zululand, under British sanction, supported by British bayonets and guns, in open insult to the God of Israel, who has in so marked a way delivered the nation and its despotic tyrant into our hands, we have framed rules and regulations by which one of the native chiefs we have set up (represented, too, in this case by a man who bears an English name), has dared to expel God's Word from the land, to exclude His ministers and His missionaries from teaching the benighted heathen races, and has treated His Holy Word as the one base and evil thing, too hateful even to enter the petty territory of this ignorant, upstart nominee of British power—John Dunn. Surely the report must be untrue? Surely Sir Garnet Wolseley must see that insults such as this to the great God of heaven, after mercies so transcendent as Ulundi, and the capture of the king, after chastisements so tremendous as Insandlwana and Kambula Mountain, can never be tolerated for a moment by the nation whose servant he is? much less remain unvisited by Him who calls Himself a jealous God? The correspondent of the *Times* telegraphing from Durban on Sept. 16, 1879, seems to cry "shame" on this transaction, for he writes that the act is against the wishes of John Dunn's more enlightened *heathen* subjects. The "Veteran missionary of Tebro" (says the report published in the *Times* of Sept. 6, 1879) "has been informed by John Dunn that *he* does not intend to allow any missionaries to settle in the territory where HE is chief. This is the most important district in Zululand, and the nearest to Natal. *The Zulus were gladly welcoming the return of their old friends when they were stopped.*"

Even the *Times* seems shocked at this news, for its leader of the same date, we now proceed to quote, shows that the act was one which affronts the Christian sense of this country, and is felt to be so outrageous, so monstrous, that surely it never can be sanctioned when once its enormity is realised by the Christian Israelites of this happy land, who owe all they are and have to what John Dunn has dared to exclude from *his* newly-acquired domain! Speaking of this affair, the editor said:

A singular, and not altogether welcome, piece of intelligence reaches us from Zululand itself. The well-known John Dunn, one of the thirteen chiefs selected by Sir Garnet Wolseley for the government of the country, is said to have intimated that he does not intend to allow any missionaries to settle in the territory where he is chief. The example thus set by a man peculiarly friendly to Europeans is not unlikely to be followed by the other chiefs. It is quite within their rights, according to the engagement entered into with Sir Garnet Wolseley, to permit or to refuse the entrance of missionaries into their districts. But it is difficult not to regret that the question should at once have been decided against the missionaries by the one of the chiefs whose example is peculiarly likely to influence his colleagues. There have been mission stations in Zululand for many years; no doubt the action of missionaries may be occasionally injudicious. But, after all, it will probably be admitted that a European and a Christian, even if he is a missionary, is likely to be a better specimen of civilisation than the average Zulu; and, as missionaries are the only Europeans who will hereafter be permitted to settle in Zululand, it is to be regretted that one of the chiefs at least should show a disposition to exclude them. The Zulus, it is said, were gladly welcoming their old friends when their return was stopped by order of John Dunn. It will hardly be reckoned among the satisfactory results of the war, now happily at an end, that the mission stations scattered throughout Zululand should be abandoned, and that many peaceful examples of a civilised and a self-denying, not to speak of a Christian, life, should hereafter be withdrawn from the country.

We are glad to find a secular journalist speaking out so plainly! It is a token to us that the missionary societies and the public voice and conscience of England will, before a week is past, raise such a storm of righteous indignation against John Dunn, and the authors of the regulations by which it is vainly hoped Zululand will be pacificated, that the obnoxious clause at last will be repealed, and missionaries not only tolerated, but encouraged to settle in Zululand, and be protected by the British Government when there. For the message they bring is indeed the only hope for these natives, the only power that can reclaim them from savagery and from that cruel course of life which has made them, under Cetywayo, the bane and terror of South Africa. No wonder the Cape colonists, seeing these and other evil results of an ungodly scheme *which will not work for a single year*, call out for "annexation, pure and simple," as the only real remedy applicable to the case. No wonder they refuse CONFEDERATION till it be done! As it is, we believe God has given us Zululand to bring the inhabitants to Christ. If we not only refuse to take it, but when we have rejected His gift, openly insult Him to His face by sanctioning such outrages on His Gospel, on His Word, and on His messengers as we see this man John Dunn has perpetrated on all three, then we see no remedy but further loving chastisements like Insandlwana impending nationally over us, to be repeated until we *do* obey God's voice. We are God's people Israel. We know *His* will regarding the heathen and what treatment He metes out to them by the hand of His people (Psa. ii. 8—12). But if we refuse to carry out His wise will, what is like to be our fate? Let us beware how we incur His displeasure. Had Israel, when ordered to take possession of Jericho, what time its walls "fell flat down," refused to advance, held back from obeying God's command, and from executing His vengeance, would the Tribes of Israel have failed to feel the weight of God's chastising, albeit loving, arm? When the spies brought up the evil report of the Land

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of Promise and Israel refused to go up, and thought rather to stone Joshua and Caleb, to set aside Moses, and with another captain at their head to return to Egypt, did that rebellion against the Most High prosper? Alas! it ended in the death of a whole generation of the people! and God's majesty and authority were vindicated by the awful sufferings of His stubborn children! Let us not imitate their evil examples; but let us hasten as God's Israel to repudiate the hateful law at once, by which this petty, ungodly, ignorant chief, John Dunn, has been able to compromise this nation with the living God. If we cannot at once accept the Government of Zululand, and place the territory under a mild despotism, such as that of British India, let us at least give our conquered subjects the glad message of salvation which has done so much for us; let the missionaries have free access to the *whole* people; let us saturate the land with the Bible as the real Word of life; and let it not be said that Israel received the gift of Zululand from God, and at once passed upon their loving Saviour the deep affront of refusing Him access to the souls of those He died to save, and whom He confided to US, that we might bring them all to HIM.

THE PROMISED LAND.

BY THE REV. A. J. J. CACHEMAILLE,
Vicar of Oldham.

PART I.

THE intense interest which has in every age centred round that portion of this earth which is known sometimes as Canaan, or Palestine, or the Holy Land, or the Promised Land, is quite sufficient excuse for the attempt to assign an adequate cause for an interest which to many may seem little more than sentimental. For the main features of what is here put forward I am indebted to the mention made of it in "Our Inheritance in the Great Pyramid," 3rd edit., p. 580; and also to Professor Piazzi Smyth's kindness in sending me a copy of the publication by the Rev. W. Henderson (R.C.), to which he refers. I have also made use of a pamphlet written by my father, entitled, "Which is the Place Where Satan Fell?"

Let us first ascertain as far as possible what the geographical limits of that land were. These are given most clearly in the promises made to Abraham, to whom, and to whose seed, this land was given as an everlasting possession.

The first description occurs in Gen. xiii. 14—18. Abram was at that spot between Bethel and Hai which is mentioned in chap. xii. 8, and xiii. 3, 4. God bids him lift up his eyes, "and look from the place where thou art Northward and Southward, and Eastward and Westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever." The next description goes somewhat further, and places before us two, at least, of the boundary lines. We read (Gen. xv. 18): "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"—that is, from the river Nile (for this river of Egypt is not the *stream* of Egypt, which ran nearer the confines of Palestine) to the river Euphrates; and probably a further description of the country is given in the mention of those various tribes or peoples which follow, but the precise positions of which we have little to enable us to determine.

In the 23rd chap. of Exodus we have a still further description of the same country (ver. 31): "I will set thy bounds from the Red Sea even unto the sea of the Philistines" (Mediterranean), "and from the desert"—*i.e.*, the wilderness of Paran and Shur—"to the river"—*i.e.*, LXX. Euphrates). Similar descriptions are given in Deuteronomy and in Joshua.

Such, then, is the geographical description given of the land which God promised to Abraham. This land was given "*for ever*"—words which are very observable, and which assure us that the promise in its deepest sense still awaits fulfilment. This land is also called, in a rather more restricted sense than the boundaries given allow, the HOLY LAND, the Land of Promise—peculiarly the land which contained the central interests, not only of mankind in *all* generations (for the words are "*for ever*"), but also of the far deeper mysteries which appertain to the work of redemption wrought by our Lord.

But, if this land is promised as a peculiar inheritance of the seed of Abraham, if this land is called the Holy Land, if this land is the spot in all the world which attracts the most earnest interest of all mankind, we may reasonably ask, "*Are there any circumstances connected with that country* which give it a peculiar character and a special interest?"

The answer need not be uncertain, the only uncertainty being where we may place limits to the deep interest attaching to it. For this question raises another through which our answer must in great measure come, and it is one of no secondary importance. The key-question is simply this: "*Why should Jerusalem have been chosen as the scene of our Saviour's death?*" We must remember that it was by no chance circumstances or chain of ordinary events that this occurred. On the contrary, Jerusalem was especially chosen for this purpose in preference to any and every other part of the world.

When God called Abram and decreed that he should be the head of that race from which the Saviour should spring, Abram did not live in Palestine; on the contrary, he was ordered to leave the country in which he was born and did live—that is, in Chaldea, which lay outside the limits we have described of the Holy Land—and to go to the Land of Canaan, which was most mysteriously promised to him and his descendants, though not a single foot of ground was given him in actual possession, he himself being a stranger in it, and there being no obvious reason why this land should at any time be his. Again we find, somewhat later, a circumstance happening which almost seemed to frustrate the promise of God. Israel went down into Egypt, and for a while seemed to prosper *there* (as they had never done in the Land of Canaan), till they were enslaved and brought down to the most bitter bondage, even to the danger of extermination. Yet, in the same mysterious manner, they were liberated from Egypt and led back into this same mysterious Land of Promise, this Holy Land, this spot which lay within the geographical limits we have described. Surely there must have been a reason for these special and remarkable events in God's mysterious providence. Taking out such special reason, may we not say that the world's redemption could certainly have been wrought as well in Chaldea, or in Egypt, as in Canaan? Yet we find God bringing back the people of Israel through miraculous means, and in spite of manifold difficulties, to this one particular spot. Why so? As far as we are able to understand the description of it, the position of the Garden of Eden, of which we read in Gen. ii., accords accurately enough with the description of the most sacred spot in the Holy Land; and the cradle of our first parents, both before and after the fall, lies, as nearly as we can describe it, within the same geographical limits as those of the Land of Promise. May we not, then, venture to say, with more than probable accuracy, that the Land of Promise was the scene of the birth and of the fall of man; that in this very land was the paradise or garden which God Himself laid out and planted with His own hands; in which He put Adam; and in which Adam also fell by transgression; and that this therefore gives a substantial reason for the special descriptions of this land, and for the events with which it, and especially Jerusalem, is connected both in the Old and in the New Testament? Such a probability would supply us with new and particular reasons for all that centralising of worship at Jerusalem. We can see why *here* only should the altar of God stand, and why all males in all Israel should present themselves before the Lord at Jerusalem thrice in each year. In the light which this pro-

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bability sheds upon it, we may read much of the history, both national and religious, of Israel with a much clearer intelligence; and the New Testament comes with the brightness of noonday light to confirm the truth of what we venture thus to suppose.

But, before going further into details of deep interest, we may ask a still more remarkable question, which takes us a step further back, even anterior to the history of man, but a question and answer as closely connected as possible with the subject under consideration.

(*To be continued.*)

THE LAND AND THE PEOPLE.

By East Anglian.

PART I.

Out yonder, far over the blue waters of the Mediterranean, lies the inheritance of Israel; the land of David's might and Solomon's splendour; the "land which the Lord thy God *careth* for; the eyes of the Lord thy God are always upon it;" the land "flowing with milk and honey;" the "pleasant land;" the land of a thousand stirring memories, and the scene of that *one* act which "beggars all description." We all remember something of that.

"Three crosses in the noonday night uplifted;
Three human figures that in mortal pain
Gleam white against the supernatural darkness;
Two thieves that writhe in torture, and between them
The suffering Messiah, the Son of Joseph;
Ay, the Messiah triumphant, Son of David!
A crown of thorns on that dishonoured head!
Those hands that healed the sick, now pierced with nails;
Those feet that wandered homeless through the world,
Now crossed and bleeding, and at rest for ever."

"His blood be upon us and our children," was the cry of the Jews, and, behold, the curses have come upon them "to the uttermost." The desolations of Judah and Jerusalem have been added to the desolations of Samaria, and from thence there seems to come to us, over the ancient seas, a great cry, as of a mother mourning for her lost children. Is there *any* hope? Listen: "But ye, O mountains of Israel, ye shall shoot forth your branches and your fruits to My people of Israel; *for they are at hand to come.*" "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them. . . . . and I will plant them upon their land, and they shall be *no more* pulled up out of their land which I have given them, saith the Lord thy God."

Many Christians are afraid to touch upon the question of "unfulfilled prophecy." Hazlitt said of the allegories of Spenser, that "they would not bite;" and we say to all who are afraid, that the prophecies of the Bible will not bite us if we only accept the plain, simple statements of the Scripture *as truth.* We know how hard a thing it is to hold the faith in these days of scientific speculation and God-denying philosophy; but this question of Anglo-Israelism has shown that vast numbers of people (lunatics or otherwise) are still "so foolish" as to believe in *the utter truth of the Bible.* Think of it; and in this age of Darwins, Huxleys, and Bradlaughs, too! But crush us not, O ye professors. Pass on, ye mighty intellects, and leave us to our "Moses and the prophets," to the "Prince of the House of David" and His friends.

There are many reasons why this question of Israel and Israel's land should be of interest to us. Let us take one. It is quite certain that until the Scriptures just quoted shall have been fulfilled, the Eastern Question will have no final settlement; and until the Eastern Question shall have been finally settled, the time will not come when "the sword, and the bow, and the battle" shall be broken out of the earth—the time about which our poets have sung, "The Good Time Coming"—when

"The war drums throb no longer, and the battle flags are furled
In the parliament of man, the federation of the world."

If this were the *only* reason, it would be more than enough to command our earnest attention to, and interest in, this question.

It is quite clear from many Scriptures that the chosen race is, at the present time, in *two sections.* *This* our opponents will not allow; but until they acknowledge the *fact*, their exposition of the prophets will be at fault. The Word of God through Micah says: "And I will make her that halted (Judah) a remnant, and her that was cast far off (Israel) a strong nation" (Micah iv. 7). We know that Mr. Roberts, whose theory carries him a long way with us, would refer us to the context; but we *have* studied the context, and found nought therein to alter our belief that this prophecy is in process of fulfilment in these very days.

Moreover, in Isaiah xxvi., the prophet settles the question for us. There we have the prophetic forecast of a song that has *yet* to be sung in the land of Judah. It is evident that the singers of this plaintive song—presumably Jews—refer to *two* peoples—*i.e.*, Judah and Israel. Thus they begin: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the *righteous nation* which *keepeth the truth* may enter in." This "righteous nation" undoubtedly refers to the multitudinous "Lo-Ammi" people of Hosea i. 10, who at some future time are to be called "sons of the living God." Isaiah also, in another chapter, refers to the same people (liv. 17): "No weapon that is formed against thee (Israel) shall prosper; and every tongue that shall rise up in judgment against thee, thou shalt condemn. This is the heritage of the servants of the Lord, and their *righteousness* is of Me, saith the Lord." Also chap. xli. 8, 10: "But thou, Israel, art My servant. . . . . Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Will not the singing of this song by the Jews be the manifestation to the world of that time when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim?"

Continuing the song, we find at verse 12: "Lord, Thou wilt ordain peace for us." Such words of hope as these might well ascend from the hearts of the restored Jews, who, after wandering and sojourning in "strange lands," find themselves at last "in their own land." Again at verse 13: "O Lord our God, other lords beside Thee have had dominion over us"—a melancholy admission of their former down-trodden state. But (in verse 15) we find the singers referring again to "the nation" of verse 2: "Thou hast increased the nation, O Lord, Thou hast increased the nation: Thou art glorified: Thou hadst removed it far unto all the ends of the earth. Lord, in trouble have *they* visited Thee, *they* poured out a prayer when Thy chastening was upon *them.*" This must be the "strong nation" of Micah, the people cast far off—*i.e.*, Israel of the Ten Tribes.

In connection with the last-quoted portion of the song, we must remember the prophecy of Zechariah x. 7—9: "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 they have increased. 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.*" We must note the admission which the singers make in connection with this nation. It is: "Thou (God) art glorified." The following passage points to Israel as being this nation: "This people have I formed *for Myself*; they shall show forth My praise." Note in connection with this the passage in our Church Service: "And our mouth shall show forth Thy praise."

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At verse 18 we hear from the singers another sound of lamentation: "*We* have not wrought any deliverance in the earth," sing they, as though in contradiction to their acknowledgment of the works wrought by the "nation" (Israel), whereby "Thou (God) art glorified." To Israel it was said (Isa. lviii. 6—14): "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward. . . . . And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away 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."

(To be continued).

ANOTHER SPIRITUALISING DILEMMA.

We are aware that Biblical spiritualisers, who explain away literal meanings by forcing them, by a play of their imaginations, out of their plain, simple, evident meanings, into that which is merely allegorical, though there is no reason in the context for supposing that a trope or figure was intended, accuse us of a like treatment of passages of Scripture, though in an opposite sense, and of interpreting literally what is intended only for an allegory. We have no desire to assert that our writers are never mistaken, but we confess, we occasionally, nay frequently, wonder how certain texts can be interpreted in a spiritual sense, when they obviously point to some temporal and secular advantage that is evidently considered worthy of the attention and appreciation even of those, who, as Christians, look for joys everlasting. We would instance the two last verses of Ezek. xlvii., and would ask if any unprejudiced person can deny that they point to privileges not to be shared by all the nations of the earth, even when in process of becoming, or after they have become, the kingdoms of Christ? If they refer to spiritual blessings, then why must Gentiles dwell in the inheritance allotted to Israel's Tribes in order to enjoy them, since spiritual blessings can surely be showered down on any individual or nation in the wide world?

That the command contained in these verses (22, 23) refer to a period of man's history in time, seems clear from the allusion to the birth of children, and increase of families, and to these births and the consequences enjoined, we point as a further corroboration of our opinion, for we cannot assert that parents can entail spiritual blessings for a surety on their children by themselves becoming Christians, nor can others do so for them, or faith becomes void, and is a mere matter of inheritance. The prophecy cannot apply to the past, as it was written after Israel's dispersion, and as regards the present, that is out of the question, according to our opponents, who take pains to show us that such privileges as are referred to cannot apply to Israel and to strangers residing amongst them, since, according to them, they are one with the landless Jews, or in some obscure position; therefore, in either case without spiritual, social, or temporal advantages.

By the references in the margin of the Bible, it is clear the compiler of these references understood the verses in a spiritual sense, whether those referred to bear the old interpretation put on them, and that only, or not. But this fact proves nothing in our estimation, except that as at present, so of old, men and women were distinctly blinded for the purposes of God concerning His chosen and hidden people.

Verse 23 appears to us quite conclusive against spiritual interpretations of this vision, for according to the Tribe the stranger elects to abide with, of that Tribe he shall be reckoned. Now, what possible meaning can be attached to spiritual Tribes or to a tribal spiritualism? If in a spiritual sense the distinctions of male and female, &c. (Gal. iii. 28), are to disappear, can our opponents contend that converted Christian Gentiles are to be ranked spiritually as Simeon, or Gad, or Manasseh? But, if so, under what head are to be ranked those who, Gentiles by birth, are called by our opposers, spiritual Israel, but yet have no directions given them to show how they may become spiritually attached to any particular Tribe?

In a note to the paragraph Bible to ver. 6, Ezek. xlvii., it is said, "The vision" (later on it is called "a beautiful and consistent allegory") "is completed by an ideal distribution of the Land of Promise among the people;" and further on it is added, "The very size, form and nature of the country are such as to render the literal fulfilment of this portion of the vision physically impossible, without such convulsions as would destroy the identity of the land." Indeed! and when those who are to be blessed everlastingly, but may on this earth have worn unsightly forms and woe-worn bodies, wake up to find themselves bearing the likeness of the Lord Jesus, they are thereby to lose their identity? I trow not. And if convulsions are necessary to reform the Holy Land, to make it adapted to Israel's future, what then? Cannot the Lord of all the earth heave up the vasty depth at His sovereign will, lay mountains low, lift up the bed of the ocean, and swallow up surface and cities in the bowels of the earth? What reasoning is this, that says an assertion of God's is not to be taken literally because it would involve physical changes which are beyond the power of man! nay, perhaps, not even that if the Lord and Master wills to give His servants the knowledge, and skill, and science which will enable them to work out that Master's ends. But if a convulsion of nature is required, who shall say nature shall not be convulsed? What seem but its ordinary workings, so that they are not ranked as marvels, have wrought, and are carrying out changes, which, for their rapidity and greatness of result, may well excite our surprise; yet they scarcely attract any notice, so quietly are they brought about. We ourselves, some years ago, stayed at a seaside village which is now cut off from the sea simply from the action of the waves, which incessantly in play, as in passion, have tossed up a long, low, broad bank of shingle, and the wide, deep, rapid river which poured its waters into the sea, close to the marine villas, now winds for a mile under the cliff, whose base, in our younger days was washed by the now gentle, now roaring waves. Their restlessness has raised up a barrier to themselves in less, we believe, than twenty years.

We have visited a spot on our English coast, where you now look down on a woody vale, which, some forty years ago, sunk in the course of a few days from the upland, leaving high, rough, craggy sides, as it tore itself away, and sought a lower level, wrenched from its former position by an invisible hand.

Shall we doubt, that if it be in accordance with His intentions, God cannot and will not level hills, upheave plains, and make bitter waters sweet, at the blast of the breath of His nostrils?

L. P.

September, 1879.

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ABOVE ONLY, AND NOT BENEATH—THE HEAD AND NOT THE TAIL—IN REGARD TO THE NAVIGATION OF THE SUEZ CANAL.

WE take the following from an authentic source, and it tells its own tale very fairly :—

According to the report of Consul Perceval, of Port Said, the total number of vessels which passed through the Suez Canal in 1878 was 1,550, of which 1,227 were British, 89 French, 71 Dutch, 44 Italian, 38 Austrian, 22 German, 21 Spanish, 8 Egyptian, 8 Japanese, 6 Danish, 5 Swedish and Norwegian, 4 Portuguese, 3 Turkish, 2 Belgian, 1 American, and 1 Zanzibar. The total tonnage was 2,178,316 tons, of which 1,726,946 tons were British.

It comes to this, then. Last year over 78 per cent. of all the vessels passing through the Canal were British, and nearly 80 per cent. of the tonnage was also British. The nearest approach to the British (but at what a distance?) was made by the French, whose vessels were to the British as 89 to 1,227. The Americans figure as one ship only against our 1,227, and verily we may judge of the enormous trade, even in so dull a year as 1878, belonging to Great Britain, and how distinctly she is a great Eastern, as well as a great Western nation, when we see she owns four-fifths of the shipping navigating the Canal, or four times the number of vessels belonging to all the maritime nations of Europe, Asia, and Africa put together, including also that of the great Manassite Power across the Atlantic. We may say, in truth, Israel is "Mistress of the seas"—above only, and not beneath," as "The ruler of the waves"—unapproachable in ocean navigation; and all this, solely and wholly, because, BEING ISRAEL, she has the promise, first, of the Gates; second, of the heathen, third, of the colonial, empires of the earth; fourth, of immense wealth; and fifth, of the general blessing which makes her God's favoured nation, in virtue of the Lord's promise to "our forefather Abraham, and his seed for ever;" and of the redemption of our Saviour, the Lord Jesus Christ, who died to make the fulfilment of these covenants *possible*.

THE GREAT PYRAMID VENTILATORS.

BY N. M. B.

I ENCLOSE you some thoughts which have arisen in my mind about Anglo-Israel and Judah, our brethren, and ask you, Has any competent person calculated if there be any proportions corresponding in the dimensions of the grand gallery and the narrow passage leading to the queen's chamber? It seems to me Judah has been walking in that narrow passage at the one level all the centuries from the year A.D. 0, while we (including all true believers in Christ) have been walking up the grand gallery, each year attaining a higher level in all things. I observe a line drawn straight down from the entrance of the narrow passage leading to the king's chamber cuts straight to the centre of the queen's chamber, the future ventilation of which seems to begin a little before that line on the North side, while both chambers have a future ventilation provided in the South sides of each chamber. Can that line thus touching each indicate the time when Judah and Israel shall begin to walk together again?

Also, the level on which the queen's chamber stands is slightly lower than that of the beginning of the grand gallery at the time of the birth of Christ.

The present condition of Judah is slightly lower than that of their House at the time of the birth of Christ; they have not advanced upwards since that time, either in worldly condition or in understanding of the Scriptures.

In the grand gallery the House of Israel has gone upwards, in worldly condition, ever since the birth of Christ; and also in understanding and practice of the Scriptures, and now are on the high level whence, if there were light in the Great Pyramid, they could see right into the king's chamber, having already begun their (missionary) Millennial work in A.D. 1813.

The ventilator situated close after the entrance of the narrow passage to the king's chamber, I suggest to you may represent the first pouring down of the Holy Spirit upon Israel, very soon after their entrance therein, to be followed by another pouring down when in the king's chamber. Does not this ventilator show Israel will be enlightened by the Holy Spirit when passing through that narrow pass? and the time of this effusion is capable of being read by ascertaining where the mouth of the ventilator opens.

The ventilators being provided, but not yet open, in the queen's chamber, the first seems to open a little before the straight line going through the entrance of the upper narrow passage, and the centre of the queen's chamber. Does this line indicate that at that date the two Houses of Israel shall walk together again, both under the influence of the blessed Holy Spirit?

Can it also be that the narrowness of the passge may represent, "Enter into thy chambers, and shut thy doors about thee?" (Isa. xxvi. 20).

If, then, we are not taken up to the chamber of refuge above, let us enter the narrow passage without fear; the Holy Spirit will be with us, and the passage is a passage ordained by our God and the God of our fathers, especially for Israel. In the narrow passage of the Red Sea there was room enough for all Israel, but not for others, so there is room for us now there, and also safety.

Sark, Sept. 8, 1879.

Reviews.

A NEW IDENTITY NEWSPAPER.

WE understand Liverpool is again going to be the birthplace of an Identity journal. We do not forget that the BANNER OF ISRAEL was born and nurtured in that city before it was transplanted to London. But now we hear that there is to be another paper published there by one who has written in the BANNER, and who wishes to provide for his particular locality, and its growing Identity association, an organ of its own. We welcome this proposal, and see nothing but good to our cause as the likely result. We are sure that in Mr. Catterall's hands the new monthly or weekly will prove a great success, and lead to the extension of our glorious cause.

We are requested to notice that the editor of the proposed journal was at one period greatly opposed to our views, and undertook, at one of the meetings of the Young Men's Christian Association at Liverpool, to refute them. He gladly agreed to fulfil that task, and spent the interval between two meetings in deep study of the subject. "His preparation," says our informant, "sent him to his Bible, and the Bible overcame him. When he came to the meeting where he was to attack and refute our belief, he honestly told his audience that his views were altered, and that there were, he found, BIBLE FACTS to bear out the Identity. He added, that he for one could not, and dared not, set these aside." Under the guidance of so candid and so honest an editor, we think the new journal has a fair claim to local patronage, and we hope it will fully answer the purposes for which we understand it is to be projected.

Apropos to the above, we add below a copy of a Liverpool leaflet, just published by Mr. Catterall, as the first of a series by "Ephratah." This paper shows that our Liverpool friends are up and doing, and that their publications, at any rate, are sound, clear, and, as regards the Identity, "to the point:"—

SCATTERED FRAGMENTS PICKED UP AS EVIDENCE.

"Gather up the fragments," &c.—John vi. 12.

1.—*God's Special Protection and Care over His People.*

"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars (or shall be subdued) unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29.

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"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?
* * * * * *
Has He not hid thee, and thy favoured land,
For ages safe between 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
Baptized her fleet Invincible in vain."

Cowper's Expostulation.

"English history from the first day till now is as full of instruction as the history of Israel from Egypt even to Babylon. Did you ever read Cowper's wonderful description of the care which God has taken of this little island, how He has favoured and protected it? When all the nations were in arms against it, they could not touch its shore, for God was there. . . . . Our nation has been as much under the peculiar and especial providence of God as were the descendants of Jacob themselves, and therefore God deals with us as he does not deal with other nations."—*Rev. C. H. Spurgeon's "Present Crisis."*

2.—*Stability of the Throne.*

"Thy seed will I establish for ever, and build up thy throne to all generations."—Psa. lxxxix. 4.

"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."—Psalm lxxxix. 35—37.

"This throne (England under Elizabeth) is not like other thrones, which can be overturned by a combination of powerful nobles; the broad foundations which support it are in the extended love and affections of the people. Neither yours (E. of Leicester) nor any other Power, foreign or domestic, will avail to overthrow, or even to shake it."—*Sir W. Scott's "Kenilworth."*

3.—*Extended Empire and Fruitful Progeny.*

"For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell," &c.—Isaiah xlix. 19, 20.

A further quotation from the *Daily Telegraph*, of May 12th, 1879, we omit, as it appeared at page 222, No. 127 of the BANNER OF ISRAEL.

Japhetic or Semitic: Which Are We? By Caroline Pearse. Price fourpence. Robt. Banks, Racquet-court, Fleet-street, E.C.

WE hardly know why this pamphlet has been published. There is nothing new in it which has not been told before, and its price (fourpence) does not recommend it in quarters where Mr. Hine's or Philo-Israel's pamphlets could, on their merits, command a sale. The question stated is an ethnic one, but we fail to see that the authoress answers it. What there is to the point in the latter part of the work (pages 34 to 37) seems discredited by her own doubts as to the age of Homer. "The theory under consideration," the ethnic Identity, she says, "therefore rests upon a shifting basis as to uncertain dates, and does not" (she thinks) "warrant an absolute decision *for or against*" it. Why, then, are we favoured with the work? The rest of the pamphlet is mostly borrowed, it seems to us, from the writings of Mr. Hine, "the respected writer on Anglo-Israelism, really the apostle of this new idea," as our authoress describes him, quite forgetful of John Wilson! But even Mr. E. Hine comes in for blame in "calling every little point of the slightest resemblance between the prophecies and the British nation an Identification." Yet "Caroline Pearse" enumerates at least twenty-four (borrowed) Identifications herself; but from the total absence of authorities quoted, her readers must not conclude that she herself has discovered the leading points by which we are identified. Among these points are "The Gates," both the foreign *and the home;* "The heathen empire," as given us by Psalm ii. 8 (page 24), and some others which we think we have seen noted in "The Inquiry," "The Child's History," "The Résumé," and "Our Identity," but not in the "Forty-seven Identifications." We hardly think this is quite fair. If the previous writers on the subject have erred, let Caroline Pearse set them right. If they have done their work badly and clumsily, let Caroline Pearse, by all means, do it better. But do not let her re-issue *their* work; put it out in her own words; and ignoring the obloquy *they* have had to pass through in maintaining such views as those founded on Psa. ii. 8; Gen. xxii. 17; and Isa. lx. 11, &c., calmly appear before the public as an original writer on these Identities, and then forward her work to the BANNER for "favourable" notice! This we are quite willing to give to all "fellow"-workers. But if that notice is claimed, as some do, because the BANNER has "Tory proclivities," which naturally make it *the* objectionable thing to worshippers of the opponents of the present Government; also because Philo-Israel is the editor of that too partial journal, and because these new pamphlets are free from such stains, and can go where BANNER and its editor cannot, and must not, penetrate, then we *do* decline to consider such writers as "fellow"-workers. They are "opponents" in disguise, and must proceed on their own lines, and stand or fall by what they write. The latter is a matter which intelligent readers will soon discover is, after all, only a reproduction (good or bad) of those who have gone before.

Waiving these objections, we have nothing to say against C. Pearse's work. Her pamphlet is a useful, well-written one, though not original; but we promise her, that if she strike out some really new lights upon our subject, we shall immediately take notice of these in the BANNER, quote them in full, and record in capitals that the discoveries are those of CAROLINE PEARSE.

N.B.—The quotation from Anthony Trollope, on page 27, is very good, and we hope to reproduce it in the BANNER, giving C. P. the credit *due* to her.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—The many believers in "Anglo-Israelism" in this town were gratified yesterday by the visit of two gentlemen connected with the Metropolitan Association—viz., Mr. D. A. Onslow and the Rev. James Billington. In the afternoon the former gentleman lectured on the "Historical Evidences of Britain's Identity with Lost Israel," proving beyond all reasonable doubt that the Saxons, Danes, and Normans were all one race and were Israelites. The subject shewed that a vast amount of labour must have been spent on its production, and I am glad to say many went away knowing more about their forefathers than when they came. In the evening the Rev. J. Billington treated the public with another lecture defending "Anglo-Israelism." The recent charges brought against it were dealt with with great care, and above all the lecturer shewed that Christian spirit so much lacking in most of our opponents. Both lectures were listened to with the greatest attention, the audience manifesting their appreciation by their frequent and hearty applause. In consideration of our friends' great kindness, coupled with the fact that they receive nothing whatever for their trouble, but travel about solely from love of the Lord Jesus Christ, would you allow me through your valuable paper, not only for myself but for many other Plymouthians, to thank them and to express a hope that we may have the pleasure of again hearing both gentlemen at some future time? In conclusion, would you permit me to say that if Mr. Onslow could be persuaded to publish his lecture, it would form a valuable addition to Identity literature, while for the sake of many Israelites who may not have the opportunity of hearing Mr. Billington, his defence of Anglo Israelism if published in the BANNER would be a great boon. Apologising for trespassing on your space,

I am, Sir,
Yours in the hope of Israel,
Plymouth, Sept. 13, 1879. C. S. R.

NOTICE.—We are glad to announce that an Association has been, or soon will be, formed at Exeter, under the presidency of W. H. Peters, Esq., J.P., as the result of the late meetings there. We hope Topsham, Exmouth, and Budleigh Salterton will not be behind hand.—ED.

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

For Contents see BANNER for October 1st.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 147. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 22, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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GENERAL SIR F. ROBERTS' VICTORIES AT CABUL.

WE thank God for great military successes at and near Cabul on Oct. 6 and 9, 1879. The war of vengeance is over. Israel "has gone through," "trodden down," "torn in pieces," and, as we said in our leader in BANNER No. 145, there has been "none to deliver." Why? Because THE LORD fought on our side, and gave us the victory as He hath often promised. Israel, praise YE the Lord! To us only are such successes promised. See then in these great crowning glories the full proof of our Identity. In a month God has given our 5,000 gallant soldiers such success that we have, with that handful, captured Cabul, dispersed the enemy, taken a fortress, seized 110 guns in the field and 30 in the Bala Hissar, avenged the deaths of Sir Louis Cavagnari and his gallant escort, and entered the "dirty" city, Cabul, in open triumph. There has indeed been "*none to deliver*" from our hand, and that, because we are Israel, and the Lord would give us Afghanistan for our possession (Micah v. 8).

THE FEDERATION OF ISRAEL'S "COMPANY OF NATIONS."

THE promise to Jacob was that "a nation and a company of nations should be of him" (Gen. xxxv. 11). This we see and often point out is practically fulfilled at the present moment, when Great Britain, the "great mother" in "the little island of the North," is surrounded by such giant daughters as Canada, the five or six States of Australia, Tasmania, New Zealand, the mighty confederation just about to be formed at and near the Cape of Good Hope, and their infant sister growing up with good promise of future greatness in the Fiji Islands.

But the junction between these powerful British States, each with the other and all with the parent mother in the North, is of the slenderest kind. There is a large party among us who (like Mr. Gladstone perhaps) would be glad to part company with our offspring if mutual convenience demanded it, and would consider such separation a happy escape from future responsibilities and dangers. The tie between the all but independent Colonies and the mother country consists only of the Viceroy nominated by the Crown, and the power of veto on the legislative action of the Colonial Parliaments. There is no such federation of interests between the parent and the daughters (now come each to vigorous womanhood) as to make the state of things safe as to union for the future. Some more intimate ties than those now existing seem required to meet the exigency of the case if the permanence of the union between different parts of the Empire of Israel is to be firmly maintained, as prophecy tells us shall be the case. The question is what is required to render the Empire safe? to prevent its component parts flying away from each other by a centrifugal force which we can well imagine may some day, under unfavourable circumstances, overcome the centripetal? This question, curiously enough, has engaged the attention of the Cape Parliament and also of that of Griqualand West, and the scheme there proposed was "*the Federation of the whole of the British Colonies*" by the representation of its component parts in the Imperial Parliament.

The subject was brought before the Legislative Assembly of the Cape Colony by Mr. J. Orpen, though without success, for the House, we suppose, considered the moment inopportune for such a discussion, and the position of the Cape, itself in the throes of a confederation, not yet approved or accomplished, not quite suited for the leadership of such a mighty movement. It is enough for our purpose to point our readers to the fact that such an idea was mooted abroad, and is engaging serious attention in many colonial minds, since it seems to us that some way must be devised, and that speedily, to give solidity and form to a federation which at present is merely nominal. "The nation and company of nations" must present to the world the visible form and tokens of a union which is firmly cemented, is strong as adamant, irresistible in power, and more than a match for the whole world in arms. Whether Mr. J. Orpen's scheme be a wise or a practical one, we do not stop now to inquire. The thing itself is what we want, and we feel sure it is some day to be realised by the race.

"The Colonial policy of England," as Mr. Orpen said, "had hitherto been a ship without a rudder, and the Empire was at the mercy of party feeling and popular opinion, which was too

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often sadly erroneous or mistaken." We require a political union between the now separated parts of the great Israelite dominions which nothing but federation will give us, and to this, when formed, we believe the United States as Manasseh will gravitate, before the eleven Tribes can return to take possession of their God-allotted portions of their inheritance in the Land of Promise.

Our Griqualand friend, in sending us details of this movement and of Mr. J. Orpen's action in the matter, says that "his reason for so doing is not only that he expects we shall agree with what Mr. Orpen said in Parliament, but to let us see the extraordinary coincidence that he who has never read or seen Piazzi Smyth's 'Our Inheritance in the Great Pyramid,' or any of 'Philo-Israel's' or Mr. E. Hine's pamphlets, should have taken as *his illustration of the British Empire* A PYRAMID!"

We annex a portion of Mr. Joseph Orpen's speech in the Cape Parliament in support of his motion, delivered in July, 1879, advocating the federation of the British Colonial Empire by Parliamentary representation. He said:—

A Parliament is simply the family gathering, the home of the affections, developed till it first became the tribal Council, and then the nation's Parliament, and now, although our Home Parliament is the Parliament of the Empire, the tender name we give it is still the right one. It is our home, and its root, its main purpose, its reason for existence, and its relationships are still exactly and unalterably those of the original family home from which it sprung. It is the home of the nurture of its people's affections, and of everything which is calculated to make them kind, good, noble, and loving, knit together stable and strong as one family, and it is, still as ever, bound by those same ties to every humble home beneath its sway, and to every higher and higher association of this people, including this Colonial Parliament. The creative and vital principle of this home life is that which has given us strength to build up our material Empire upon which the sun never sets. and for which one complete and united home ought to be established. That Empire stands like a majestic pyramid, a stable monument of the principle of home on the world-wide foundation of fraternity and equal justice, and it would be a worse than ignoble dream to imagine that the people of two small islands should monopolise all representation in its Home Parliament—a proceeding which amounts to nothing less than an attempt to stand that pyramid upon its apex, and must inevitably end in a downfall causing world-wide ruin. Home is therefore our subject, and we must build up our case for home representation in stable form like that pyramid of which I have spoken, and on the same solid foundation—justice—that formation having just four sides on which it must be so built up and defended from attack. and they are these :—

1. That we have a birthright in our Home Parliament.
2. That not only we, but the whole Empire, suffer from our exclusion.
3. That all must benefit by our admission.
4. That the admission of the Colonies can be effected easily and well at the present moment.

We are unable to reprint the whole of the remarkable speech of our blind witness, the member for *Aliwal North*, but we have been favoured with five printed copies of it, which we shall be glad to distribute gratis to as many applicants should they desire it. Whether or not the representation of each of the company of Israel's nations in the Imperial Parliament in London be the right way of carrying out the idea of federation of the whole Empire, we do not need now to consider. We only desire to advocate the proposal that federation as a real fact be carried into practical operation, in order to consolidate the various parts of this mighty Empire, which is destined to dominate the world. Until such federation be adopted, it will be vain to expect the joinder of the American Republic to the confraternity of the Anglo-Saxon (and Celtic) States. Without it the Gentile nations will never recognise the mighty force of a "nation and company of nations" destined to overpower all other races, dominions, nations, and peoples by mere force of numbers, of wealth, of power, of majority, and of strength, the whole in union, all bound together in the might which righteous laws, institutions, and a God-sanctioned religion must confer. For they then will be "the nation and company of nations" of that "seed which the Lord hath blessed," and which all that "see them shall acknowledge them" that they respond to the letter, to that Divine description (Isa. lxi. 9).

"A GOOD DEAL MIXED."

IN the *Standard* newspaper of Aug. 26, 1879, our readers will probably have seen an article headed, "A Little Mixed," in respect to which we have a few words to say. The burden of the article, which no one would suspect from the title, is directed for the most part against the Identity. As usual with half-informed writers, whose ideas on the subject are not a "little," but really a "good deal mixed," the blunders that our would-be mentor has fallen into, are ludicrous and absurd to a degree. What do our friends think of a writer who undertakes to laugh our cause out of court, beginning his paper by the announcement that the point at issue may be stated in a very few words, which he holds to be these : "Are we—the English people of the present day—JEWS?" A little further down in his article he describes the lost nation (whom we are glad to find he describes and fully admits to be LOST) as the "Lost Tribes of the Jews!" What are we to say to this? Are Englishmen, who are generally accurate about matters that concern themselves, and respecting which they undertake to instruct their fellow-countrymen, so utterly indifferent to their own reputations, also to the grave injustice they do to the men and subjects they discuss, that they can afford to publish views on them, founded on nothing like accurate knowledge, but based, on the contrary, on downright error, of which they ought to be ashamed? Yet here is a man who, sitting down to rebuke us for folly in believing our Identity with the Lost Tribes of *Israel*, so ignorant of his subject that he speaks of them "as the Lost Tribes of the JEWS," and gravely sets himself the task of rebuking the folly which calls on men to believe that "the English people of the present day are—JEWS!" We may safely put down the writer as a man who has read nothing and knows nothing of our Identity; one, therefore, who is hardly worth notice by the BANNER. We think, however, with reference to the popularity and influence of the *Standard* newspaper, which has admitted the article in question, that a protest from the BANNER'S editor is called for in the matter, which we now proceed to put on record. We are amused at the assurance of this new opponent when he ridicules our subject by describing it as a "theory which has always had a number of fervid, and, it may be added, *feminine* enthusiasts" to support it.

It was only quite recently (page 339, No. 138) we published the lament of a Derbyshire miner's wife who deplored that our glorious subject had failed to attract *female* advocacy in the pages of the BANNER and elsewhere. This mistaken idea we controverted by pointing out that not men only, but many women, some of high degree connected with our nobility, were hearty, able, generous helpers of the cause. But now our half-informed, nay, wholly ignorant, opponent ventures into print to assert, what is quite untrue, that our "theory," as he terms it, "has always had a number of fervid feminine enthusiasts." If he means that female enthusiasts are its only supporters, we confront our detractor with the names of Piazzi Smyth, Bishops Bond and Titcomb, Cockburn-Muir, the Rev. Messrs. Savile, Hickson, Wrenford, Rogers, Cachemaille, of Hine, Horner, Onslow, Billington, Bentinck, and the writer of these lines, and ask him whether these are of the class he so contemptuously describes? If he asserts that its supporters, generally, can only be described as "female enthusiasts," we demur to accept his disparaging criticism till he has shown by his writings that he has read our authors, is acquainted with

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the subjects of which they treat, and, in fact, knows anything whatever about them himself.

Our opponent's argument to show that our cause is unreasonable and weakly-founded is based on the following statements.

Our readers will observe with surprise that our whole contention, as he puts it, rests on "an accidental and even that a faint similarity of sounds" between the words "Sacæ, Isaac, and Saxon." Violence is also done, it is alleged, "to the prophetical books to disclose further evidence in favour of our imaginary Identity." We should only like to subject our opponent to a slight examination in the said prophetical books, and should enjoy to test his knowledge of, say the prophecy of Hosea! His words are these :—

> Other persons than the Prime Minister have been quick to recognise the signs of Hebraic origin where it was least visible to the ordinary eye. But it must not be supposed that there is anything in common between Lord Beaconsfield's historical theory of race and the survival of race characteristics and the theme, or as it may be called without impertinence, the craze which recently engaged the attention of two rival lecturers at Exeter Hall. The discussion was a set one, and it had been carefully organised between a Mr. Hine and a Mr. Roberts. The former of these gentlemen advocated a theory which has always had a number of fervid, and, it may be added, *feminine* enthusiasts—that the English of the present day are the true descendants of Abraham. The so-called arguments in favour of this assumption—for every stage and step in the reasoning involve a purely hypothetical element—may be briefly recapitulated. The Ten Tribes, it is urged, that are said to have formed the "divided" kingdom of Israel were carried away into captivity by the Assyrians. These are usually called the Lost Tribes. Now it is not likely, so we are told, that they should have remained in Assyria. Naturally they may have pressed still further onwards—in all probability into the midst of nations of Scythian origin. In fact, we are assured, there was subsequently a bond of close connection and friendship between the Scythians and the Israelites. Now, of the Scythians the Sacæ are, or were in later days, an integral part, and Ptolemy places them besides the Massagetæ. But the word Sacæ is clearly connected with two other words—one of them Isaac, and the other Saxon. Hence, we are justified, as the advocates of this *sufficiently extravagant* doctrine maintain, in concluding that Saxon is merely a form of Isaac-son. It is unnecessary to add that the prophetical books are ransacked in a rather violent manner to disclose further evidence in favour of the imaginary Identity, and that many exploded notions of the migrations of different branches of the great family of mankind at successive epochs are revived, with the purpose of confirming independently the most preposterous inference which was surely ever based on an accidental, and even that a faint, similarity of sounds.
>
> *The Lost Tribes of the Jews* have, ages since, become incorporated in the body of the nations among whom they settled.

Putting aside all other points on which we, of course, differ from our really ignorant opponent, we would ask him how he ventures to assert that the Lost Tribes became "incorporated in the body of the nations among whom they settled?" Does he venture to contradict and throw contempt on God's Word, which declares that from such "mingling" and "scattering" among the Gentiles as the Tribes were doomed to suffer, He would certainly "gather" them and "assemble them out" before giving them back to their own land? (Ezek. xi. 17, xxxix. 27, xxxviii. 8; Amos ix. 9). If our opponent refuses the appeal to Scripture, we tell him we rely on no other authority as Christian men. But even on his own ground of secular authority we know he cannot show (for master minds, such as Canon Rawlinson's, have attempted the hopeless task and failed) that the Ten Tribes were absorbed by the Gentile nations among whom they mingled. This new opponent declares that at every step and stage of our reasoning we are involved in a purely hypothetical statement. Is that indeed so? We wot not! Where are the hypotheses in our three great *premisses* on which the Identity hangs? Let our antagonist point them out in the following :—

1. God Almighty is not a man that He can lie, nor the son of man that He should repent (Num. xxiii. 19). His gifts and His callings are without repentance (Rom. xi. 29).

2. This God, whose ways are truth, made "to Abraham, our forefather, and to his seed for ever," certain covenants, which were unconditional, intransferrable, and were never to be in abeyance (Gen. xxii. 17, 18).

3. We British to-day possess all these covenants to the smallest jot and tittle. No other nation has in possession so much as one of them.

4. Therefore we are, and must be, the seed of Abraham, the flesh and blood sons of the great Hebrew forefather.

5. Hebrews, who are not Jews, however—since these last stand ready to confront the allegation—but Hebrews, who being not Jews, are Israelites.

6. Therefore the Ten Tribes.—Q. E. D.

Let our opponent try and find the weak links in the above chain. We hold it to be absolutely irrefragable, irrefutable, and unanswerable.

THE LAND AND THE PEOPLE.

By East Anglian.

(*Concluded from page* 417.)

PART II.

There can be no doubt that this "nation" of Isa. xxvi. is identical with "Ephraim, and the Tribes of Israel his fellows," and there ought to be no doubt of its Identity with the Britain of to-day.

The first point to be noticed more particularly in connection with the Identification of this nation, is, "Thou hast increased the nation, O Lord." We remember, with some amusement, and more sorrow, the spelling-lesson given by the Rev. J. W. Wilkinson to the Rev. B. W. Savile and others, at the Wimbledon Conference. F-e-w spells few, said the Rev. J. W. W. (p. 12 of the Report), and "until 'innumerable host' and 'few in number' are convertible terms, I hope you will see that Anglo-Saxons, if an innumerable host, are not the few in number that Israel is to be while in the lands of their dispersion;" Jer. xxx. 19 being quoted in support of this.

Now this is from the gentleman who is going to "smash" the Anglo-Israel theory. We can only say that before he does so, he must study the prophets a little more *intelligently* than he has hitherto. The rev. gentleman quoted Jeremiah, therefore, out of Jeremiah will we condemn him. Giving forth a message from God to the Ten Tribes, the prophet says, "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 . . . . and it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord," &c. (Jer. iii. 14, 16). Who are to be increased? So far as Israel of the Ten Tribes is concerned, we answer, "One of a city and two of a family;" while the vast host of the literal, multitudinous seed of Israel are still in their homes at "all the ends of the earth"—the far countries of Zech. x., and the "North country," and "coasts of the earth," of Jer. xxxi. 8—positions literally and exactly filled by Britain and her "company of nations" *only*.

The next point is the assertion, "Thou (God) art glorified," which glory was obtained by the increase of the nation, and the removing it to "all the ends of the earth." Now the only way in which Israel could bring glory to God, would be by missionary enterprise—the spreading abroad of the Gospel of Christ—declaring God's glory amongst the Gentiles, as prophesied in the last chapter of Isaiah—a chapter which seems to be terribly misunderstood (see "Answers to Correspondents," in the *Rock* of August 22).

We know that at present, London is the great centre of missionary work, and that Britain and her Colonies are the

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chief workers in this department. There is scarcely a spot on the habitable globe where our people have not penetrated, carrying with them the "Light of the world;" there is scarcely an island in the whole circle of the seas that has not "heard His fame," by the instrumentality of "Israel in Britain." This is Israel "blossoming, budding, and filling the face of the world with fruit" (Isa. xxvii. 6). Surely if we are not Israel, we are doing Israel's work. Have we supplanted them? And, if so, what becomes of the integrity of the Scripture, when "Israel, My servant," is the everlasting diapason of Isaiah?

We should notice particularly that this portion of the chosen race termed "the nation," has been the means of bringing, in some way or another, "glory to God," before the singers—the Jews—have obtained peace. "Thou *wilt* ordain peace for *us*." Can our opponents reconcile this with their theories? Funny theories some of them! Mr. Roberts, at p. 12 of his pamphlet, "Anglo-Israelism Refuted," says, concerning Hos. i. 10: "Apart from the point who this Israel may be." There need be no question whatever about it. The "Israel" spoken of there undoubtedly refers to the Ten Tribes—the exiled "Lo-Ammi" people. The same gentleman at p. 26 of his pamphlet, "Coming Events in the East," says, "It is inconsistent to say the Jews have been cast off because the Gentiles have been chosen. The Gentiles have not been chosen." We ask, then, what good can come by obscuring such a plain text as Hos. i. 10? The distinction between Israel and Judah is very clear in Micah iv. 7; and so long as it shall be "The Jew, the Jew, and nothing but the Jew" with our opponents, their theories will be but of small value. We think Mr. Roberts has done his best to get out of this difficulty. But even he has helped to make light darkness. We only need to read the "Appendix" to his "Anglo-Israelism Refuted," and we shall see in what a confused state his notions concerning Israel are. In the Appendix to the recent debate, he admits that Israel and Judah "in the bulk are still dis-united" (p. 121). But in the Appendix to "Anglo-Israelism Refuted," he says, "There is along the Northern shore of the Black Sea, and in the frontier districts of Russia, Austria, and Germany, the thickest belt of Israelitish population to be found in the whole world." If these are descendants of the Ten Tribes, how can he say that the two Houses are still dis-united? In the same place (p. 26) he says, "There are bodies of Israelites in sundry parts, whose existence cannot be accounted for by the Roman dispersion after the capture of Jerusalem by Titus. Not to speak of Afghanistan and China," &c. Well, we have a point for Mr. Roberts to note in connection with his assertion that all the Twelve Tribes are Jews. He will find the following at p. 103 of "The Jews," by J. Alexander: "About the year 1845, Sir Alex. Johnston, who had lately returned from being chief judge of Ceylon, told me that on his landing at Madras, a guard of honour was, of course, turned out to receive him; on looking at the men, he remarked that two of them were of a different appearance from the rest, and he asked them, 'Of what caste are you?' 'Israelite,' was the answer. 'What, then, are you Jews?' 'God forbid,' said they, 'we are not Jews, but Israelites.'" "They are all Jews," says Mr. Roberts. But the Beni-Israel say, "*God forbid, we are not Jews*, BUT ISRAELITES." Perhaps if Mr. Roberts were to take his Christ-adelphianism to Afghanistan and plant it there, he might convince the Beni-Israel that they are Jews. Why does he not try?

Is there nothing in the Bible about this "remnant of Israel?" "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they (Israel) may possess the *remnant of Edom, and of all the heathen*, which are *called by My name*, saith the Lord that doeth this" (Amos ix. 11, 12). In these days of "Palestine Exploration"—days of preparation for "building the old wastes"—in the light of the above Scripture, the fact that Britain now has both Afghanistan and Asiatic Turkey (Edom) *under her thumb*, is, to say the least of it, *very remarkable*. This may be madness, may be "*inspiration from the devil*," as the Rev. J. W. Wilkinson, with a superabundance of Christian charity (?) calls it, but we do not think so. There is a certain "twist" in the intellect of every man—a "twist" *away from the truth*. We do not lay claim to infallibility, but we claim as Christians to be heard, and as Christians to be answered.

WORK ON.

By C. R.

No doubt it has appeared very strange to many of our friends that a subject in which the evidence is so clear, voluminous, and decisive, as is the case in the Anglo-Israel question, should have met with such violent opposition (an opposition which might almost be called unreasoning) in quarters where one would have expected that anything which would tend to a more perfect and clear comprehension of the prophetical Scriptures would have been at least calmly and candidly examined, instead of being treated as being utterly unworthy of investigation, as if it had no concern whatever with the glorious truths of the Scriptures.

It certainly does seem very remarkable that the same people who think it very likely that the Ten Tribes of Israel should be found amongst the Afghans, or some people of that sort, should call it "blasphemy," or "the inspiration of devil-inspired minds," to say that they are to be found in the Anglo-Saxon race, for to ordinary minds at any rate, what is blasphemy in one case seems to be equally "blasphemy" in the other, or *vice versâ*.

There can be no doubt that some of this opposition arises from the fault which is common with all humanity, of a great objection to believe that the way we have acted, or the things we have learnt in former years, and which have become part of our being, as it were, can possibly be wrong; and because of this we are all liable to treat with ridicule, or even more violent opposition, any man who shows us that such is the case.

This has been so throughout the history of the world; for scarcely any great inventor or discoverer has received the treatment he ought to have had, but, on the contrary, most of them have had to struggle on through neglect and opposition till they have compelled the world to acknowledge that they were right.

We have only to look at the manner in which Columbus, Galileo, and Stephenson (amongst many others) were treated, to see that this is so; but there is still stronger evidence of this in the case of our Lord and Saviour Himself.

We can see now that the prophetic Scriptures are very clear in speaking of Him and His work on earth, but yet how many of the Jews were there, who, though they read the Scriptures daily, either could or would do so? Why even the apostles themselves did not fully comprehend His mission till He had appeared to them after the resurrection.

But there is still another reason for this opposition, and that is, that there is a time appointed when Israel shall know nationally what we, as individuals, know now; and that time has not yet arrived, but it is our duty to prepare the minds of the people, so that when that time has come, when the event long foretold comes to pass, *then* the great truth shall burst on their minds and carry conviction with it. It will be asked, When is that time?

It is the time foretold in Ezek. xxxviii. and xxxix.; for we see in chap. xxxix. 22, "So the House of Israel shall know that I am the Lord their God *from that day and forward*." There can be no mistake about this; *there* the words are very plainly put,

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and they *cannot* be "spiritualised" away. We think that this time is very near; no intelligent man can look at the events of the present day without feeling that the time is not far off when "Rosh, chief prince of Meshech and Tubal," having already been foiled in his schemes against Constantinople, and again in his designs on India, will come up suddenly "against the unwalled villages of Israel" (and it is a fact that there is not a single fortification of any importance between the present borders of the Russian territory and Palestine), as being the only place in which he can strike a blow which, if successful, would seriously impair English interests.

It almost seems as if the hand of God is now at work preparing the means by which he will be compelled to make this effort, as by it is the only way in which he, a despotic monarch, can hope to re-unite his subjects and bring unity into an empire that is torn with an internal commotion, rapidly bringing about its ruin, as all empires built like this on despotism, ignorance, and cruelty, always do end.

There cannot be any doubt that a war with this country for the possession of Jerusalem and the "holy places" would be popular with nearly all Russians, and a desperate gamester, feeling that this is his last chance of maintaining his throne and power, would be quite capable of making this last desperate throw.

Our duty, then, is to work on, thanking God that He has opened our eyes and has permitted us to be the means of preparing the minds of His "people Israel" for this great event, and rejoicing exceedingly that the truth is already spreading so rapidly, and in such a marvellous manner, throughout the whole of the Anglo-Saxon race wherever they are located; let us reply gently and kindly to our opponents, however much they may rail at us, *for we are quite sure* that the time must come when they will see that we are right, and we have good reason for believing that that time cannot be very far off.

THE PROMISED LAND.

By the Rev. A. J. J. Cachemaille,
Vicar of Oldham.

(*Concluded from page* 416.)

PART II.

The advent of man upon this earth is an event in the course of time. The world is far older than man. We must, therefore, seek higher up the scale of time for a reason of His appearance on the scene. To do this, we must again take Him who alone is the revelation of all the mystery of God, and who is also the key to whatever we know or may know—even Jesus Christ. We ask, then, the still deeper question: "*Why did Jesus Christ come to this earth at all?* And, having come, why did He come to that particular spot known as the Holy Land?" The question seems a large one; it seems, perhaps, at first sight, as if it were a mere speculation more curious than wise, more dangerous than useful; and yet the reason which we may suggest is simple, and will commend itself to quiet thoughtfulness.

We know that our earth is not by any means the largest planet in our solar system; indeed, we form only an infinitesimal speck in the dust of the heavenly bodies. When, therefore, so marvellous and mighty an event as the coming of our Lord and the sacrifice of our Saviour is known to have taken place on so insignificant a speck as this world, the question almost forces itself forward, "Why did Christ come here in preference to any other spot in the vast array of worlds all around us in the heavenly system?" The plan, so we read in Scripture, was formed far away in the mysterious depths of ages before man.

We read in the Epistle to Titus (i. 2), "In hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested;" and we feel that there must have been some stirring cause, even anterior to man, which set the eternal counsels of God in operation upon the scheme of redemption; for man comes in as an event far down in the sequence of time, as geology clearly testifies. What, then, was the cause that moved to the choice of this world? Scripture again comes to our assistance, and that with no uncertain sound, giving us the key: "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8).

True; but how does this fasten the fact to this earth? By the same reason which governs every attack and every victory in the warfare of this world. The general who wishes to conquer a country or a kingdom will go to *that* particular country. The general who desires to conquer Asia will not send his troops to America, nor will he scatter his troops all over the continent or kingdom; he will, if wise, concentrate them upon the capital, the seat of government. Are we not, then, justified in believing that Jesus Christ came here because here was the seat and citadel of Satan, whom and whose works He came to destroy? It matters not whether we suppose, as some do, that Satan fell from some other outside position on to this earth, or whether, as others (notably the author of "Primeval Man Unveiled": Hamilton Adams, London), that Satan never was elsewhere but on this earth; Scripture abundantly testifies to the presence of Satan here, and he is frequently described, even by our Lord, as "the prince of this world" (John xii. 31). This very largely explains the remarkable prevalence of demoniacal possession during our Lord's ministry. It gives a very special force to the forty days' temptation in the wilderness, and to the language used by Satan on that occasion to our Lord. Till we are led to the conclusion that this world, being the place of Satan's dominion, perhaps even of his kingdom before his own fall, our blessed Lord came here to meet and to overthrow him, and for this purpose began the re-organisation of the surface of the globe as described in Gen. i.; and, having specially prepared the Garden of Eden, he placed therein the man He had made in His image, through the medium of whom He was Himself to carry out the supreme and complete victory over Satan and over his works.

We have thus assigned a special reason for the advent of Christ to this earth. We have also given a special reason for the position and sacredness of the Holy Land, a portion of this earth which God claims in a special manner as His own: a land which was never to be alienated nor sold to others; a land upon which the most mighty events have been enacted before heaven and earth; a land of peculiar and engrossing interest at all times to mankind; a land to which we are expressly told that God will again lead back His chosen people Israel and Judah; to which He Himself will return, and where He will reign gloriously as the one King to whom all nations shall bow.

It remains only in this light to consider one or two further incidents in this peculiar history. If we have so far established a reasonable argument for our Lord's advent and for the position of the Garden of Eden (which was not co-extensive with the limits of the Holy Land, but only with its most sacred spot—viz., Jerusalem—other portions of that land being the cradle of our parents before and after the fall), we may find in our blessed Lord's earthly history the repetition of the facts of man's creation and fall, &c. Our Lord is spoken of (1 Cor. xv. 45) as the last or second Adam. He is also described (Heb. ii. 17) as "in all things made like unto His brethren," sin only excepted. If this is the case, are we not within the bounds of reasonable interpretation when we assign to the particular localities, as well as to the particular events of His life, an identity with those of our first Adam?

May we not, under this impression, say that Bethlehem was

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the scene, not only of our Lord's birth, but of the formation of Adam also? That the Garden of Gethsemane was one of the scenes of the temptation of Adam, or of Eve, or of both? That in the forty days of temptation we have the locality of the repeated assaults of Satan against our first parents, who surely did not fall at the first solitary whispers of temptation? That in the place where our blessed Saviour sank under the cross Adam fell? That Calvary was not only the place of his fall and burial (there is a tradition to this effect—see S. Ephrem iii., p. 499; S. Augustine, Sermon vi., &c.), but also, thank God! the scene of his eternal redemption? That in the very spot where man fell there he was also redeemed by the one offering for ever of that Saviour, "Who for us men, and for our salvation, came down from heaven," and died upon the cross, "that He might make us the children of God, and exalt us to eternal life?" Surely the supposition is reasonable? It may justly be termed more than a supposition; it will bear investigation; it runs upon the same lines of Holy Scripture in their literal and plain interpretation. It in no way detracts from the solemnity of the events, nor from the sacred interest attaching both to the place and to the events; but, on the contrary, adds a new light in which to look at facts which have always been the most engrossing and the most inspiring ever recorded, and which gain only a clearer and closer interest as we are able to localise them in their transaction, and to extend them into the eternal purpose of God in their effects.

The land is holy for every reason we have adduced. To it our eyes are now once more turning in the hope that He who is to come there again will not tarry, but will hasten the time of His return to reign with His saints gloriously.

SIGNS OF THE TIMES.

By Alexander MacPhail.

In contrasting an extract, taken from the *Times* of Jan. 18th, 1875, in your valuable pamphlet, entitled, "An Inquiry Establishing the Identity of the British Nation with the Lost Tribes," with two leading articles in to-day's weekly reviews—the one from the *Saturday Review*, entitled, "Armed Germany;" the other from the *Spectator*, entitled, "The Conquest of Burmah"—I was so impressed with the remarkable evidence these publications afford—as blind witnesses—to our Identification with Israel, that I offer no apology for placing before the readers of your journal extracts from each. Your pamphlet goes on to say that:

> Not only has Israel the unspeakable blessing of the Spirit's outpouring granted to her; she has, besides, the promise of exemption from war and the chastisements now about to be inflicted on the Gentile world, for which they themselves are busily, *but without apparent cause*, making the most unparalleled preparations. In the *Times* newspaper of the 18th January, 1875, we had full details, in a most remarkable article, of what these preparations are. The leading article of that journal spoke of the condition of the Continent in alarming terms. It stated: "In the gloom that surrounds us, one thing is perceptible. All men are arming themselves. It is darkness that may be felt, and the sensation is not imaginary." It described Germany as arming *en masse*, and the rest of the Continental world following her example. "Germany," we were told, "has in arms 2,800,000 men; France, 1,750,000; Russia, 3,333,000. Austria, Italy, Denmark, Holland, Switzerland, are all arming as fast as they can." In regard to Great Britain, the contrast was described as ludicrous. We have "but 300,000 men, under all heads, for the protection of these Islands"—that is, about one-fifth or one-sixth of the force France could collect, and "one-tenth of what Prince Bismarck could raise out of the ground by a stamp of his foot."

From to-day's *Saturday Review* we read:

> That there were those who believed that the German army would remain a solitary example of what could be done by enlightened devotion to a patriotic end. Germany, after using her troops to emancipate herself from Austria, and to defend herself against France, would be able to lay down her weapons with the consciousness that other Powers had been sufficiently warned not to provoke her to take them up again. Instead of this, the one feeling awakened on the Continent by Sedan, and all that has followed on Sedan, has been desperate emulation. From 1870 onwards, France has been arming, Austria has been arming, Russia has been arming, Italy has been arming. The only thought in the mind of any one of these Powers has been a fear lest, with all their efforts, they should not be armed soon enough.

Truly our Lord's predictions are being fulfilled before our eyes: "Nation shall rise against nation, and kingdom against kingdom" (Matt. xxiv. 7); for "My determination is to gather the nations . . . . to pour upon them Mine indignation, all My fierce anger" (Zeph. iii. 8).

The *Spectator* regards it as by no means improbable that the sensation of the recess will be the conquest of Burmah, and observes:

> We do not see we are bound to go to Mandalay unless we are attacked. . . . . The British Government is crushed with responsibilities already. We are loaded with provinces like a savage beauty with metal ornaments. We eat territories so fast that we have no time to digest them. This very Government, not yet in its teens, has absorbed the Fiji Islands, a whole group larger than the British West Indies; the Transvaal, half as large as France; the Suleiman range, say, three Pyrenees; and Cyprus—not to speak of the Protectorate it has claimed in Asia Minor; and it has not, nevertheless, added one man to the regular army.

"This is, indeed, the doing of the Lord, and it is wondrous in our eyes." God's purposes are ripening very rapidly, and soon shall the dispersed of Judah be gathered together and brought back to their own land. While the Continental nations are engaged with each other in deadly strife, Judah shall flee out of their midst and return with Israel to their own land which beforehand God has been preparing for her.

The Continental Powers are drawing rapidly toward that sad condition of things that they are circumscribed and locked in by each other, while Israel, unfettered and "alone," is turning the waste places of the earth into a fruitful field through the fulness of the Spirit's presence.

Israel's blessing upon the House of Joseph is having its complete fulfilment in our day—namely, "He shall grow into a multitude in the midst of the earth;" "His seed shall become a multitude of nations" (Gen. xlviii. 16, 19); "He is a fruitful bough by a well whose branches run over the wall" (not so the Gentiles, who are caged in by each other until the "time of the end"); "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 mighty God of Jacob; from thence is the shepherd, the stone" (or "Lia Phail") "of Israel" (Gen. xlix. 22—24).

London, Sept. 6, 1879.

ISRAEL'S IDENTIFICATION ASSOCIATION, PLYMOUTH.

The second annual meeting was held in Charles-street Schoolroom, Sept. 17th, 1879, at eight p.m. The Rev. J. M. Hodge, M.A., presided.

The meeting being opened with prayer, the Chairman, briefly reviewing the work of the past year, called on the Secretary for his report.

The Secretary said: The question of our Identity with Israel was growing in the town more rapidly than some of the most sanguine anticipated. They were commencing the present year in good financial circumstances. Until very recently they had held their meetings weekly in a private house. Now that they had a public room for their meetings, he thought many would come who would not care to attend at a

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private house. The meetings in future would be held monthly, and be open to members and friends, and there would be essays followed by discussion. The subscription had been altered to sixpence per quarter; this, he thought, would meet all classes. During the present year they hoped to add to their numbers. He spoke of a case where a man had been brought to Christ through the Identity, and concluded with the hope that they would continue together acting with the same harmony in future as they had in the past, and that God would bless their efforts.

The Treasurer reported a balance in hand of £4 12s. 9d.

After some observations,

The Chairman addressed the meeting, taking as the text of his remarks the frequent allegation, "If you could prove the Identity true, what good would it do?" He pointed out the two prominent dangers of the present English generation: the tendency to Romanism and the tendency to scepticism. He showed that the strong point in the Roman position was the unbroken historical connection of the Church of Rome with the outward Church of the earliest ages. But he referred to the message of warning to the Church at Rome, that if she abode not in the faith, her members might be cut off from the olive tree, and the old branches grafted in again. If we could prove that we were nationally the Church founded in Abraham, our younger members would be guarded by a reference to the apostle's teaching to the Romans against leaving their true spiritual mother for a Church which had fallen into much the same state of legalism as that against which the apostle Paul had to struggle. As to the Rationalist school, many of its ablest members, whilst professing great reverence for the moral and spiritual teaching of the Bible, declared the earlier portions of it to be mere legendary myths. The literal fulfilment of promises by patriarchs and prophets would form a sufficient answer to such teaching. He then called on

Mr. Dann, who illustrated the historical link of our connection with Israel thus:—If we had a flock of sheep (he said) feeding by a river bank, each sheep with a special mark on it, and they all stray away and are lost; but after a time a flock is found on the other side of the river, each sheep in it bearing the very same marks, the common sense conclusion must be that the flock found is the very same one that was "lost." He then referred to various passages in Genesis, the prophets, and the Psalms, in order to establish the fact that the literal fulfilment of these passages requires that the natural seed of Abraham should inherit the actual land; also to prove that the Anglo-Saxon race was found bearing the special marks which God had set on Israel, and by which He said Israel was to be known in the latter days.

A vote of thanks to the Chairman brought the meeting to a close, when eleven persons gave in their names as members.

C. ADAMS, *Hon. Sec.*

THE SABBATH DAY OF GENTILE EUROPE.

WE have sometimes presented our readers with accounts of how the Germans spent their Sundays. In December, 1876, in No. 5 of *Israel's Identity Standard*, our leading article was devoted to this subject. Several times since we have alluded to it. We have recently had the opportunity of soliciting a friend about to visit Ostend, Metz, Strasbourg, Switzerland, and Paris, to note what seemed to him remarkable during his journey, with reference especially to the continental mode of spending Sunday, and we give from his replies the following "notes of travel," which speak for themselves, and show us that whatever is done better abroad than in Israel's home, God's day is not honoured there, nor His house frequented by the people as the "house of prayer." Our friend said:—

"During a recent trip on the continent opportunity was taken to compare the French and Belgian observance of the Sabbath with our own. Briefly the facts noticed were these:—

"As a rule the shops were all open, and buying and selling carried on just as briskly as on a week-day. During the morning—*i.e.*, from about six to mid-day—services were conducted in the churches, but the congregations were composed, for the most part, of women and children. Very few men were present at the services, and they were chiefly elderly. The churches visited were the Madeleine and Notre Dame, in Paris. In the afternoon and evening everyone seemed to give themselves up to the pursuit of pleasure. The Bois de Boulogne was crowded in the afternoon with pedestrians and carriages; in the evening the Champs Elysées with its open-air cafés-chantants (three in number), merry-go-rounds, and other attractions, were patronised by thousands up to midnight.

"It was also noticed with surprise that labourers were working at house-building, road-repairing, &c., on Sunday; but it is possible that the necessary day's rest in the week is given on saints' days and holy days."

Our friend's journey extended also into Switzerland. There, too, he tells us, the day of rest was not observed as such after the middle of the day. Some shops, it is true, were shut there throughout the Sunday, but these, he suspected, were the residences of Protestants, of whom Zurich has a good minority.

Such, then, is the Gentiles' day of rest. The toil of the week ceases not, and labour, all the year round, goes on for man and beast without regard to God's kind provision, made especially for His people when He gave them the Sabbath as the "sign" to distinguish them from all the other nations of the world. "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not so dealt with any nation; and as for His judgments, they have not known them" (Psa. cxlvii. 19, 20). His judgments are His laws, His statutes and commandments (Deut. iv. 1, 2, 5, 6, 8, v. 1, 3, 6—22). These were not given to the Gentiles. They were enacted for Israel alone, and, consequently, the Gentile nations know not the privileges and obligations of the Sabbath laws; regard them not, and are filled with astonishment, as at the late Paris Exhibition (page 209, No. 78), when they see how strictly Israel observes the Lord's commands, and what deference she pays to His will regarding God's holy day. He verily showeth His judgments unto Israel. He hath not dealt so with the Germans, the French, the Belgians, or the Swiss; "as for His judgments, they have not known *them*." "Israel, praise YE the Lord!"

ATMOSPHERIC PHENOMENA.—Coincident with the theory of the sun's cycle another reason why extraordinary atmospheric phenomena may be expected till 1885 is not unworthy of notice—viz., the perihelion periods, or nearest to the sun of the four largest planets, Jupiter, Saturn, Uranus, and Neptune. The perihelion of all these planets coincidently has not occurred for more than 1800 years. Dr. Knapp, writing in the *New York Medical Journal* last year, remarked that "at former periods it has been observed that the approach of one or more of the great planets of the solar system occasioned disturbance in the atmosphere, causing great heat and cold, rains, drought, blighting of crops and fruits, epidemic diseases among the human race, and epizootics among animals, consequent on the interference with or abstraction of the usual amount of light and heat." No one will seriously dispute Mr. R. A. Proctor's assertion in his admirable work, "Our Place Among Infinities," that "not an atom in the remotest orb can move a hair's-breadth without producing in every other atom throughout the universe an effect infinitely minute to our perceptions, but as manifest to the Almighty as the noonday sun to us." This is admitted as a general principle, but few men have the courage to admit, even if they have the logical acumen to discern, that it may be formulated into a system whereby many useful warnings may be conveyed to the human race."—H. A. B.—*Times*, May 17, 1879.

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 148. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 29, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE PREPARATIONS OF EUROPE FOR THE GREAT EARTHQUAKE.

WE think it well to review what the nations of Europe are doing at this time by way of preparation for the great earthquake which is to devastate the "Gentile earth." We find the information given us by a Vienna correspondent quoted in a Bristol paper on Sept. 11, 1879. It appears that the German Empire has an army of the first and reserve lines, amounting to 2,550,000 men, which after deductions for dead, sick, &c., &c., may be counted as 2,100,000 troops available for real service in the field. The magnitude of this number appals. When it is recollected that this "man-slaying machine" is equipped with all that modern science can provide for the destruction of its enemies, that it is composed of the thew and sinew of a nation that performed the wonders we witnessed in 1870-71, when it brought the French nation to its knees and spoilt it of two provinces, we feel that we are dealing with an engine of destruction fully prepared to take part in a convulsion which will have, as God's Word tells us, no parallel since the world began—an "earthquake such as was not since men were upon the earth, so mighty an earthquake, so great." But assuming that in the next war Germany will have for its opponents Russia and the power of France combined, what force will these two Empires be able to bring to bear against the German 2,100,000 fighting men embattled against them? It will verily be almost an even match. France, it seems, has an army which on paper is declared to be 3,600,000 in number. But of this, half may be dismissed as "paper men," and her real strength estimated at only 1,800,000, of whom again, 600,000 are "men with muskets," unacquainted with drill. France then stands represented by a fighting strength of only (!) 1,200,000, subject to a deduction of 400,000 needed for garrison and other duties. Her available force for war is thus 800,000. In regard to Russia, though ostensibly she has an army of 1,800,000, it is declared she could not put more than 400,000 on the German frontier. The Germans thus, with 2,100,000 to defend two frontiers at once, 800 miles apart, will still be more than a match for the 1,200,000 Russians and Frenchmen together, with whom they will be embattled, since on the one side they can oppose to the 800,000 Frenchmen, 1,000,000 German troops, and to the 400,000 Russians the same number, or a million of German men in arms. If Austrian and Italian forces be thrown into the mêlee we suppose another half a million together may be calculated on, as certain to join the awful fray. In all, after making every deduction, we suppose 3,800,000 armed men may be reckoned upon as ready to rush upon each other when God gives the word. When the shock of such a storm of war as that takes effect, we shall see a sight which surely history has never known, and it will indeed be "an earthquake such as was not since men were upon the earth, so mighty an earthquake, SO GREAT!" No wonder the nations of Europe, seeing these things, and knowing, as they must, that the explosion is to come, nay, is even at the doors, "feel their hearts failing them for fear, and for looking after those things which are coming upon 'the earth.'" There is, therefore, on "the earth" now, distress of nations, "with perplexity" (Luke xxi. 25, 26). The situation on the Continent of Europe is indeed "ominous of bloodshed;" but "whether Germany's great superiority in the matter of 'big armies' will be adequate to the sacrifices entailed, is," says a provincial paper, "very doubtful." Looked at in the light of the Identity we suppose the contest, which is to be waged without Gospel light or mitigating Christian alleviations, will be marked by every extremity of atrocity, and will be fought out at great length, until utter prostration supervenes on all the parties engaged. The nation with the greatest power of prolonging the expensive contest in a pecuniary point of view, will surely then, as now, come out the victors. In such an aspect Russia, Austria, and Germany will count but little as compared with France, which, next to Israel, seems empowered "to get wealth." So guaged, the contest will find the German races vanquished at last by their French and Russian foes. All will be so exhausted, too, that Palestine and "the mountains of Israel," with "the treasures of Egypt," will be a sore temptation to a ruined polity like Russia, to demand of Britain the restoration of the "great Gate" of her Russian house (Constantinople). On the refusal of that, it will be hers to turn for compensation to the spoil of a defenceless people then located in the Holy Land. *Then* will begin Armageddon. *Then* will God Himself come down, and fight for His chosen

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people. *Then* will ensue the rout and ruin of God's enemies—the people who are destined to a destruction unparalleled in the history of mankind; when seven months shall be required to bury the dead, and seven years shall be consumed in getting rid by fire of the last of the weapons of that mighty invading host. These anticipations of coming sorrows remind us of God's undeserved mercies to our race, His people Israel. From all these sorrows we shall be wholly free, what time the Lord turns to us His people "a pure language, that we may ALL call upon the name of the Lord to serve Him with one consent" (Zeph. iii. 9). Wherefore, "Let Israel *now* say that His mercy endureth for ever!" (Psa. cxviii. 2).

"JUDY" AND THE LION OF ISRAEL.

AT p. 407 of No. 145 we drew attention to *Punch's* admirable cartoon depicting the retribution Sir F. Roberts has already inflicted on the "Afghan wolves," under the type of the British lion standing at the Gate roaring at the wretched creatures, and ready to spring upon them in his righteous wrath. How well that punishment was inflicted our readers have already seen by the telegrams from Char Asiab, when, on October 6, with his advanced brigade only, the British General routed the Afghan mutineers and the Cabul "Badmashes," or city rabble, with considerable loss, capturing first 12 guns, 2 standards, then 78 guns and a fine position, making the cowardly, murderous throng fly like deer, "utterly routed." That was a picture of the British-Israelite lion of the remnant of Jacob, in the midst of many people, among the ignoble beasts of the forest—Afghan wolves, and such *canaille*.

Turn we now to another portrait, this time drawn for us from the same text (Micah v. 8), showing us the same remnant of Jacob as a "young lion among the flocks of sheep," "going through," carrying all before him, receiving the humble Oriental obeisances of the crowding Afghan abject slaves around, fitly represented as bending low before the majestic king of brutes, who carries proudly his queenly burden—Britannia, supreme at sea, and Empress of the East; also the cringing Yakoob Khan, who has not manliness left to ride the lion with the bearing of a king, but terrified, clings to Britain's power, and with trembling, frightened aspect, is borne along *behind* Israel's noble figure, a very abject; miserable in his looks, the serf-like ruler of a set of treacherous, wretched, bending subjects, who with low *Salaams* let proud, God-favoured Israel pass. But walking by the lion's head is Yakoob Khan's commander-in-chief, Davood Khan, the king's shield-bearer, sword in hand, carrying also the scales of justice, to be meted out on the murderers in Cabul. The figure of the strong lion is a noble conception. It speaks in clear accents of the "young lion's" mission among the "flock of sheep." He is "going through" with rapid step, and shortly we may see by that lion's angry look, by his kindling eye, and by his steady march forward, that his work inside the "dirty" city will be what he fulfilled outside it—namely, "to tread down," "to tear in pieces," and so to deal with the cowardly murderers and slayers of a friendly "Elchi," or ambassador, that with God's blessing on his prophetic commission, there shall be NONE to deliver (Micah v. 8).

We recommend our readers to look at *Judy's* cartoon as portrayed in the 8th October number, and when they study the picture, to recollect, that just as *Punch* was forced unwittingly to declare the literal fulfilment of one part of the prophecy of Micah we now allude to, *Judy*, a few days afterwards, was equally constrained as a blind witness to testify to our Israelite origin by drawing the British again as a powerful, vigorous "young lion," "going through," amidst a crowd of cringing men, timorous as a "flock of sheep," a lion ready to fall with vengeance upon the enemies of God in the cursed, "displeasing" city, whither He had directed him to go, to do His will.

"LOST ISRAEL" FOUND IN THE BRITISH NATION.

BY R. SARGENT.

THE following is a paper by the Secretary for the St. Leonards Branch of the new Anglo-Israel Association formed in that locality for Hastings and St. Leonards, whereof we are glad to see that our old and tried friend, Lieut.-Col. W. H. Larkins, has been nominated President. The paper was, however, read before the St. Leonards Wesleyan Mutual Improvement Association last April, prior to the establishment of the new daughter of the Metropolitan Anglo-Israel Association; but as it appears to us a valuable and lucid contribution to our Israelite literature, we mean to give it the benefit of our now world-wide circulation, in view to others at a distance deriving benefit from Mr. Sargent's mode of treating our Identity.

With this introduction we leave him face-to-face with his audience, as he was reported by one of the St. Leonards and Hastings papers some months ago. After some introductory remarks, Mr. Sargent opened his case by speaking of

OUR ISRAELITISH ORIGIN.

In touching upon this point, Mr. Sargent said it covered a vast area of evidence of various kinds for calm and candid investigation. They were met together in a part of a building used for God's worship, and they were met under the auspices of a religious community, and it was thus fit that they should take the Scriptural argument as the line of discussion that evening. Although taking the Book of the sacred law as the foundation of his arguments, they should not expect him to preach a sermon; nor should they, because he did not talk about "the Gospel and salvation," say the subject was not pre-eminently a Christian one. What they had to consider on that occasion was the historical outline of God's policy in earth's government. Examining the Bible in this light, it was the written drama of the world's great acting drama, compressing into one small volume the wondrous scenes and acts of the world's existence. After referring to the early history of Israel, and the birthright being given to the sons of Joseph, the opener continued as follows:—Excuse all this well-known history—I could not do without it. Now it is time to see what this birthright includes. The heirship of the world, conveyed by three principal clauses, which may be expressed thus: The possession of a special land or country; an innumerable progeny; and universal power or Empire. The land was almost the whole of Asia Minor. In one part of Scripture the boundaries are very precisely marked out, and this stamps the whole with a material character, shows it to relate to this earth and its affairs, and divests these promises of a spiritual meaning, primarily if not absolutely. There are some good folk who affect to despise this earthly possession: "What is Palestine to them?" They would make you believe they are getting to be superior to such things—above valuing anything so sensuous. I have never found them really thus, talk as they may. But this is the record about that country, this geographical inheritance: not only is it called a "good land," but "it is a land the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year to the end of the year" (Deut. xi.). It is a land that all the greatest statesmen and military strategists—ancient and modern—know the value of: to them it is the true centre of earthly power. Thus, in their special line, in human wisdom, corroborating God's choice. Through this estimated value, it is the spring and root of the Eastern Question, for this is the real goal of Russian intrigue and duplicity, and will be to the end of that Empire described by Ezekiel; and that land is, according to the inspired Volume, destined to be eventually, as originally covenanted, the seat of the fifth and last Empire. A multitudinous progeny—to supply population to fill earth's desolate places—to govern all other races and peoples, kings and nations—kings to govern—nations to bless. Universal Power or Empire expressed in the sentence, "Thy seed shall possess the Gate of his enemies." Is not

THIS INHERITANCE A GRAND HERITAGE?

Here I will anticipate the question, "Does not this inheritance belong to the Hebrew race in its entirety—that is, the Twelve Tribes descended from the twelve sons of Jacob?" Most certainly; but of this presently, bearing in mind the partial division of the blessings—royalty to one family and the birthright to another. The descendants of Israel's sons formed a nation of twelve clanships, which was always from the Exodus from Egypt a dual common-

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wealth. When Israel went out of Egypt, the House of Jacob from a people of strange language, "*Judah* was His sanctuary, Israel His dominion" (Psalm cxiv.). So, too, you find in David's time the two distinct divisions mentioned and maintained long before the final partition and establishment of two kingdoms—Judah and Israel. From the earliest scenes in the history of this people, they are seen as antagonistic to God's laws. Had to be schooled in Egypt, while they were waiting "till the iniquity of the Amorites was full." Then, on account of their own wrong-doing and severance from God, had to wander in "that great and mighty wilderness" till the whole of that generation had passed away before they could enter the land of their heritage. So scene after scene of the world's history opens and closes. God's law, formulated and codified in this Hebrew nation, required individual and national goodness and integrity. As they obeyed, blessings to themselves and other nations were given; when they receded, and broke their part of the covenant they and their fathers made with God through Moses, the penalties they incurred were inflicted by other nations. This is the key to the rise and fall of Empires, and which I intended to make the groundwork of this paper, but omit it from want of time. You can trace it yourselves in ordinary secular written history, using God's Word as the key to the mysterious undercurrent of national life. After the final and palpable division of the twelve clans into two kingdoms, each in turn degraded itself so entirely that the penalties of that broken covenant were inflicted—Judah exiled to Babylon seventy years; Israel completely expatriated—banished by Assyria to Media, and there became lost as a people. "I will have no more mercy on the House of Israel, but will utterly take them away; but will have mercy on the House of Judah." The next sentence, "Ye are not My people," must refer to Israel, not Judah, for Judah is to be saved by the Lord their God; while following the words, "Ye are not My people," reads, "I will not be your God." Yet the number of the children of Israel shall be as the sand of the sea, and where it was said, "Ye are not My people, there shall ye be called sons of the living God. Then shall Judah and Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." It seems clear to me that this increase is to be in exile; it implies that there they shall be unknown as to nationality, afterwards their genealogy traced, then re-united nationally, and return. This in order and circumstance agrees with the forecast of Ezekiel, illustrated by him with two wands, for House of Joseph and House of Judah. At the close of that seventy years' exile, Judah returned to Palestine—this much is acknowledged fact. Did Israel, the ten clans, return with them at that time? If not, did they become extinct? or, if still in existence, in what state and in what direction are they to be sought for? All history agrees in this, that the Israelite kingdom did not return with the kingdom of Judah. Josephus, as one historian, positively and distinctly asserts that the Ten Tribes did not return then. Esdras asserts the same, and points the way they took in leaving Media; and from the points he indicates, along the shores of the Black Sea, are traces of the slow migration of a multitudinous nation. Tombs containing relics and inscriptions—Hebrewistic in character. Nearer towards Europe, we even now have the Israelitish affix to the names of great rivers, Danube and others, just as in Palestine is the Jordan. Not only does history thus positively affirm that the Ten Tribes or clans did *not* return with Judah from the Babylonian exile, but it also re-affirms this in a negative process, by constantly supposing or guessing where these Israelite clans are posited. In Maundeville's Travels, written some 200 years ago, these clans are stated to be in some central part of a continent, closed in by mountains. In one of Fenimore Cooper's American novels (I think it is the "Pathfinder") this same fact of the existence of this people, as a people yet unknown as to their origin or ancestry, forms one part of the plot of that romance—thus showing incidentally that forty years ago it was an acknowledged fact that the two kingdoms did not return united. A Dr. Wolf, in later years, at a meeting of one of the scientific associations in London, made a statement to the effect that he was wearied with the continual questioning as to whether, in his world-wide travelling, he had hit on any traces of this people, ancient Israel. Thus, by a species of negative reasoning, proving that they did not return with Judah; for if they did, then they remain with them still, scattered truly, but no longer two nationalities. As to the next alternative, their being extinct, the same arguments apply. And then there is a still more serious one against this. The two nations are, if Ezekiel be true, to return once more to Asia Minor and re-possess their land; and then all the clans are mentioned, and the boundaries of their separate allotments. If extinct, this is a false forecast, and the Book itself becomes invalidated. Take the two theories together—that the two nationalities have been already re-united, and form the widely-scattered race known as Jews, or that the ten clans have become extinct—and, to my mind, they are both irrefutably answered by Paul's simile of the olive tree and his logic thereon. If, then, Israel, the ten clans, had returned, and were incorporated with Judah, what sheer nonsense to talk as Paul did of these clans as symbolised by branches of an olive tree "being cut off," "cast away." By this simile, Paul shows that in his day some branches were gone—thrown aside for a time—for, says he, "God is able to graft them in again" to the old stock; therefore they were not destroyed, not extinct. Now bear this in mind, that if still existing, though like branches cut off, Israel is still the heir, and in possession of the birthright with its privileges, its blessings, and its duties; this remains irrevocable. The covenant securing this has never been annulled. Another of a different character, and of universal application, has been added on to this oldest and national one. And it is a remarkable fact that it was just the races who occupied geographically the parts where national Israel can be most clearly traced, at the time when Paul wrote, who most eagerly accepted Christianity, "this new covenant," while Roman and Greek as scornfully repudiated it. This by the way. It is not altogether worthless in the inquiry as to Israel; it is a kind of corroborative evidence, and may indicate the direction in which to look for this race, the still rightful inheritor of God's gift by covenant, which I have shown to be, material and national, relating to earth and earth's polity. We claim that the British people,

THIS ANGLO-SAXON RACE, ARE THE LINEAL DESCENDANTS OF THESE CLANS OR TRIBES,

anciently known as Israel, and therefore entitled to have and hold by birthright all that that covenant guarantees. And we affirm that the position given to us as a nation, race, and empire, is not only a proof of this, but that thus by proving this first part brings glory and honour to God as showing His immutability, and the absolute truth of the Bible. I shall not bring forward "Identifications" this evening—only mention the agreement of our present position nationally with the original grants. You know one gentleman, quite a champion among our opponents, has stated there is not one point of Identity. Because in this year of grace we have not come to the full and perfect likeness of that which is portrayed of the ultimate state of Israel, because that in population, war, power, &c., we have not absolutely filled up perfectly the grand outline, he says the Identity fails. Examine this style of argument. Certain moralities are rightly stated to belong to Christianity, and to follow Christian belief, yet I never met a professed Christian that comes up to the mark of Christ's likeness. Did you? Yet is not the very growth in purity and goodness a proof of his Christian identity? Because the sapling has not the toughness and the gnarled majestic grandeur of the perfect oak, are we to disregard the generic peculiarities and say the Identity fails? The great champion in this appears to me to show his own littleness and weakness as a logician. Remember all God's works are characterised by growth and development—not generic changes. But can any one expect more than general, though specific likeness, partial in its application in our case, while the people, such a proportion of them, are yet, in spirit and life, antagonistic to the obligations, the duties specified as the conditions on which the high privileges were promised? Multitudes of people! philosophic statesmen (!) link hands with Bradlaughs and their Besants, and openly scorn God's verdict, and say progeny is a curse! And how can we hope for the full realisation of national greatness while so many are found willing to follow men who would gladly relinquish the points of vantage we, as a nation, held—men who would disintegrate the empire and sell our birthright for their ideal mess of pottage, less responsibility, easier work, and a surplus in national revenue? But, for all this, we can show in this British Empire the true germs of the growing likeness to Israel, as portrayed in the inspired volume, and can say, "He has not dealt thus with any other nation." Israel (Prince of God), by whom the rule of the world was destined to be administered, was to perform this duty, to hold the places of power. The original clause runs thus:—"Thy seed shall possess the Gate of his enemies." Take a map of the world, with gazetteer to aid, and mark all the points of power you can find—entrances of commerce, military stragetic points, East, West, North, and South, such as Gibraltar, Hong Kong, Pekin—spot them all, and then ask what flag, denoting possession and power, floats over them. Of all these "Gates" of the world, would there be half-a-dozen that were not Britain's (America is of the same race)? *One* Gate I know there is that is not absolutely ours yet—*the* Gate, the Sublime Porte, Constantinople, that strategical point of universal rule. But *this*, too, is fast falling to our hands. Coming events cast their shadows before.

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ARE WE NOT JUSTIFIED IN ASSERTING THAT ISRAEL IS FOUND IN BRITAIN,

when the position now, so close on to some great change in the world's history is imminent, is exactly that guaranteed in the promises and bequeathed birthright? If we be Gentiles, and not Israel, then is God "taking the children's bread and casting it to the dogs;" He would be breaking His word and oath, and this I cannot, dare not, allow to be possible. Do you say we hold these blessings for our Christianity? This would be boasting with a vengeance. This would be glorying over the iniquities of the people and accepting a meagre profession and half-hearted performance as the reason of reward, instead of the continually repeated reason, "Not for your sake, O House of Israel; but for My own sake, for My name's sake, for the oath I swore to your fathers, do I all this." What if we be not Israel? Then, the birthright not being ours, this empire, with its company of nations, with its Anglo-Saxon brother Jonathan, will fade away before as yet an unknown people. There is one more argument worth notice. It is recorded in Scripture that only one empire will follow the Roman. In Nebuchadnezzar's dream is given a scene, a stern forecast of the last acts of this world's imperial history. Four empires following each other are symbolised by an image. The fourth empire of iron, the Roman; on that empire falls a stone, crushing it and scattering the whole broken image, and this stone growing and filling the whole earth is the fifth monarchy, the last empire. This we hold to be this Anglo-Saxon commonwealth of nations—this British Empire. We possess the germs—aye, more, the germs of all God included in the promises and covenants to Israel. Even now Britain holds her hand over Asia Minor, the inheritance, possesses the Gate of that continent—Cyprus. To recapitulate from point to point of this bare unfinished sketch: Abraham was constituted heir of the world, unconditionally and by oath. This constituted the birthright, which eventually descended to the nationality or kingdom of Israel, through Joseph or Ephraim, the chief and head clan of that kingdom; and that being a birthright, and secured moreover by God, cannot be transferred to any other race on earth, or God's Word fails. That the British possess in the main the points that constitute that birthright, and being the nation that destroyed the fourth and Roman Empire, is consequently the fifth and last; and these circumstances justify the assertion, independently of other proof which does exist, that the British is indeed this Israel. Then what manner of people ought we to be, in justice, truth, and goodness—we, inheritors to covenants granted by the Eternal—constituting us by birthright the heirs of the world?

THE "SUNDERLAND DAILY POST" ON "ENGLAND'S MISSION AND POLICY."

We think we may add the *Sunderland Daily Post* to the list of the provincial papers which have openly advocated the Identity view of British greatness, and its present position in the world. We think that the extracts we give below of a leader in that journal of August 13, 1879, read very like the utterances of Banner writers, but especially of its much-abused editor. We are glad to think our opinions are taking root everywhere, and instead of "rapidly dying out," as the *Rock* lately said they were doing, and said with satisfaction, we may congratulate ourselves and our friends, too, on the fact, that while the empire is what it is, and we have the Bible in our hands, the glorious truth cannot but grow, and that rapidly. The following are choice selections from an excellent article, which our friends will read with pleasure. The editor said:—

Englishmen are supremely ignorant and indifferent regarding many things, but probably in none do they exhibit such unrivalled ignorance as in a knowledge of their own country and its geographical limits. Look back upon the rise and fall of empires, and there is nothing to compare for a moment with the wondrous growth of the British Empire. It is growing year by year—nay, month by month—and yet as a people we are as vigorous as ever, able and willing to carry the blessings of civilisation into far off lands, and to reclaim from barbarism the waste heritages of the earth. Our empire may not be inaptly compared to the grain of mustard seed. Its beginning was indeed small and insignificant; but nurtured by Providence, in the course of time, it has grown into its present vast proportions, and its branches so cover the whole earth that the nations take lodgment therein. From the reign of Queen Anne downwards, with few exceptions, our leading statesmen have with a prescience, rare and marvellous, foreseen the position which this country was destined to occupy, and the unique place it was to hold among the nations of the earth. Towards this goal they laboured. A foreign policy, common to all parties in the State, with a break now and again, as we have said, marks each successive reign. This has become what is known as the historical policy of the country. What is that policy? It is the policy with which the names of Castlereagh, Canning, Chatham, Pitt, Wellington, Palmerston, and Beaconsfield are closely associated. It recognises the responsibilities of the country, and that its world-wide interests confer upon it a right to exercise a powerful sway in the councils of the nations. We see how, under this policy, the historic policy, the empire has grown and prospered. Such a policy is suited to an Imperial race.

There is much prevailing ignorance as to what Great Britain really is. Advantage is unfairly taken of this. How few have tried to realise the full meaning of the phrase! It is no exaggeration to say that British interests, or if you will, British possessions, doubly belt this earth of ours. Look, for instance, at the Eastern Hemisphere, and you will find our power and influence acknowledged and supreme, among other places, in Tasmania, Hong Kong, Victoria, West Canada, Queensland, South Australia, Western Australia, Ceylon, India, Labuan, Natal, Aden, the Straits Settlements, Mauritius, the Cape of Good Hope, St. Helena, the African Protectorate, the Gold Coast, Lagos, Sierra Leone, Gambia, Gibraltar, Malta, and Heligoland. Then turn to the Western Hemisphere and what do we find? Excluding the United States (founded and peopled by our own race) we have the Hudson's Bay territory, Canada, British Columbia, the Pacific Islands, New Zealand, Fiji Islands, Falkland Islands, British Guiana, Trinidad, Antigua, Windward Islands, Jamaica, British Honduras, Bermuda, Nova Scotia, New Brunswick, Newfoundland, and other places too numerous to mention. A company of nations like these, having a community of interests with ourselves, intimately connected with us by blood, and whose commercial prosperity is bound up with that of the mother country, must surely be more or less affected by whatever happens to the original stem, the parent of them all? And, in the face of facts like these, it is sought to cram down the selfish doctrine that our chief, if not only concern, lies in the narrow field of domestic policy, applicable only to England, Scotland, and Ireland. Strange that those who discard such parochial views of England's position and rightful sphere of influence should be taunted with being the enemies of their country, inspired only with a love of power and lust of territory.

The question of the future of our country has unhappily been made a personal controversy. History strangely repeats itself. For the last few years, like Israel of old, the people have been divided, some shouting themselves hoarse in favour of Tibni, and the others being equally vociferous in favour of Omri. We have attempted to point out the immense interests to be conserved, and the responsibilities to be borne by England as a consequence of her unparalleled empire. It is not difficult to see that an insular policy must ignominiously fail to meet these. The stale platitudes, and the false economical theories by which it is sought to enforce such a view, are, when duly tested, "as the apples of the Dead Sea shore, turning to dust between the lips, and choking us with their pestilent rottenness."

Our readers, no doubt, clearly see our Sunderland friend's "Identity" points. They are, shortly stated, these:—

1. That the British Empire is "growing wondrously," "like a grain of mustard seed." This our Lord likened to "the kingdom of heaven" (Matt. xiii. 31, 32). The British Empire thus is destined to fill the earth like Daniel's kingdom of Israel—the true "kingdom of heaven," whose throne is "Jehovah's" (1 Chron. xxix. 23; Dan. vii. 27; Psa. cxlviii. 14).

2. That British possessions belt the earth; which was to be Israel's destiny (Deut. xxxii. 9).

3. That we have all places of power and influence abroad; Israel's Gates, in fact (Gen. xxii. 17).

4. That the Empire is a "company of nations." The promise to Jacob's seed—therefore describing Israel (Gen. xxxv. 11).

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5. That for the last few years our people have been divided, and have acted like "Israel of old." Being Israel, nothing else was to be expected! On the whole, the *Sunderland Daily Post* is a satisfactory acquisition to Identity journalism, and we are glad to welcome it. If its editor writes in ignorance of our subject, then he is a splendid blind witness!

THE PROMISES AND BLESSINGS.

By Thomas Bales.

PART I.

The distinction between Israel and Judah being sharply drawn in Scripture, we have to consider the promises and blessings in order to prove our Identity with the former. I will, therefore, turn at once to the promises by God addressed to Abraham:—

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3).*

"And 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).

"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" (Gen. xv. 5).†

"As for Me, behold, My covenant is with thee, and thou shalt be the father of many nations—or the father of a multitude of 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" (Gen. xvii. 4—7).

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations (or become nations); kings of people shall be of her" (Gen. xvii. 15, 16).

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 16—18).

God's covenant with Abraham was established in Isaac, (Gen. xvii. 19, 21; Rom. ix. 7). Accordingly, we find Isaac addressed thus in Gen. xxvi. 3—5:—

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

Again in the 24th verse of the same chapter:—

"And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

It is worthy of note, too, that when Rebekah left her father's house to become Isaac's wife, her blessing thrilled with the tenor of inspiration:—

"Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them" (Gen. xxiv. 60).

Of Isaac's sons, God decreed the elder should serve the younger, who, in fact, secured the birthright and the blessing recorded in Gen. xxvii. 27—29; and agitated as Isaac was by Jacob's cruel deception, he revoked not one word of blessing; but rather cried, "Yea, and he shall be blessed." And when through Rebekah's solicitude, Jacob left his home, he received from his father yet another blessing (Gen. xxviii. 3, 4). Then, self-exiled, he journeyed towards Haran, and, laying down to rest, received in splendid vision, this word of promise:—

"I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad (or break forth) 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. xxviii. 13, 14).

Years after, through wrestling intently, Jacob won a blessing, and thenceforth became Israel; so in Gen. xxxv. 11, 12, God calling him by that name, said unto him:—

"I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."

This was the last promise vouchsafed to Israel, and the last personally conveyed by God; and since we read in Exodus iii. 15, "His name for ever," "His memorial unto all generations," is "the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob," it will be well to examine His everlasting covenant with them, and summarise His irrevocable promises to them. Their seed was to become so vast a multitude as to be innumerable; a great nation, and a company or multitude of nations. Their seed was to have the land of Canaan, a line of kings, the power of extension, dominion over other nations, possession of the gate of their enemies. Their seed was to be a blessing to all the families of the earth.

Now to fix these promises with precision. To do so we must pass by Joseph's chequered career, though he was, indeed, "*lord over his brethren*," until we read of him standing, with his two sons, by the bed of aged Israel. Then, Scripture tells us, Israel claimed Joseph's sons in place of his *eldest* two dishonoured sons (Gen. xlviii. 5), "As Reuben and Simeon, they shall be mine." Therefore to them would necessarily descend the promises he had received from God and his fathers. To make this clear, he added (in the next verse), "And thy issue, which thou begettest after them, shall be *thine*." So, also, in blessing them, when "guiding his hands wittingly," and preferring Ephraim the younger, he exclaimed:—

"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let *my name* be named on *them*, and the *name of my fathers Abraham and Isaac;* and let them grow into a multitude in the midst of the earth—or as fishes do increase" (Gen. xlviii. 15, 16).

In the 19th verse, we find Manasseh was to become a great people; but Ephraim was to become a multitude, or fulness of nations.

The last scene in Israel's life is the solemn one just previous to his death, when all his sons were gathered round him to learn that which should befall them in the latter days. And here no one can fail to notice the promises given to Judah and to Joseph. To the other brethren were addressed minor blessings; but these two received transcendent blessings—the former, the

* Gen. xviii. 18; Gal. iii. 8. † Ex. xxxii. 13; Num. xxiii. 10.

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promise of the Messiah, and the chief temporal power until His advent; the latter, the promise of both spiritual and temporal blessings beyond conception, for (Gen. xlix. 26) "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." Verily, Joseph's dreams were realities. "Lord over his brethren" in his own day, the eventual supremacy was his for ever, for the Word of inspiration had thus declared. The promise of Messiah was expressly made to Judah,* but Israel, as the grand colonising, pushing, extending, dominant nation, was as expressly chosen to propagate His name. Facts confirm my view. There is not now one land where Messiah's name is not preached. Judah has not published His name, therefore, Israel must have; for it was in Isaac's seed all the families of the earth were to be blessed; and, as we have seen, Ephraim and Manasseh became His by special adoption. Let it not be forgotten, however, their glory was to be paramount in Messianic times. "Thou art My servant, O Israel, in whom I will be glorified" (Isa. xlix. 3).

(To be continued).

THE FUTURE OF ENGLISH.

MR. E. B. NICHOLSON, M.A., the librarian of the London Institution, has delivered a lecture on this subject to its members under the title, "English Pronunciation—its Present Tendencies, and Their Future Results."

He first pointed out that English being, like nearly all other European tongues, only a dialect of a dead tongue once spoken in Middle Asia, had now been changing for more than 3,000 years. Surveying the causes which broke up the dead mother speech into Sanskrit, Greek, Latin, English, &c., he pointed out that the chief of them was laziness, influenced by diversities of climate and food, which, by causing changes in the organs of speech, made some sounds easier and some harder. He then sketched the working and results of the same cause on English from the seventh to the middle of the eighteenth century, and went on to show in detail that great vowel and consonantal changes had been going on ever since the latter time; change was unceasing, and literature had proved helpless to stop it.

Having described the phases of Colonial English, he said that English must be expected in time to break up into European, American, Australian, New Zealand, Indian, and African varieties, which would become distinct languages. There was only one way to prevent this—by setting a standard pronunciation, and having it taught in every English school. Such a standard could only be settled by an authority commanding higher and more general respect than any now existing; and the lecturer urged the formation of an English academy, composed of the leading philologists, speakers (whether in Parliament, the bar, the pulpit, or on the stage), writers, and educationists, a body whose judgments would have all the weight needed. Such an academy would also deal with the coming question of spelling, and might exercise a decisive influence in favour of a pure English as against a Romance and Latin style.

Phonetic spelling, though rational and inevitable, ought to be preceded by uniformity of pronunciation, or English would at once be broken up into written as well as spoken dialects; but if the two reforms went hand in hand, the only rule for spelling would be pronunciation, and the only rule for pronunciation spelling. The result of such uniformity would be that the English race, holding the three great emigrant-fields of the present and future—North America, Australasia, and South Africa—which would one day be occupied by 1,000,000,000 inhabitants of European descent, would in the end give the world a universal speech, which would be the surest pledge of universal harmony and progress."

We see here, 1st, that Mr. Nicholson anticipates for the Anglo-Saxon races nearly what God promised to Israel—that is, a population of "thousands of millions" (Gen. xxiv. 60; Deut. i. 11); 2nd, that, in the end, English will be "the universal language." No doubt! for the language must follow the race, and the race is to rule the world (Dan. vii. 18, 22, 24).

* Gen. xlix. 10.

Review.

Horæ Propheticæ. A Commentary on the Prophecies Concerning the Ten Tribes of Israel. Exegetical and critical. By the Rev. H. Marriott, M.A. Vol. I. Price three shillings. W. H. Guest, 20, Warwick-lane, London, E.C., and I. E. Chillcott, 26, Clare-street, Bristol.

FIRST NOTICE.

WE are very glad the commentary in question has been published. It is the first work of the kind which has appeared, meant for the use of Anglo-Israelites, and written distinctly on the lines we have always contended for in the BANNER. The name, character, and linguistic ability of the author—lately a missionary to the Jews, and well versed in the Hebrew Scriptures—are sufficient guarantees that the work has been well and carefully executed. We are sure no Identity library can be complete without a copy of this little volume, and we trust no Israelite will fail to procure and read it. Once in hand, we are confident it will not be put down till its 224 pages have been perused. The work does not profess to be a consecutive commentary on the Bible; it rather takes up particular subjects and passages, which are dealt with and explained in a way to satisfy the learned Israelite and Hebraist, to convince those who have not got beyond the border-land of the half-convinced, and to interest intensely those to whom the subject of our Identity is new.

The book, after a capital preface, opens, for instance, with a chapter dealing with Shem, and makes Gen. ix. 26, 27, clear to all but the wilfully blind, by showing that Jehovah is "the God of Shem," and "dwells" also in "the tents of Shem," but not in those of Japheth. Chapters on "The Blessed in Abraham," and "The Blessed in Jacob" follow, proving that as "*supplanters*" we British are the seed indicated.

The fourth chapter takes the view we cannot understand how any Israelite can reject—namely, that "the bride of the Lord is none other than the seed of Ephraim, Benjamin, and Manasseh"—the British and American nations. Many beautiful thoughts are embodied in Mr. Marriott's chapter on "The Bride," which we trust our readers will study for themselves. In chapter v., he proves that Israel's conversion, so as to be recognised as "a Christian nation," is to be before restoration to the land. He depends on the true reading of Ezekiel xxxvi. 24, 25, 33, for that view. Holding this, and on such just grounds, we cannot understand the author's opinions expressed at pages 112—114, chapter xiv., that *after* the Tribes are restored, and Russia has invaded our land (in A.D. 1980, as he supposes), the state of England, morally and religiously, will be just what it is to-day!—"ripe for the visitation Messiah has in store for those dwelling carelessly in the isles" (Ezekiel xxxix. 6).

We should be sorry to concur in this view if our author holds it. We rather incline to the meaning of Ezekiel xxxix. 6, which the Rev. Mr. McIntosh expounded for us so well at page 409, BANNER, No. 50, vol. i. We fail also to see how the express words of Jer. xxxi. 33, and Heb. viii. 10, conferring the outpouring of God's Holy Spirit on the whole race of the Ten Tribes, "from the least of them to the greatest of them," can be held to mean only "a remnant out of them" destined to be restored to Palestine. Chapters on Ephraim, The Bow, The Wild Olive Tree, Dan, Our Later Ancestors, The Wilderness, The Stone of Israel, Judah, The Mighty One, The Mountain, with many other topics, are ably and originally treated in the pages before us, on which we cannot now spare space to comment. They are all worthy of study, and that study we are sure will reward the attentive reader.

We find that Mr. Marriott still holds, and freely expresses, strong opinions on the subject of the Rev. J. B. Clifford's late pamphlets against our Identity and its supporters. Their reiteration may

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seem to some an objection, but when we remember the character of this rev. opponent's attacks, their bitterness and fierceness, we for one do not deem the Rev. Mr. Marriott has erred at all in pointing his arguments by reference to objections as vain as they were futile, and painful to all right-minded men.

We have said enough, we hope, to induce our friends to consult Mr. Marriott's pages, and we trust that he will, ere long, bring out his second volume, and also find that the small edition of the first he has published is far under the requirements of his many readers. We wish his work God's blessing, for it seems to us to have especially for its object "God's glory."

(To be continued.)

Correspondence.

"THE TRIBE OF BENJAMIN."

To the Editor of the "Banner of Israel."

DEAR SIR,—It has been remarked—regarding Christ's saying that the "Jews" should be "carried captive into all nations, and Jerusalem trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled"—that since the first part of His declaration has received literal fulfilment, it is only natural that with the "fulness of the Gentiles," at the time appointed, they will be gathered together—will *literally* return and re-occupy their land. I have asked myself, Would it not be precisely the same respecting the "Tribe of Benjamin?" They were left with Judah for three special purposes, upon completion of which it would be most reasonable to expect that, having finished their work, they should "return unto their brethren, the children of Israel" (Micah v. 3).

1 Kings xi. informs us that "Benjamin" was given to Judah for David's sake, Jerusalem's sake, and to be a "light." It was decreed to David that his seed should reign over "Israel" for ever; therefore, when the Ten Tribes were deported into Assyria, Benjamin was left to represent Israel, so that for "David's sake" his seed should reign over Israel. But his seed regnant was cut off, and the kingdom destroyed by the dethronement of Zedekiah; but his daughters were miraculously preserved to furnish kings from David's seed, for future generations; but so far as Benjamin was concerned, their purpose was accomplished. The second cause why they were selected, was for "Jerusalem's sake"—the city which God had chosen.

Well, since *one Tribe* had to be taken out of all the Tribes of Israel for Jerusalem's sake, it would undoubtedly be *that Tribe within whose territory that city* lay—*which was Benjamin.*

So much for their second mission, and they might have escaped at the time that Nebuchadnezzar utterly destroyed Jerusalem (since their presence did not save it from destruction), if they had *not had another* function to perform, and if not then, most certainly at a later period when the Romans compassed the city, and all hopes of preserving it had vanished. But their third, and last, and most glorious mission, was to be a "light." Christ said He was "the light of the world," and St. John said that "Christ was the true light;" therefore, when they had welcomed Him, and received Him gladly, and had become in themselves through Him, a "light" to others, it *was their time to break away* from Judah, and join their lost brethren in the "*isles afar off.*"

F. W. PHILLIPS.

Birmingham.

To the Editor of the "Banner of Israel."

DEAR SIR,—The note of the editor of the *Sunderland Daily Post* in to-day's BANNER, suggests to me that your readers might like to see the result of as literal as possible a translation of a few passages from Hebrew into English, the exact order of the words in the original being preserved, the various words which translate *one* word in Hebrew being written close together with dots between them, and the hyphen being employed where the thing corresponding to it occurs in the Hebrew.

The Hebrew language uses often before the objects of verbs an unemphatic demonstrative particle אֵת, *eth*, which is left untranslated in English versions. In order that no Hebrew word may be omitted in the English, I have ventured to represent this by "THIS," to distinguish it from the ordinary demonstrative represented by "this." In rendering some single words of Hebrew presenting more than one idea, I have not expressed the *ideas* in the exact *order* in which they are placed in the original—as for instance, in verbs having their *pronominal inflexion* at the *end*, I have put it at the beginning:—The Hebrew says, "*Sworn·have·I*," but I put it, "*I·have·sworn.*" So with the affixes to nouns:—The Hebrew says, "*Seed·thy*," "*brother·his.*" I translate, "*Thy·seed*," "*his·brother.*" With this exception I have preserved the exact order in which not only the *words*, but the *ideas*, succeed each other in the Hebrew.

Yours truly,

C. W. HICKSON.

September 24, 1879.

GENESIS xii. 2, 3:—And·I·will·make·thee into·nation great, and· I·will·bless·thee, and·I·will·make·great thy·name; and·be·thou a· blessing. And·I·will·bless them·blessing·thee, and·them·vilifying· thee I·will·curse; and·they·shall·be·blessed (here the *passive* conjugation is used, not the *reflexive*, as in Genesis xxii. 18) in·thee, all families of·the·earth (17 words in Hebrew).

GENESIS xxii. 16—18:—And·he·said, by·me I·have·sworn, is·the· oracle·of·Jehovah: that because that thou·hast·done THIS·the· thing the·this and·not hast·held·back THIS·thy·son, THIS·thine· only·one; that·blessing I·will·bless·thee, and·multiplying I·will· multiply THIS·thy·seed as·stars of·the·heavens, and·as·sand which upon·shore of·the·sea; and·shall·seize thy·seed THIS gate of·his· enemies. And·shall·bless·themselves (or shall·account·themselves· blessed. Compare "bless·himself," Deut. xxix. 19, where the same conjugation of the verb is employed, the *reflexive* conjugation) in· thy·seed, all nations of·the·earth; because, that thou·hast· obeyed my·voice (46 words in Hebrew).

GENESIS xlviii. 19:—And·he·refused his·father, and·he·said, I know, my·son, I·know; also·he, he·will·be·into·a·people, and· also·he, he·will·be·great; and·yet his·brother the·little·one shall· be·great more·than·he, and·his·seed shall·be fulness·of·the·nations —of which the correct Greek would be, *τὸ πλήρωμα τῶν ἐθνῶν*, employed by St. Paul in Romans xi. 25, and translated in our version, "the fulness of the Gentiles" (22 words in Hebrew).

DEUTERONOMY xv. 6:—For·Jehovah thy·God blesseth·thee, as· that he·spake·to·thee: and·thou·shalt·cause·to·borrow·upon·security nations many, and·thou not shalt·borrow·upon·security: and·thou· shalt·rule over·nations many, and·over·thee not shall·they·reign (19 words in Hebrew).

PSALM ii. 8:—Ask·thou from·me, and·I·will·give nations, thine· inheritance: and·thy·possession, ends·of·the·earth (8 words in Hebrew). (Compare the grammatical structure of the first half of the following verse in Isaiah.)

ISAIAH iii. 4:—And·I·will·give children, their·princes; and·babes shall·rule·over·them (6 words in Hebrew).

EZEKIEL xxxvii. 19:—Speak to·them thus·saith Adonai Jehovah; behold, I taking THIS·stick of·Joseph, which in·hand· of·Ephraim, and·Tribes of·Israel his·companions, and·I·put with· them upon·it THIS·stick of·Judah, and·I·make·them into·stick one, and·they·shall·be one in·my·hand (30 words in Hebrew).

To the Editor of the "Banner of Israel."

DEAR SIR,—The Identity and consequent recovery of the Lost Tribes of Israel is a subject, in fact it is the tenor and hinge, upon which the Holy Scriptures turn, notably in the Psalms of David. The great poet makes the subject literally the "burden of his song," as in reading them (bearing in mind the Identity question) one must be struck with the constant allusion to the nation of Israel being favoured above all nations. Psalm lxxxix., beginning at verse 16, is a remarkable instance. Of course, verse 37, to the end, has reference individually—viz., to his (David's) own deplorable sin, for which *he was sincerely penitent.* In contributing these few thoughts, I am guided by the ardent desire for the success of our great and glorious cause.

Believe me, dear sir,

Yours very sincerely,

A CONSTANT READER.

31, Huntley-street, Bedford-square, London,
August 7, 1879.

NOTICE.—Papers by W. Mellor, J. Featherstone, and others will appear in our next. Two valuable articles by Piazzi Smyth have been received for publication in due course, and one by William Rowbottom, all of which will be issued as soon as space can be found for them.—ED.

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

For Contents see BANNER for October 1st.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 149. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 5, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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RECENT BATTLES OF ISRAEL.

CHAR ASIAB AND THE CAPTURE OF CABUL.

THE critical operations which have broken the backbone of the Afghan rebellion deserve note in THE BANNER OF ISRAEL. They are decidedly Israelite in their character, have been entirely successful, and have (like Ulundi), we trust, ended this new phase of the Afghan war. It has indeed been almost a bloodless campaign, and the figure that bulks largest in the foreground of the picture is that of Gen. Sir Frederick Roberts, K.C.B. The points to which we desire notice to be drawn especially are these. Sir Louis Cavagnari and his brave escort were massacred on Sept. 3rd, 1879. On Oct. 6th, 1879, or in a little over a month, Sir. F. Roberts, with only one wing of his small but compact force of 5,000 men, wretchedly served in the matter of transport, traversed a hostile country for about 60 miles, from the summit of the Shutargurdan Pass to Cabul, fought a battle on Oct. 6th, beat his enemy, followed him up on the 8th, caused him to take to flight during the night of the 8th (as that same cowardly foe did once before at Ali Musjid), and on Oct. 10th entered the Bala Hissar or citadel of Cabul (publicly as conqueror on the 12th) with cavalry, infantry, and artillery, having utterly routed and dispersed the multitudes who were his enemy, having taken 200 cannon including a park of heavy artillery, and all with the expenditure of not more than fifteen lives! Let the reader notice the facts as they bear on the fight of Char Asiab on Oct. 6th, and he will see how entirely that was an Israelite battle, how openly the Lord fought on our side, and gave us against enormous odds the most wonderful victory. We have looked in vain for a grateful public recognition of God's hand in the events of these engagements, but have failed to see in any public journal, telegram, or message from the seat of war, any hint that God's good providence helped us, or that any but the human valour of the British troops got us the victory on that occasion! Be it ours, though all the world were silent, to raise the shout of "Hallelujah! Praise the Lord, O Israel!" for we believe if we were silent, the very stones would cry out and put us to an open shame!

Early on the morning of Tuesday, Oct. 6th, 1879, as Gen. Roberts with about 2,500 of his forces was approaching Char Asiab, four miles from Cabul, a cavalry *reconnaisance* discovered that the enemy was posted in great strength on the hills in his front. Meanwhile the heights round Roberts' force were crowned by Ghilzais ready to pour down on flanks and rear of the British force as soon as the troops were engaged in front; and to add to the risk, the rest of the little army, under Gen. McPherson, was still on the road from Zahidabad, and, it was reported, was likely to be attacked. Sir F. Roberts sent back aid in cavalry to McPherson, and prepared at once to do battle with the foe in front. Let the reader note the numbers. About 700 British troops were detailed under Major White, being a wing of the 92nd Highlanders, 100 of the 23rd Pioneers, three guns of the G Battery 3rd Brigade Royal Artillery, and two squadrons of the Punjab cavalry, whose duty was to drive the enemy posted on their own hills out of carefully selected and entrenched positions in front. Gallantly Major White did his work! His 700 men drove the enemy from hill to hill, charged and cut them up, and took 21 guns from them during the day! Meanwhile Gen. Baker, with the 72nd Highlanders, a wing of the 5th Ghoorkas, the 67th Foot, 100 of the 5th Punjab Infantry, the rest of the 23rd Pioneers, 4 mountain guns and 2 Gatlings, with cavalry in proportion (about 1,700 in all), went off to the left to turn the enemy's position on their proper right. The same result followed as in the front attack. Opposed here by about 7,000 Afghans posted in a very strong position, the gallant 1,700 British troops seized height after height aided by the artillery, and drove the flying foe *pell mell* through the gorge of the hills towards the Bala Hissar. Thus ended that gallant day's work.

The 2,400 British troops kept at bay the whole of the Ghilzai levies on the hill tops round them, beat the enemy in four hours from their entrenchments, one after the other in their front,

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captured their 21 guns, and sent them flying towards their stronghold behind the Bala Hissar, where preparations to attack them on Oct. 8th were completed by the evening. These operations cost us up to that point only 12 killed and 68 wounded. Not an officer was killed, and only three were wounded. "It was too dark for Baker's attack on the entrenchments which command the Bala Hissar, when all was ready at nightfall on Oct. 8th." Before daylight he was reinforced by the 67th Foot, 28th Native Infantry, 4 Horse Artillery guns (sent up on elephants). But lo! when morning broke on Oct. 9th, that happened again which took place before at Ali Musjid (see BANNER No. 101, vol. ii.). "The Lord laid the fear of us, and the dread of Israel upon all the land we trod on" (Deut. xi. 25), and caused the Afghans, like the Syrians of old, "to hear a noise of a great host" (of cavalry posted) "behind them; and they arose and fled in the twilight; and they left their tents, and their horses, and their asses, *even the camp as it was, and fled for their life*" (2 Kings vii. 6). The story of the Syrian panic and flight, the Lord has repeated twice for us in our contest with the Afghans since December last. We should be ungrateful indeed if we did not thank Him for His tender mercies to us, His people Israel, and call upon all our fellow-believers to shout the glad shout of Hallelujah! praise the Lord! And what has been the effect of all these successes? Let the Viceroy tell us. In his telegram of Oct. 13th, 1879, he reported:—

"The Afghan troops are completely routed.

"The tribes who assembled to fight us have returned home.

"The heavy battery coming up with the Khyber column is to go back to India, as the heavy guns presented by the British Government are in our possession complete.

"Roberts visited the Bala Hissar on the 11th, and will make his public entry into Cabul on Oct. 12th.

"The whole of the enemy's guns, 110 in number, besides the 35 or 40 in the Bala Hissar and Cabul have been captured."

In short, the enemy was hopelessly beaten on Oct. 6th, and on the night of the 8th, they fled in all directions so secretly and so fast that only a few were found and slain within 25 miles of Cabul on the 9th, when the cavalry chased them for 40 miles. They left all their 150 guns, their stores, camp and equipage, a rich booty to the handful of men who took the spoil for Israel.

Verily this was indeed an Israelite operation! We entered the country very few in number. A nation in arms rose up "incensed" against us. We were as among the beasts of the forest and in the midst of many people (Micah v. 8). With a choice of positions in their favour, the enemy were beaten by Gen. Roberts even with *one hand*, as it were; and once beaten, their boasted strength was found the abject coward's weakness. So God fought for Israel! He promised that if we "went through," we should, as a lion, and as a young lion, tread down, "tear in pieces," and there should "be none to deliver!" and so exactly the promise has been perfectly, truly, and literally fulfilled to us, and that because we are Israel.

God gave first to US, the British Lion, "The Gates" of Afghanistan, and then beckoned us onwards to take the land itself. We declined to keep what we had His commission thus to take, when lo! a chastisement was forthwith sent us, in the murder of our envoy and suite, which forced us forward to avenge that national insult. We have now the guilty capital and the murderous nation at our feet—facts which native prophecies predicted (see BANNER No. 141, page 369) in 1853.

We take the omen then to mean that as the natives themselves and all sensible men here now see, that the result must be to place Afghanistan, in some form or other, under "British protection," that Cabul itself, with the chief cities of the "treacherous" nation, must and will be held in force by the armies of Israel, and that, in fact, the thin red line will go round Afghanistan as round Zululand by-and-bye on our maps, to prove that the promise is receiving rapid fulfilment, to the effect that—"The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27), "Even to the children of Israel. Praise YE the Lord" (Psa. cxlviii. 14). We went out of our land whither the Lord our God called us to go, even to Afghanistan, to fight with our enemies there, and "He maintained our cause" (1 Kings viii. 44, 45). Our enemies came out against us in multitudes to swallow up our "few men of Israel" (Isa. xli. 14), but "they fled before us" from the Bala Hissar and Sharpur "seven ways" (Deut. xxviii. 7), or as the telegram from the *Standard* correspondent reported on Oct. 10th, 1879 (writing *from the Bala Hissar*): "The enemy's position was abandoned; the line of retreat was observed to be towards Ghazni, *and they had been flying all night.*" And again: "The enemy were scattered on the hills, *in all directions.*" Here, then, are *literal* facts answering to *literal* prophecies; and all fulfilled in the British nation.

We ask our opponents to ponder these things; and our fellow-believers to thank the God of Israel, in the Redeemer's name, for His glorious mercies to us, His hitherto ungrateful, undeserving, now, we hope, praising people (Psa. cl. 1—6).

THE JOINT HEIRS.

IN our fourth notice of the Rev. J. B. Clifford's first pamphlet, published on the 4th June, 1879, at p. 233, No. 127 of the BANNER, we stated our readiness to acquiesce in the Rev. C. W. Hickson's view of the vexed question connected with the interpretation of Psa. ii. 8, if a difficulty regarding the meaning of "The Lord's Inheritance" could be cleared up. A solution of the matter, as an alternative rendering, has occurred to our mind (suggested by John Butterworth's late paper), which we beg to place before our readers. It will, we believe, meet Mr. Hickson's criticism on the passage, by allowing its possible grammatical accuracy, while it satisfies our own views, which we are willing to that extent to modify, since it allows that, in the sense we now propose, the heathen *are*, in the verse in question, described as given to the Lord Jesus Christ, while they remain still the gift of the Lord to His heritage and His "own inheritance," Israel (in this case) of the Ten Tribes—the British (Psa. cvi. 40; Rev. ii. 26). Our suggestion takes the following form:—

1. The Lord Jesus Christ is the appointed "Heir of all things," and by "inheritance" He hath obtained a more excellent name even than the angels (Heb. i. 2—4. "This is the Heir, let us seize on His inheritance"—Matt. xxi. 38).

2. As Heir of all things, He is "the appointed Heir" of the world He made, and of the heathen located in that world. (Adopting the Rev. C. W. Hickson's reading, we accept Psa. ii. 8 as our authority for this statement).

3. But "the Heir of the world" was also, by the solemn promise and oath of Jehovah; and, therefore, of the Lord Jesus Himself—"Abraham and His seed for ever" (Gen. xvii. 4, &c.; Rom. iv. 13).

4. Therefore, the Lord Jesus Christ, and "the seed of Abraham for ever," are "joint heirs" of the world—therefore of the heathen in the world.

5. But "the sons of God"—those "led by the Spirit of God"—being "children," are "heirs—heirs of God;" nay, they are "joint heirs with Christ" (Rom. viii. 17).

6. And "the sons of God"—those "led by the Spirit of God," those whom the great God Himself calls His "children," since He is a "Father to Israel, Ephraim being His first-born"—are Ten-Tribed Israel—the British (Hos. i. 10; Jer. xxxi. 9, 33).

7. Therefore Israel of the Ten Tribes, constituted children by grace, are "joint heirs with Christ"—"heirs of the world" and of the heathen in the world (Isa. liv. 3).

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8. But how so? By gift—by grace! Christ having received the heathen as "His inheritance" by gift from the Father, when He ascended up on high and led captivity captive, did what? (Eph. iv. 8; Psa. ii. 8).

9. He gave "gifts" to men!—to "the men of His pleasure," to Israel, to "His inheritance," the Ten-Tribed people—to the British! (Eph. iv. 8; Luke ii. 14). Those gifts included "the heathen" (Psa. cxxxvi. 21, 22; Rev. ii. 26).

10. Hence Israel became "joint heirs with Christ" in the possession of those heathen; for the Lord, in His lovingkindness and tender mercy, died for His people, made the fulfilment of the promises to Abraham and his seed possible, received the "gift" of the heathen from the Father as "HIS inheritance," and then, as stated in Rev. ii. 26, 27, He "GAVE POWER" over the (Gentile) heathen to "him that overcometh" and "keepeth his works unto the end," even to Israel—the prevailing one with GOD AND MAN (Gen. xxxii. 28)—"that they may do to the heathen what Psa. ii. 9 and cxlix. 7, 8, both prescribe. *The British alone fulfil this rôle.*

11. But if the Lord Jesus and His people are "joint heirs" of the heathen—the One in heaven, the others as His instruments on this earth—they must be "ONE."

12. This the Lord Himself declares in Jer. iii. 14: "I am married to you," addressing Ten-Tribed Israel. They are thus His bride, His wife, His Church, His body, His people; while He is their Bridegroom, their Husband, their Head, their King (Rev. xxi. 9; Jer. xxxi. 32; Hos. ii. 16; Eph. i. 22, 23; Matt. ii. 6).

Finally. The Lord Jesus Himself, in John xvii. 20—22, asks for the believers in Him—the faithful ones (surely Israel now, and Judah by-and-bye—literal and spiritual Israel, too, if we will)—that they may be ONE with the Father and the Son, partakers of His glory, "one" in perfect union.

We are well aware that much that is stated above will be rejected by our opponents. But, to our mind, we see in this view a means whereby many difficulties of interpretation may be reconciled; and for each step of our reasoning we are sure we have firm Scripture warrant. Of the absolute union and Identity between Christ and His people (Ten-Tribed Israel now and Twelve-Tribed Israel at the last), over whom He comes to reign (Matt. ii. 6), between the spiritual House and the literal Israel according to the flesh, there are many proofs. Let the following suffice:—

1. The Lord died—Israel as a nation died (Matt. xxvii. 50; Ezek. xxxvii. 1—3; Hos. vi. 2).

2. The Lord was a "worm, and no man"—Israel is a "worm," and "few men" (Psa. xxii. 6; Isa. xli. 14).

3. The Lord was buried—so is Israel in her graves to-day (Matt. xxvii. 60; Hos. viii. 8; Ezek. xxxvii. 12, 13).

4. The Lord rose—Israel is destined to rise again as a nation blessed of the Lord (Matt. xxviii. 1—7; Hos. vi. 2).

5. The Lord is the Father—Ephraim-Israel is His first-born (Isa. lxiv. 8; Jer. xxxi. 9).

6. The Lord is the Husband—Israel is His wife (Isa. liv. 5).

7. The Lord is the Head—Israel is His body, the Church (Eph. i. 22, 23).

8. The Lord is the King—Israel His subjects (Micah v. 2).

9. The Lord is the Bridegroom—Israel is His bride (Hos. ii. 16—20; Rev. xxi. 9).

10. The Lord is the Shepherd—Israel is His sheep (John x. 16).

11. The Lord is the Heir—Israel is His joint heir (Psa. ii. 8; Rom. viii. 17).

12. The Lord is their GOD—Israel of the Twelve Tribes is His people (Jer. xxxii. 38).

We have said enough. Those who have regarded our views respecting "the gift" of the heathen to Israel (the Lord's "own" inheritance) as blasphemy, will not, we fear, be inclined to entertain more favourably the Rev. Mr. Hickson's opinion that, though the heathen are "given" to Christ as "*His* inheritance," Israel, as one with Christ, are, *ipso facto*, gifted with the dominion over the heathen, as events attest.

Whatever may be the result, we are glad to arrive at a conclusion very slightly at variance with what we originally held; if, as we hope it may, our friends who have differed from us hitherto, may now be led to join us in holding that Christ and His people Israel—the British—whom He comes to "feed" and to "rule," are in all things ONE, absolutely and for ever!

PROGRESS IN THE UNITED STATES.

WE have good news to tell our readers from America. It shall be told in the words of our informants, who, we are rejoiced to see, are as busy and as earnest as we are at home, in propagating the wonderful story that "Lost Israel is found" in the British Empire, and that lost Manasseh, too, is discovered in the United States. We wonder what extraordinary theory the opponents will now invent to explain this startling fact. Here is one of the most astounding, and to all appearance, palpable absurdities daily gaining ground, which declares that a nation "lost" fourteen centuries ago to all secular knowledge, and which for twenty-five centuries has been "cast adrift" from home and fatherland, has suddenly re-appeared in these last days as the two most forward, favoured nations of the earth. This theory is rejected by men of learning almost to a man. It is spurned by the enormous mass of the clergy, conforming and nonconforming, mostly with horror, indignation, and contumely. The bishops contemn it; dignitaries of the Church refuse to examine it; the clergy and ministers smile at, when they do not anathemize, the believers in this monstrous teaching; and the laity?—as yet, though they are in the majority of cases, rather uneasy, they are unable to embrace these new-fangled notions, even when they understand their drift. Yet in spite of these tremendous disadvantages—greater, we believe, than even those which accompanied the first preaching of the Gospel, when miracles, the outpouring of the Spirit, and the presence of the Divine Son of Man, all gave support and dignity to the Christian teaching—the Identity is making way in a manner which is itself miraculous, and ought to impress our opponents. Town after town in the British Islands has now its Israelite Association. Abroad, in the Colonial Empire, the cause is rapidly advancing. In Tasmania, a newspaper devoted to Identity teaching is doing a good work. In Canada "every township and every village" is declared by the Rev. Mr. Harding to have its cluster of believers; and now from America itself comes the following welcome news. Let our opponents attend to it.

A gentleman in Brooklyn, long accustomed to editorial labours, has been commissioned by the "Lost Israel's Identification Society" to establish the first newspaper in the States devoted to our views. "Avoiding all unprofitable speculations," he says, "it is our purpose to make known the fact that the Lost Tribes of Israel are Identical with and found in the English nation, and in the United States, as the Tribe of Manasseh." "We are not going into the publication of this magazine with the idea of making money. On the contrary, it will be a source of voluntary outlay to a few who feel the importance of giving a wider circulation to the literature bearing upon the Identity." "The magazine will be got out in excellent style, so far as its typography is concerned. It will consist of twenty-four quarto pages, *very much after the style of the* BANNER OF ISRAEL. I propose to quote very freely from your valuable paper, always, of course, giving you credit. We have no publication exclusively devoted to this subject in the United States. Hence, we shall have to draw very largely from the mother country for much of our information." We are to add that the new American organ is to be called by the happy title "Heir of the World," and that the editor can be found at the address, "260, Schermerhorn-street, Brooklyn, N.Y."

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We do not add those pleasing words of kindness which our Brooklyn friend addresses to us personally, nor allude to the value he has set on an article promised from this side the water to his first number. This will appear as requested, in due course, and we ask our British friends to patronise this Manassite journal, recollecting it is the very first of its kind in the States, and from what we are going to add, promises to have soon, if properly maintained, a very large circulation both in America and in the Dominion of Canada. Our further remarks are taken from a letter sent us by our good friend the President of the "Brooklyn Lost Israel Identification Society." Mr. Ker writes to us to say (under date, Sept. 9, 1879): "On Sunday evening last we were favoured with a discourse on Canada, by our champion on this side the Atlantic" (Dr. Joseph Wild we presume). "We were delighted to hear from him that this question was being discussed in many parts of that Dominion. I myself look for great things this fall and winter. *We* are united, and all prepared to work in the glorious cause. We look in confidence to Israel's God to crown our efforts with success. *Societies are springing up all through the States*, and we hope to give a good account next spring."

Such are the good tidings our American Manassites send us to cheer us in our contention here. The Identity is spreading fast everywhere all over the American continent. Not only in Canada, but in the United States too, where the believers in these new views must submit, as the very first step in knowledge, to the fact, that instead of America being the first, she is after all the second nation in the world, and that the lately despised Britisher is indeed "*greater than he*" (Gen. xlviii. 19). Such is the fact. How can the opponents explain it all? Is all the world gone mad? Are the opponents only sane? and we who appeal to God's Word at every step "crazy maniacs" still? We think the "opposition" game is nearly played out, and that henceforth of Messrs. Cornall, Clifford, Walker, McClellan, Stanley, and our other opponents, we shall hear but little. Soon, indeed, we expect to greet them as open friends; when they may be sure we Israelites shall be only too glad to welcome them as brethren, and fellow-helpers. We shall as readily then accept their help and powerful aid in carrying forward our glorious cause as the Christian Church was, at last, eager and thankful to receive the co-operation and vigorous assistance of Paul, the once persecutor, reviler, and injurious, but then "the apostle of the Lord," "the teacher of the Gentiles," and the learned Hebrew casuist, who, taught by his Saviour, confounded all those who opposed the blessed Gospel that he preached at last so faithfully.

PROGRESS.

A FRAGMENT FROM KIMBERLEY, GRIQUALAND WEST, SOUTH AFRICA.

By F. H. S. Orpen.

"Very lately I, for the first time, saw Mr. E. Hine's book 'Lost Israel Found.' I was much struck by his chapter on the duty of Britain to *trust*, and not to make great warlike preparations. This truth has in this little province (Griqualand West, South Africa) received a remarkable proof. We had here no standing army of our own, and no garrison of British troops, when last year war and rebellion broke out. We had only a couple of corps of fancy volunteers; yet when the necessity for it came, we turned out 12 per cent. of our whole white population, beat the natives utterly wherever we met them, in whatever numbers, and lost only about 20 men killed. Besides that, we freed our own province from war, relieved the old mission station of Kuruman, *conquered a whole country in extent equal to Great Britain*, and sent hundreds of men to assist the Cape Colony, the Transvaal, and Natal. We did all this without asking the old country for a single shilling or a single soldier. It is true that towards the close of our war we were given the assistance of a corps of about 40 regular soldiers, *whom we did not want*, and that the Home Government paid to our credit some £250,000 for the expenses of the war. But had the Home Government waged that war herself, it would have cost England £2,000,000, and have lasted twice as long. No infantry regiments could have moved or lived where our mounted colonists, accustomed to what you would call 'deserts,' were quite at home and comfortable."

Note by the Editor.—Our readers perceive from the above interesting communication from Mr. Orpen, that the Cape Colonists, when confederation takes place, will be quite able and willing to defend themselves and their beautiful land from all local native enemies. "The conquest of a whole country as large as Great Britain," is an apt illustration of our often repeated motto, "How the empire grows!" It is enlarged by the stalwart arms and power of the Anglo-Saxon vigorous colonists who have gone out to possess the earth; and we may be sure that when confederation enables the South African States to combine their great strength, we shall never again hear of new Cetywayoes, or other such native monsters gaining head, to put in peril Israel's God-given supremacy; for the high-handed colonists may surely be trusted to safeguard their own homes, and to prevent the danger from native races ever becoming acute again.

THE SABBATH SIGN RESERVED FOR ISRAEL ONLY,

FOREIGNERS BEING OUR WITNESSES.

We have the strongest confidence in the sign of the Sabbath which God has put upon us, His people Israel, as the one which will open the eyes of vast masses of our people to the knowledge of our Identity with the Lost Tribes. The Sabbath was given by the Lord to His people as a sign "throughout their generations" (Exod. xxxi. 13—17; Ezek. xx. 12—20). It is one which is monopolised by the Jews and Anglo-Saxons only, identifying, and yet separating, them from each other, as Hebrews of the two Houses. Judah keeps hers on the 7th day; the British Ephraimite and American Manassite on the 1st, or Christian holy-day. But the Gentiles have not the sign, not being Israel; and the Lord has not put on them the obligation to keep the day holy, or to regard it as a mark of their Identity. When they come under the bonds of the Gospel of Christ, it is their *privilege* to use the day as one of holy rest; but even in this respect we see by the experience of German, French, Swiss, and Swedish Christians, that they keep it much less strictly than do British Israelites, and that the most rigid Sabbatarians of Germany and the Protestant continent think that their duty is done when only half the day is kept holy to the Lord. The law of God requires the day to be kept holy. Gentile Christians give the Lord half the day and use the rest for themselves. But they are not, we believe, penally responsible for these *laches*, because we hold that the institution was not given them as it was to Israel, as a binding obligation. But that they lose national, personal, and spiritual benefit by using the holy-day as they do, we do not doubt. "The International Society for Promoting the Better Observance of Sunday," held their second Conference at Berne during the week ended Sept 13, 1879, when the following remarkable discussion took place on "Sunday Observance." Its subject was:—

Sunday Work on Railways and in Public Offices.—Pastor Rohy, of Berne, enlarged on the advantages, as touching health and increased capacity for labour, which flow from the regular keeping of Sunday, and deplored the state of things in France and Austria, where Sunday as a time of rest can hardly be said to exist. Germany is almost as bad, there being in that country railway

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employés who have not had a free Sunday for ten years. It is the same in Continental Post-offices, where, in many instances, the *employés* are harder wrought than on any other day of the week. This is especially the case in Berlin, for a considerable portion of the population of the German capital being Jews, who refuse to receive their letters on Saturdays, the deliveries have, therefore, to be made on Sundays. The example of England and America in those matters was frequently mentioned with warm approval. It was stated that in the former country the number of trains run on Sundays is only 8,000 as compared with 36,700 on week days, while in America there are no fewer than 65 railways which run no trains whatever on Sundays. The Philadelphia Exhibition was rigorously closed on Sundays, while the Vienna Exhibition was invariably open, nevertheless the pecuniary result of the latter undertaking was in no respect more satisfactory than that of the former. After the reading of a report by M. Charlier, engineer of Lausanne, who called attention to the fact that there are 500,000 railway servants in Europe, the greater part of whom do not enjoy a single holiday from one year's end to another, the Conference passed a series of resolutions, the first of which was that railway accidents, being in great measure due to the continued strain on their faculties to which railway *employés* are subjected, by reason of the deprivation of a weekly rest day, it became the duty of the State to insist on the right of these men to the enjoyment of at least one free Sunday in two. It was further resolved to recommend railway companies entirely to close their goods offices on Sundays; to keep open their offices for the reception of urgent parcels until 9 a.m. only; to suspend altogether work of construction on Sundays, and to take into consideration the expediency of discontinuing the running of cheap trains on that day. So far as attendance and unanimity are concerned, the Conference seems to have been highly successful. Delegates were present from England, France, Scotland, Germany, Italy, and Sweden.

It will be thus seen that the foreigner himself admits that Sunday, as a time of rest, "can hardly be said to exist for France, Austria, or indeed Germany." In Italy, Spain, Greece, Sweden, and Denmark, we know matters are no better. In our own highly-favored land the Sabbath-keeping ways of the people, as well as those of America, were "warmly commended." We have read here in sundry journals that British railways desecrate God's day. On the continent they judge us more correctly and view our conduct more justly. In the matter of railway traffic, the Conference at Berne held that British Israel "keepeth Sabbath." On the whole we are satisfied that while our observance of the day of rest is marred and blotted by much that requires amendment, there are, nevertheless, no nations on the face of the earth, besides the Americans and the Jews, who can be said to keep the day holy according to the commandment, and who, therefore, have "The SIGN." Possessing it, we British are therefore Israel—of the Ten Tribes—and we rejoice and will rejoice therein! We wish the efforts of "The Sunday Observance Society" God speed; and, as in duty bound, shall do all that lies in our power to further their objects. Israel! bless the Lord for binding you to the Sabbath, and binding the Sabbath to you as your glorious God-given SIGN of your Identity with the Lost Ten Tribes!

ISRAEL'S GREAT GATE—CONSTANTINOPLE.

By R. E.

CONSTANTINOPLE is so often referred to in the BANNER as the "Gate of the world," as "Israel's Gate," that it may not be uninteresting to some readers of the BANNER to peruse the following description of the once Christian city, so graphically described by Dean Stanley in his "Eastern Church."

Speaking of the genius of Constantine in choosing Byzantium as the site of a great capital, the Dean says: "No city chosen by the art of man has been so well chosen and so permanent. Alexandria is the nearest approach. All the others erected by the fancy or policy of individual Sovereigns are miserably inferior, Berlin, Madrid, and even St. Petersburg. As his (Constantine's) conversion was ushered in by the story of a preternatural apparition, so was his choice of this, as it may well be called, predestinated capital. The situation is indeed unrivalled. It stands alone of the cities of the world, actually on two continents. It has the advantages of the confluence as of two rivers, and of a splendid maritime situation besides. It is impossible to look down from the Galata Tower on the complication of sea and land, island and mainland, peninsula and promontory, strait and continent, and not feel that the spot is destined to be, what it seems more and more likely to be, both historically and politically, the Gordian knot of the world. And this situation is further designed by nature, not merely for a great city, but for a capital of the most imposing aspect, nay, more, for a second Rome. As truly a city of the sea as any of the maritime cities of the West, it has the advantage of being raised aloft on a line of hills, towering high above the level waters of the Bosphorus. In the Apocalyptic vision of Babylon, which brings together in one the various images of earthly greatness, there are features taken from the ancient Tyre which are vainly sought in the old Rome beside the Tiber. Constantinople alone unites them all. Few would pretend to say that she was designed, however remotely, in the prophet's vision. But it is a proof of what she is, that she, and she alone, in her union of traffic, and ships, and splendour, and her seat of seven hills, comes up to the highest local images of earthly grandeur, as therein presented to our view."

With the history of the Eastern Church before us, we can understand the ambition of Russia to possess herself of a city, not only associated with her religion, but boasting a position "which appears," says Gibbon, "to have been formed by nature for the centre and capital of a great monarchy."

O Israel, thy God hath said, thou shalt possess thy possessions. He hath testified unto thee that thou shalt possess the remnant of Edom. Despise not His promises, but watch for the day that shall put thee in possession of the great Gate, the Gate of the Golden Horn, the Imperial Gate of Constantinople.

THE FRENCH METRIC SYSTEM IN AMERICA.

"The French Metric System; or, the Battle of the Standards." A Discussion of the Comparative Merits of the Metric System and the Standards of the Great Pyramid. By Charles Latimer, C.E. Printed by J. B. Savage, 65 and 67, Frankfort-street, Cleveland, Ohio, United States, North America.

AT last our brethren of Manasseh have got their eyes open to the efforts which are insidiously making there, as well as here—not by Government officials, not by manufacturers, not by the people, but by a dangerous class of political agitators, who endeavour day by day, and by any means, to get their country to suppress its ancient hereditary weights and measures, and take to those of the new and atheistic, or contra-theistic, French metric system instead.

And how does Manasseh express himself on so vital a point of his history and origin?

Just as might be expected of the sons of the Pilgrim Fathers. The Bible, with its inspired history of the past and prophecies of the future, is their rule of life in practice as well as theory. Wherefore first came out with trusty advice on this matter the Rev. Dr. Seiss, of Philadelphia, then Dr. Joseph Wild, Brooklyn, New York, and now more particularly, pointedly, and to this one metrical subject undeviatingly, appears an American of the Americans, Charles Latimer, of a most honoured name and descent, and himself specially prepared for the argument, being by profession a civil engineer, indeed Chief Engineer of the Cleveland and Ohio railway. This Charles Latimer, then, has just set forth to the public his views, beliefs, and reasonings on the weights and measures question for his country in an intensely written pamphlet entitled nearly as above.

Even by our enemies it is allowed that this subject is one

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where both the interests, and hitherto happily the acts, of the United States and Great Britain are identical; that those two countries form together "the Anglo-Saxon" (pity they did not say at once the Israelite) world, in excellent and necessary agreement with each other; but in opposition to all the Gentile nations with their Communistic French measures of the day. And not in ignorant opposition either, for in Washington as well as in London, agreeably we suppose with St. Paul's injunction, to try all things and hold fast only to that which is good, there has been a permissive use of the French metric system sanctioned by law; but in each Anglo-Saxon country the people have not responded. In each country the opinion of leading officials has been given *against* the innovation, and yet in each country a ring of individuals is found endeavouring to urge on their respective Governments to make the adoption of the French system penal and compulsory; though the people, and especially the poor who will suffer most, will have to be compelled "at the point of the bayonet."

And why should there be, asks Mr. Latimer, such ceaseless efforts of this agitating, under-hand working ring to get our ancient and hereditary measures abolished in favour of the bran-new French system? "If we look ahead, we can see no evidence of decay in our civilisation or prosperity, or diminution of our business, because we have not adopted it. Certainly our Centennial exhibited a most wonderful spectacle; and did we notice that the French were in advance of us? Is their flag seen in every port on the face of the globe because of the superiority of their measures? Is it not the 'Anglo-Saxon world' which is in advance to-day? What superiority or advantage can the French point to on account of their system? None whatever."

Then, after showing how "the ring" has been garbling evidence and misrepresenting facts before Congress, in order to fix the French system on the American people—and had almost succeeded in doing so before the said people were aware of the nature of the proposed change—the descendant of old Hugh Latimer breaks forth thus unexceptionably in an address to an Engineering Society in Boston :—

"Gentlemen, you may rely upon it that these pilgrim ancestors of yours are not resting easily in their graves on account of your action. They were sticklers for Magna Charta, they loved just weights and measures, and the words of John Quincey Adams, delivered in 1817, are exactly the words they would give you now. I beg you not to make the mistake of taking the advice of the young men (like those about Rehoboam) and ignoring the counsel of your fathers. Think for a moment. This French system came out of the 'bottomless pit.' At that time, and in the place whence this system sprang, it was hell on earth. The people defied the God who made them; they worshipped the goddess of Reason. In their mad fanaticism they brought forth monsters—unclean things. Can you, the children of the Pilgrim Fathers, worship at such a shrine, and force upon your brethren the untimely monster of such an age and such a place?

"Surely not.

"Say rather, 'O my soul, come thou not into their secret.'"

Such, then, is the front which Manasseh offers to the French metricalisers on one side; while on the other, gifted with excelsior proclivities of the highest, and never failing to look to the rock whence he was hewed, he is troubled at the medieval imperfections which have, in latter days, unavoidably injured the once perfect exactness of his own weights and measures, though given out as he believes originally by inspired men of the type of "an Enoch, a Seth, an Abraham, a Melchizedek, a Job." But "where shall he look to find the perfection of the past?"

He answers at once, "To the Great Pyramid of Ghizeh. For there have been found within that grand pillar of stone the standards of weights and measures, earth commensurable, and so assimilated to our own ancient hereditary system that it does seem as if the Almighty Himself had given them to us as an inheritance, to be kept precisely for the emergency of the present day and hour. The inch is there, the yard is there, the cubit or arm of twenty-five inches is there, our year is there, Christ is there, our past, our present, yea, perhaps our future."

"We say," continues Mr. Latimer, "there is a Divinity that shapes our ends, rough hew them how we may. Surely a Divinity directed the hand and inspired the mind that wrought the great seal of the United States, and more particularly its reverse, for what is that?"

A figure of the Great Pyramid, with its flattened top, and its mysteriously missing "topmost corner-stone" elevated above it in the sky, with the same Divine emblems which the New Testament attaches to that unique block.

"What other nation," demands Mr. L., "has such a seal?

"Will the Great Pyramid speak to those whose measures are not there? Will a symbolic stone speak its language to those who have thrown away the key—their tradition?

"The Pyramid speaks in inches. Will this be intelligible to those who have thrown away their birthright, and speak only in metres?

"What inheritance in the Great Pyramid have those nations or peoples who have thrown away their traditions—*i.e.*, destroyed their old measures, and made it a penal offence to use any other than the French metric system."

But by all means let Ephraim get hold of Manasseh's own pamphlet, and the brothers who were both brought up within full view of the Great Pyramid ages ago, will find that their instincts and interests are still the same though spread through one hundred millions of souls.

PIAZZI SMYTH
(*Astronomer-Royal for Scotland*).

FLINT KNIVES.

By J. A. H.

IN the BANNER OF ISRAEL for April 3, 1878, there is a review by L. P., of the two pamphlets—"The Lost Tribes," by Rev. Professor Campbell, of Montreal, and "Anglo-Israel," by Mr. W. Greig—in which I have noticed the following paragraph :—

"Of the argument given by Mr. Campbell on circumcision, Mr. Greig says : 'With regard to the religious Identifications wanting to connect our nation with the Israelites, he (Professor Campbell) states that circumcision is found among Abyssinians, Caffres, Malays, and other people, but never was known to Saxons or Gaels.'"

I don't think it seems to strike L. P. that it is not impossible that some of the earlier Israelitish settlers in Europe may, in their heathen state, have brought this rite with them from the East. There seems to me to be no difficulty in the supposition, and the establishment of this fact would solve one of the problems which, to this day, puzzle scientific men.

There is a very interesting article in the "Quarterly," vol. cxxviii., page 434 ("A Review of Pre-historic Times," by Sir J. Lubbock), in which the reviewer proves the fallacy of the Danish theory, which classifies all relics of antiquity by the *stone*, the *bronze*, and *iron* ages. After showing that carven, as well as rude stone monuments and tumuli are found evidently of the Christian period in India, Burmah, and Denmark, he remarks that, "so far as evidence at present extends, it seems to show that the practice of raising mounds and erecting megalithic monuments increased rather than diminished, from the Christian era till the time when the nations of the North and West of Europe were converted to Christianity."

"Both Bertram and de Bonetellin seem to have arrived at the conclusion that the Dolmen builders came from the North of the Black Sea to Scandinavia, along the route said after-

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wards to have been followed by the historic Woden, thence migrated into the British Isles, into France, thence to Africa."

"If a straight line is drawn from Narbonne on the Mediterranean to Morlaix, in Brittany, it will pass through the centre of the Dolmen country, in France." "Who were these people? Cæsar and Strabo mention Gaul as divided into three parts, the inhabitants of which were totally distinct; they are known as Belgæ, Celts, and Acquitanians, the latter bearing more resemblance to the Spanish Iberians than to the Celts. These Acquitanians seem to have carried with them the Dolmen, or sepulchral mound, and in these dolmens have generally been found implements of bronze and bone, but with them invariably some *rude flint knives.*"

At page 452 the reviewer remarks, "When we ask why the Dolmens are all pre-historic, we are told that none of them contain iron, few bronze implements, and most of them only bone and stone; *all*, therefore, must be pre-historic or before the Christian era. It is in vain to suggest that their builders may have thought bone and stone would be quite as well suited for service in Walhalla as the more perishable metals, or rather that their heirs may have concluded that the precious metal implements would be of use to those that remained behind, and the cheaper ones quite good enough for the dead. This may have been selfish and unreasonable, but men do such things; it was equally unreasonable in Zipporah and Joshua to perform the rite of circumcision with flint implements long after the use of bronze and iron was familiarly known; and as strange, as the Septuagint adds, that the Israelites should have buried with Joshua in his grave the stone knives which were used on that occasion. Be this as it may, we have one instance in which flint was used long after iron was known, and one tomb in which stone implements were buried for other reasons than those actually assumed."

Quoting Petrie on the round towers of Ireland, the reviewer adds: "It appears that all the kings of the Tuatha de Dannans were buried on the banks of the Boyne, between the reigns of Crimbthan and Leoghain, with certain exceptions, the most remarkable of which was Cornac (A.D. 227), son of Conn, of the hundred battles; he was not buried there because he had faith in the one true God, and would not adore stones and trees." "These tumuli having been plundered by the Danes (A.D. 862), their chambers have yielded no relics to modern explorers, but this is not the case with a large group of cairns, above twenty-five miles further West at Lough Crew. In external appearance they are quite undistinguishable from those on the Boyne, but in one of these cairns, the explorer (Mr. Eugene Conwell, of Trim) found first, the inevitable flints, then 4,884 fragments of bone implements, mixed with them were vessels of bronze, then seven implements of iron much corroded, but one of which seemed to be the leg of a pair of compasses, with which the circles on the bone implements had been engraved."

"In Ireland we find before the Christian era, a state of things almost identical with that which existed in France at a somewhat earlier period. We find in the North the Firbolgs corresponding with the Belgæ, and equally without monuments; the Tuatha de Dannans in the South and West, occupying the same position as the Acquitanians, and with megalithic monuments and sepulchres hardly distinguishable from those of the West of France; lastly, we have the Scots or Celts entering as colonists, but gradually expanding themselves, till, in the fifth century with Christianity, they extended themselves over the whole of Ireland, and eventually absorbed and obliterated the earlier races."

This article shows:

First, that the division of time into ages of stone, bronze, and iron, is an untenable theory, as stone, bone, and bronze, are found together in the oldest monuments.

Secondly, that though we cannot mark ages by these monuments, we may by them trace and connect races.

Thirdly, that science has marked the Dolmen builders as Acquitanians in France, Tuatha de Dannans in Ireland, and follows them back to the shores of the Black Sea, when they migrated into Europe.

The last conclusion is that one instance, and one only, is recorded in history of flint implements being buried in a tomb, and this is in the Septuagint Version of Joshua v., which states that flint knives used in circumcision were buried in Joshua's tomb. Does not this force on us the question, May not those heathen Tuatha de Dannans, or Acquitanians have brought from their home in Asia, mixed up with heathenism, the rite of circumcision, and the tradition that flint knives used in the rite should be buried in the chieftain's grave?

County Kerry, Ireland.

JEHOVAH'S WITNESSES.

By John T. Gott.

God has ever had His witnesses in the world, and there have ever been two. In these latter days, the Great Pyramid has come forth as Jehovah's Stone Pillar of Witness in the midst of the land of Egypt. Isaiah predicted that it should stand there 714 B.C. For hundreds of centuries it has been considered as only a mausoleum. Man has marred it of its beauty, and done his best to demolish it altogether. But still, there it stands, imposing in appearance, towering in majestic grandeur high above all other Pyramids—a mere wreck of its former self. Externally, man, acting under all the evil influence Satan could suggest, has endeavoured to lay it level with the ground, but has failed. Despised and rejected of men, it has no form nor comeliness to commend itself to their intelligent consideration. As one of the great curiosities of the earth, it is visited by the high and noble in the world. Every one seems to know of its existence, but all do not know that the *crown of its glory*, the chief corner-stone, is missing. This, the Bible declares, is God's Pillar of Witness—a very, very old witness, but one existing and visible still. In these latter days, devout men have been raised up to teach God's people the deep significance of this Stone Pillar of Witness, and to impart what it teaches.

But Jehovah has two witnesses? This is one, and an old one. Where is the other? We humbly think, and have maintained for some years, that the other witness is not a stone witness, but a wooden one—to wit, Noah's Ark, hidden for ages in the clifts of the rocky mountains of Ararat. It was made of gopher wood, which is indestructible, pitched inside and outside to preserve it, and has for centuries been lost to human sight in the frozen regions of Ararat, where it can take no harm. Thus we have a visible and an invisible witness for God. We live in days when the greater portion of Christian people disbelieve that there ever was a Flood, or such a man as Noah. Why? Because the science of these latter days demonstrates clearly that a universal flood was a sheer impossibility; and clearly so from their standpoint of reasoning. But latter-day science falls foul of the Bible, and what scientists to-day cannot understand, and who therefore condemn the Bible as the Word of Truth, Bible students may understand, and many do. In the time of the coming earthquake, when the Almighty shall spread forth His hands as a swimmer spreadeth forth his hands in the sea (Isa. xxv. 11), and those terrestrial changes in the East take place, which God's Word speaks of, then we believe Noah's Ark will become visible to the eyes of an astonished world, vindicating at once the truth of the Bible and the faithfulness of Jehovah. If Noah's Ark is not yet to become a witness for God, why was it made of indestructible wood? Why pitched inside and out? Why preserved in a frozen region? And how is it that so many good people (as the world calls them) disbelieve in the Ark and

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the Flood to day? Let time prove all things. Noah's Ark is the oldest witness for God in the world, and we humbly think will yet be instrumental in dealing a stern and an astounding blow to modern scientists. God will vindicate the truth of His Holy Word, no matter what vain man, exulting in intellectual pride, may say to the contrary.

But we must pass from the inanimate witnesses—the pristine witnesses—God has in the world, and consider what His living witnesses are. They are simply the fac-simile of the inanimate ones, and prove at once to the reasonable mind that there is a God that ruleth the earth, and that His revelation to man is true.

The Jews to-day are God's *visible* witness in earth. Like the Great Pyramid, they are known to all men, despised, and rejected, abused, persecuted, and spoiled by all, and like the Great Pyramid, it is just a mystery that they are living in the world to-day. Though few in number, they still form "the plant of renown, the plant of Jehovah's pleasures," and will ever be preserved by Him.

Just as the Pyramid lacks the chief corner-stone, so did the Jews reject the crown of glory—the Messiah—the chief corner-stone. Just as the Great Pyramid represents a building spoiled, robbed, and marred of its beauty, so do the Jews present themselves to the eyes of many nations to-day.

Now we ask, Where is God's other witness? And we answer, Hidden in the clift of the rock, Great Britain. There you find a Protestant, Christian, witnessing people, the identical SOWER of the parable. Really, there is only *one* sower in the world, the British people, sowing one kind of seed, the Word of God, and thus they constitute themselves God's living witness in the world. But the oracles of God were only committed to the chosen people, the great bulk of whom have been lost to sight, just as much as Noah's Ark has been, but God's Word declares that they shall rise out of their graves, shall yet be found, shall be recognised as sons of the living God, and shall be known among the heathen. The remnant of Lost Israel is in Britain. The British people are a mixed people, but the seed of Abraham is among them, and since they turned unto the Lord (at the Reformation), the blessing of the Lord has been with them. Abraham's household was a mixed people, so was Isaac's, so was Jacob's; the latter very mixed. Israel was a mixed people when they left Egypt, a mixed people they have ever been, and this must be a leading characteristic of Lost Israel existing to-day. This feature is peculiarly British, and we are known to all as an ingathering people. Hence, just as the chosen family (Noah's), with beasts clean and unclean, were gathered into the Ark and preserved there, so God has appointed a place for the chosen people and the strangers sojourning among them, who shall be protected and preserved in the day when the Lord shall go forth as a mighty man, and shall stir up jealousy like a man of war (Isa. xlii.).

Oct., 1879.

ISRAEL AND HER OPPONENTS.

By Wm. W. Mellor.

PART I.

DURING these last three weeks I have been inundated by such a volume of varied wisdom and sage counsel on this subject, that it will be passing strange if I miss the truth. If any one of the authors of these various interesting epistles had appended either name or address, or any other clue than the post-mark on the envelope, I should have been tempted to have asked of them permission to forward their contributions for publication in the BANNER, that we might have before us the worst that can be said against us personally, and against what we consider the truth. As each writer sets out with the intimation that he has made this matter a special study, and looked up all the authorities on the subject, ancient and modern, sacred and profane, and in one instance, supplemented all this by extended travel in Bible lands, we should, on their own showing, have felt bound to have given them a respectful hearing. I am asking myself why should all this learned lore and deep research be poured into one solitary pair of ears, and why all this wasted wisdom on the desert air of an obscure Lancashire village when it might have flooded the whole land with light? Evidently, as will be seen hereafter, anything but superficial thinkers, theirs is just such evidence as will weigh with their less read and untravelled countrymen, providing always that bold assertion can be made to do duty for argument, and gross personalities for logic. "Slippery fellows" is a mild form of speaking of the leaders of the Identity movement, and "dupes" their followers. That I am wrong, grievously wrong, sinfully wrong, and all who think with me on this subject, is a point on which all my learned correspondents are agreed; in fact, that is about the only point on which any two of them do agree! There is therefore a possibility that in this particular they may be right. And I would have personally thanked them for the information had not their unfortunate omission mentioned above, rendered such a courtesy impossible!

And now as to the unanimity of their statements on the weightier matter. One says, "that the Ten Tribes never were lost, or why are they to be seen at this day in so many Eastern lands, and always calling themselves Beni-Israel. In India every regiment contained a few that I had to do with; in Afghanistan they are more in number; Abyssinia, Persia, China, Japan, and in other countries, I myself can testify to. The whole of those I mention, are circumcised and must needs be. Again, why are the apostles told to go and preach to them if they were lost. They are to be few in number like the Jews, and not many." Our next authority, speaking with equal confidence, asserts that "the Ten Tribes were so entirely absorbed by the people amongst whom they were transplanted, as to lose all distinctive trace, and so lost, that they can never be recovered as a separate people." And yet another, and with these three representatives I will content myself as giving a fair sample of what is advanced against what they are pleased to call an "amusing and ingenious theory." "It is certain that the bulk of the Ten Tribes returned with the other Two Tribes of Judah and Benjamin and settled about Samaria, where their descendants dwell to this day, and where I have not only seen them, but worshipped with them on Mount Gerizim, dwelt with them for a whole week, read their genealogy, which, in the priests' family runs in an unbroken chain right up to Aaron;" "besides, there was always a remnant left in the land who never went into captivity; there were on the highest authority, in the darkest hour of their history, 7,000 men in Israel who had not bowed the knee to Baal, or kissed his image." With this testimony before me, divested of all objectionable matter, I am constrained to ask myself, and should like to put the question to them, "Have they read the Bible story? or reading, have they believed?" or "How do they propose to reconcile this evidence with the plain declaration of Scripture?" We may be under a delusion, we may be the subjects of a craze, giving ear to cunningly devised fables, and under a strong delusion to believe a lie, but I submit, in all humility, that roundly making the assertion is not one of the best methods of convincing us of error and bringing us back to a sober mind and a sound judgment. We are reasonable men, earnest inquirers after truth, with minds open to conviction, our arguments are before the world, our appeal is to the Book! Then bring forth your "strong reasons" and deal with us openly and above board in a good old English and Christian fashion!

(To be continued.)

NOTICE.—Two Papers from a "Country Parson" are at hand, and will be published as soon as space can be found for them.—ED.

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THE PROMISES AND BLESSINGS.

By Thomas Bales.

(*Concluded from page* 434).

PART II.

When Moses blessed the Tribes of Israel* before ascending the mountain, Joseph's was again the superlative blessing, so that the House of Joseph were the recipients of the glowing promises addressed to them by Israel and Moses by virtue of Joseph, their head, in addition to the solemn promises of God addressed to Abraham, Isaac, and Israel, and by Israel conferred upon Ephraim and Manasseh.

To go no further; let us consider these promises. I purposely pass over the covenant God made with Israel in the land of Moab, for to every clause therein, stringent conditions were attached, whilst these were absolute, unconditional, everlasting. The possession of the Promised Land is most ably discussed by Dr. Keith in his "Land of Israel," a book full of Identity truth, and deserving a place in the library of every Identity student.

With respect to the multitudinous seed, we read in Deut. x. 22: "And now the Lord thy God hath made thee as the stars of heaven for multitude;" and in 1 Kings iv. 20, "Judah and Israel were many, and as the sand which is by the sea in multitude;" but as in Deut. i. 10, we read, "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude," so we read also in the next verse, "The Lord God of your fathers make you a thousand times as many more as ye are, and bless you as He hath promised you," and learn from Isaiah xlviii. 19, that the full extent of this promise had not then been attained. But as God's Word is sure, His promise to "Ephraim, His firstborn," must be fulfilled. Wherever Ephraim and Manasseh may be, they must be a people remarkable for fecundity, a multitude so vast as to be innumerable. And as the promise of the great nation, and multitude of nations, was directly conveyed to Ephraim, and that of the great people to Manasseh, they—wherever they may be—must possess these distinguishing test marks—one, a great people as distinct from a monarchy; the other, a mighty nation and a confederation of nations, having world-wide influence, and possessing the Gate of their enemies.

But now to meet an objection. By the covenant made in the land of Moab, Israelites, if unfaithful, were to be few in number (Deut. xxviii. 62). But against this may be set the words of the prophet Hosea, who, in obedience to God, called them "Lo-ammi," but, in the same breath, added, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hos. i. 10).

To proceed. We will briefly consider the Land of Promise, so far as it relates to Israel's conversion. This was the common inheritance of all the sons of Israel. Its possession was secured to them by the performance of certain conditions. If those conditions were broken, they were to be scattered among the heathen. This is written in Deut. iv. 24, in the most precise manner; and this is still further set forth in Deut. xxviii. 36, 37. In connection with this, I would point to Israel's history. Forgetful of the Lord, they worshipped other gods. The curses of Mount Ebal fell upon them. They were led into captivity, lost in idolatry. But not for ever, else God had lied unto faithful Abraham! Chapter xxx., from the first verse to the tenth, is very pertinent to this, representing the forgiveness of the penitents, and their restoration to favour. This must have occurred in Messianic times, and in all probability subsequent to, or about the time of, the siege of Jerusalem by Titus; for we know Israel was then outcast, the men of Benjamin had fled, and Judah was left alone to the terrible fate, graphically predicted in Deut. xxviii. 49—57, when the nationality of Israel was seemingly destroyed, and God's truth overthrown, as the power fell from Judah's palsied grasp. He who came to seek the lost, had sent His apostles to proclaim Him to the scattered strangers, and ere the nationality was lost in Palestine, re-nationalisation on a Christian basis had begun in Ten-Tribed Israel. On this point Bishop Titcomb is very clear. Others, too, admit, "A simple un-ritual Christianity once reigned in this island—knowing nothing of Rome and its Pagan corruptions."

If Israelites and Jews return in unbelief, as many avow, then is the former part of this chapter a reflection upon Divine truth. But no; God be praised, Israelites have cried unto the Lord; their prayers have been heard, their petitions granted. That they were thus to cry and be heard is manifest; Israel's sublime chapter, Isa. xlix., proves this: "And now, saith the Lord that formed me from the womb to be His servant, *to bring Jacob again to him*," &c. (5, and following verses). This chapter may well cause every true believer to cry in thankfulness of heart, "Oh! the love of God! The mystery of redemption!" Amos, the prophet of Israel, spoke the gracious word of the Lord thus: "For, lo, I will command, and I will sift (or cause to move) 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 verse I hold to be a crushing answer to those who allege Israelites have been absorbed, and a complete vindication of the feasibility of their re-union here. Zech. x. 6—10 will prove Israelites were to cry to the Lord in far countries, and to be heard and saved. "The heart of Ephraim shall rejoice in the Lord." What a glorious prediction! Now for its realisation in the vivid language of Hosea, who prophesied concerning Israel. Chapter xiv. of his book, is, I make bold to affirm, a striking picture, a truthful description of the ever-blessed British Reformation. It is a wonderful, a soul-stirring chapter. It contains, firstly, the prophet's injunction to Israel to return to the Lord their God; secondly, it gives us Israel's contrite petition; thirdly, while their words are yet in their mouths, God answers, and assures them of the full enjoyment of His promises. Here is love. Here is forgiveness.

"I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow (or blossom) as the lily, and cast forth (or strike) his roots as Lebanon. His branches shall spread (or go), and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow (or blossom) as the vine: the scent (or memorial) thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From Me is thy fruit found."

Yea, indeed; from Him is our fruit found. Has not Israel expanded since the Reformation? Has not God been to him as the dew? Has he not blossomed like the lily? Has he not cast forth his roots afar? Have not his branches spread? What spot is there where Israel's power is not felt? where the God of Israel is unknown? Do not they rejoice who dwell under the shadow of Israel's protection, and enjoy the settled government of Israel's colonies? Is not Israel's "memorial" sweet in every land, through his spread of the Gospel? I dwell upon this at some length, because many whom I greatly respect mistake the term "outcasts of Israel," inferring therefrom they are outcasts from God's love, and implying thereby they will return a heathen people. But how, then, can Scripture be fulfilled, which so clearly predicts their conversion prior to their return?

Britons are a vast multitude—a sovereign race—a peculiar people; as pre-eminent in force of character as they are prodigious in point of numbers.

Britain is a mighty nation, a confederation of nations; the

* Deut. xxxiii.

* Does not this read like: "Yet shall not the least grain be lost by the wayside?"

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world has never seen aught so great. Surpassingly great in temporal blessings and in spiritual endowments, she everywhere holds the reins of power, and possesses the Gate of her enemies in every land and on every sea. She is, moreover, *the* witness for Christ, *the* Christian nation, *the* evangelising nation. In her glorious Protestantism and pious sons, all the families of the earth have been blessed ; and her mission is not yet ended, for still she carries the glad tidings of the Redeemer's name to benighted souls. Britain, in every particular, corresponds exactly with the predicted Israel of the latter days. With feelings of humility, and thankfulness, and prayer, let us then acknowledge our origin, and look ever to Him who redeemed us—look to Him for guidance and support, and pray without ceasing for the gift of His Holy Spirit, remembering Abraham, our father, who was chosen by Him before all others because—Oh! splendid example!—he obeyed His voice, and kept His charge, His commandments, His statutes, and His laws.

THE CHRONOLOGY OF THE ANTE-CHAMBER PASSAGE IN THE GREAT PYRAMID.

By John F. Wood.

With your permission I should like to lay before the readers of the Banner a few thoughts relative to that wonderful "witness to Jehovah in the land of Egypt," the Great Pyramid. I have for some months past, while meditating on this absorbing subject, been deeply impressed with the idea, that if the ante-chamber passage typifies (as I believe it does) the "great tribulation" foretold by Daniel, and described more fully by our Saviour, that the usual scale of an inch to a year would not be used in its construction, seeing that our Lord promised that for the elect's sake those days should be shortened. Bearing in mind that, as Mr. Gott has shewn us, the history of Joseph in Egypt portrayed the history of Israel in Britain, and that, consequently, the making known of himself to his brethren typified the manifestation of Israel, I have been led to wonder whether the great distress which then prevailed—the famine which was "sore in all lands"—was not also typical of the dread period which many of us believe to be at our very doors. If it should, then we may expect its commencement about two years before the manifestation of Israel, for we read that there were yet five years of famine to come when Joseph made himself known to his brethren.

The time at which many think the Identity will be fully demonstrated and generally acknowledged, is 1882. If, then, these views are correct, the coming "time of trouble" will begin in 1880, and end in 1887. The first two years (or thereabouts) will, consequently, happen during the winding-up of the Christian dispensation, and will constitute the "beginning of sorrows." These two years will be but the prelude to the five of unparalleled horrors which will assuredly follow. During the former part of this period the "mystery of iniquity" will be assiduously working, but under disadvantages, for He—the Third Person in the ever-blessed Trinity—that now hindereth, will continue to hinder until,—the nations of the earth, having filled up the measure of their iniquity, and the fiat of the Almighty having gone forth that His Spirit shall no longer strive with man, and the last hours of the day of grace having run out, and the "cities of the nations fallen"—He be taken out of the way, and with Him the few faithful ones who, having given due heed to the Master's warning, shall be accounted worthy to escape those things that shall come to pass, and to stand before the Son of Man.

And then will be ushered in the times of the "great earthquake, such as was not since men were on the earth—so mighty an earthquake, so great." To come to the point, then. "Does the Great Pyramid testify to the duration of this 'tribulation?'" We think it does. The length of the ante-chamber passage is said to be fifty-two inches, which at the usual rate of computation would indicate fifty-two years, but as the days were to be shortened, suggests, we believe, fifty-two weeks, which, if multiplied by the Pyramid number five, would equal five years—the period named above. That this mode of computation would not be an anomaly in Pyramid chronology is proved by Mr. Charles Horner's valuable paper on "The Grand Step" in the "Pyramid Digest," wherein he demonstrates, that for special reasons, the height of the said step should be reckoned at an inch to a month, instead of a year.

Again, according to Cunningham, Purdon, and others, the coming of our Lord in the air to receive His waiting people, will happen about five years before the end. This view confirms our opinion, for, according to Professor Smyth, the "Retreat," which is situated in the upper South-east corner of the grand gallery ceiling, typifies that event, and indicates its sychronism with the commencement of ante-chamber passage troubles. Once more, "seven years" is the period that Professor Grimmer fixes for the duration of the "coming troubles" from an astrological point of view, and he, too, represents it as ending in 1887. He predicts that the star of Bethlehem will re-appear in that year, which, as was recently suggested in the Banner, is probably "the sign of the Son of Man," referred to in Matt. xxiv., and which will herald His second coming in glory to "avenge His elect," "vanquish His enemies," and "set up His kingdom."

Lastly, we find in Isa. lxiii. 4, the length of the present dispensation represented in relation to the period of vengeance as being in the proportion of a year to a day. "The day of vengeance is in Mine heart, and the year of My redeemed is come." Bearing in mind that the "year of My redeemed" could not commence until after the death of Christ, which secured our redemption, we must deduct the thirty-three inches representing our Saviour's earthly life from the full length of the grand gallery, which will leave us 1,849 inches. Divide this number by 365, to ascertain the length of the "day of vengeance," and we have $5\frac{24}{365}$, or five years, and from three to four weeks.

In conclusion, we would just remark that the above views are not enunciated in any dogmatic spirit, but are humbly submitted for the due consideration of the "watchmen of Ephraim," with an earnest hope that, imperfectly as they may have been presented, they may be the means of assisting some little towards a right understanding of the "times and seasons," and of leading to a closer, fuller, and more prayerful investigation of that part of the Great Pyramid which we are all agreed symbolises the near future, but the precise signification of which has hitherto been shrouded in mystery, owing chiefly (we believe) to the prevailing idea that it must of necessity represent fifty-two years. I trust that some earnest seeker after truth will take up and further elucidate this subject.

Barugh-green, near Barnsley,
Oct. 4, 1879.

GOOD GIFTS FOR GOD'S GLORY.

We have cause to think that some persons continue to urge against the belief of the British being the Lost Tribes of Israel, that this view gives too much prominence to temporal blessings, thereby interfering with a due interest in things spiritual.

We deny this being a fact. But we do believe that our view raises these blessings called temporal (if temporal in themselves, yet how eternal may be their influences!) and places them on a higher level, ennobling, purifying, and glorifying them, causing us to see more distinctly than before, the love, power, and faithfulness of our covenant God, and crushing any self-glorification, and proud self-reliance which, with head held aloft, would point to our nation's past and the present as proofs of what man can

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do for his own advancement and elevation. An English lady lately remarked to us, "There is one thing I feel, and that is intense admiration for my own country." We presume the fair speaker referred to the bravery, wisdom, and consequent successes of Great Britain, and to its grand relative position as compared with other nations. While deeply thankful for these sources of national rejoicing, we think it safer to trace our greatness to the free grace of a selecting Ruler of the whole world, rather than to attribute it to any virtue or qualities in ourselves, though He who implanted those qualities may have used them as instruments for the furtherance of His own designs.

Are we to shut our eyes to the fact of wonderful gifts, privileges, and enjoyments having been bestowed on us, and endeavour to ignore and depreciate them as much as possible, lest our seeing and acknowledging them should trench on our spirituality? If so, we would not deal with them otherwise, if we thought they were actually Satanic in their origin! That there is danger accompanying every earthly advantage bestowed on us, while in our present condition we are subject to temptations of the world, the flesh, and the devil, we do not indeed deny; but temporal blessings are far less calculated to ensnare and injure us spiritually when we look for, and see God's bounteous hand bestowing them, in accordance with His promises to "our forefather Abraham," than when we look upon them as the mere outcome of human science, increased knowledge, light of experience and advanced civilisation, or as owing to our own national innate powers and natural intelligence.

It is, as we have said, evidently a fear with many that our believing we inherit the promises made to Israel, and endeavouring to persuade others of the fact, interferes with the advancement of spirituality, as if temporal good and spiritual good must be essentially antagonistic; and as if the man who rejoices in the greatness, wealth, power, or moral excellencies of his countrymen, was in so far a hindrance and a snare to them, by claiming their attention to what is unworthy of it, on the part of those who, being converted, are sinners saved by grace; and, therefore, should have their minds wholly fixed on heavenly things. Yet earthly matters may be so illuminated by light from on high as to become sanctified thereby; and many temporal things which are seen, by their very existence, enable their possessors to advance the spiritual things that are not seen. For instance, Britain's wealth and her power by land and by sea, which enable her to carry Christian civilisation to every part of the world, to set machinery at work which prints and spreads the Gospel throughout the universe, and which sweeps away before them ignorant, idolatrous, and brutalising savagery, destroying the rule of the petty tyrant, and the curse of the slave dealer.

We do not believe we are to put aside as adjuncts of mere sensuous worldliness and wickedness the mighty results of the intellectual inventiveness, which our God has planted in man's mind, causing it to bear fruit in the well-being and comfort of humanity. Neither do we believe that our heavenly King has in vain created us with tendencies, tastes, and mental qualities which are fed by the senses, and which may be innocently gratified and usefully employed in administering to the earthly happiness of our fellows, even to their physical improvement and the elevation of tastes which on the face of them appear to be only earthly in their associations, or that He will condemn our grateful appreciation of His own gifts.

If we thought otherwise, we must believe our pains and our sufferings are more pleasing to God, if borne in a Christian spirit, than our joys and our pleasures when impregnated with that same spirituality; that crushing beneath our feet with unappreciative carelessness the exquisite flowers painted by the hand of Omnipotence, while our eyes are fixed on heaven, was more pleasing to the Maker than to gaze with loving wonder at those beautiful creations, while thanking Him for so enamelling the earth with gems. We should open our ears to jarring sounds and harsh cries, instead of welcoming harmony, believing it to be a gracious gift from on high, and we should turn with reprehension from the artistic works of man, however faithfully portraying the works of God's hands, because savouring too much of the earth earthy.

Were it thus, we should end by conjuring up a harsh, stern Master in heaven, rather than a gracious, indulgent, beneficent Father, who does not afflict willingly and would have His children to rejoice. Though He abhors sin and would stamp it out of us, even though it costs us pain and anguish, surely He does not grudge us our appreciation of and pleasure in possessions, individual or national, that accord with tastes He has implanted in us, when the gratification entails no sin.

Would pious men have us believe our God is like the stern Christian parent, of whom the little son enquired of his gentler mother, if she thought his father would go to heaven? "I hope so," was the reply. "Then," remarked the child, "I do not wish to go there."

We know and lament that the multitude cling too fondly to the things that are passing away, and have little place in their hearts for holy thoughts and the highest aspirations; but shall we therefore condemn those who gratefully acknowledge Israel's possession of earthly treasures, and turn from what pleases the natural man, though it be the gift of God, lest it should veil our eyes to spiritual matters? Are we to be more afraid of dwelling on this world's good things than was the Lord Himself for us, who gave promises concerning them through His favoured servants Abraham, Isaac, and Jacob? Did He do so that they might be lightly esteemed? Surely not.

There are possibly some who were indifferent, or at any rate, but little awakened to the importance of spiritual things, and who, becoming convinced of our being Israel from Scriptural proofs, are more alive to the earthly advantages of that circumstance than to the promise of our becoming a righteous nation, and a witness for Christ throughout the world. But, even in such like cases, we think a great advance in the right direction has been made when any who cared little for the Bible, has learnt to dwell on, understand, and believe the promises of the Old Testament; and we have small doubt that the next step will be a stronger belief and interest in the truths and promises of the New Testament; and that those who have begun by a startled and awakened curiosity and surprise will eventually pass into the loftier regions of a high spiritual faith and love.

L. P.

October, 1879.

ISRAEL'S RUSSIAN SUBJECTS IN THE DOMINION OF CANADA.

THE Ottawa correspondent of the *Scotsman* of the 19th of August, 1879, writes as follows regarding Her Majesty's Russian subjects, and the grain-growing capacity of her giant daughter in the Canadian Dominion. He said regarding the province of Manitoba:—

The wheat grown in this Province and in the North-western Territory is of the finest description, and as it can be grown so much cheaper there than on lands which have to be highly cultivated and manured, the time is not far distant when the rapidly-increasing products of our North-west territories, along with those grain-growing countries of Illinois, Minnesota, Dacota, and Nebraska, lying in our immediate neighbourhood, will seriously affect the English landowners and farmers of land in the United Kingdom to a considerable extent. Already large parties of emigrants are going into Manitoba, and in the same steamer in which I went through the lakes to Duluth there were 303 Mennonites from Russia, who had just crossed the Atlantic, and were about to join their friends in the Mennonite settlements in Manitoba. These Russian settlers make excellent farmers, and wherever they have settled, they are rapidly becoming well off, and their children will probably nearly all become well-to-do, as they are accustomed to live on very little, and they are very industrious.

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PROGRESS IN NEW ZEALAND, TASMANIA, ADELAIDE, AND BRITISH GUIANA.

FROM all the above spots at the "ends of the earth" we were privileged to receive good tidings again on *one* day, September 27, 1879, last. Our news is all of progress, of advance, and thanksgiving for the wondrous way the Identity is spreading everywhere. The following is the Rev. Canon W. Blake Brownrigg's intelligence of what is taking place in New Zealand. His words, taken from his leader to the 15th July number of *The Standard of Ephraim*, are to the following effect:—

By a late mail from New Zealand we have had some encouraging news of the spreading of Identity interests in that Colony in which certain clergymen have taken part. A letter, with a perusal of which we have been favoured, contains the following items:—

"We have now an open meeting at our own home for all comers on Monday evenings for the discussion of the Identity Question. Two of our clergy, one the Church of England, and the other the Church of Scotland, attend and assist us in our inquiries—the latter a thorough Identity man, and the former will I trust soon see the truth as we endeavour to teach it. Mr. —— (a particular friend of mine) writes me a most cheering letter from ——, where he is engaged in the native lands court. He tells me, on Sunday morning the 15th, at the Church of England, the incumbent gave notice that in the evening the sermon would be on "The Identity of the British Nation with the Ten Tribes of Israel." At the evening service the church was crowded, and the attention given to the subject intense. The archdeacon read the prayers, and Mr. Williams preached, putting the Identity before his hearers in different lights, and doing it well."

The good Canon then asks "Why the clergy in general do not proclaim the Identity?" He answers the question by saying they will not take the trouble to inquire into the evidence on which it is held. We can show him a clergyman in Bristol, the Rev. C. W. Hickson, who is constantly alluding to the matter in his sermons, and who proposes, we believe, shortly to devote one Sunday evening (to be publicly announced hereafter) to "The Identity of the British with Lost Israel" as the subject of his sermon. We trust all Israelites in the city and neighbourhood will make a point of attending, and by crowding the building mark their gratitude at the conduct of the first divine in England who will thus have opened the topic from his own pulpit; following (somewhat tardily) an example which New Zealand has already set the clergy of the Church.

From Adelaide, South Australia, we have from Mr. H. W. James (of Hutt-street, Adelaide), the secretary of the local Association, a very excellent account of Identity progress there. What he writes is so important, encouraging, and interesting, that we annex an extract from his letter, which we hope our readers will appreciate. He says :—

I am not sure whether I mentioned in my last letter the name of the Rev. G. Taplin as an advocate of our cause; he was a missionary to the natives. We have here what we call "a Native Mission Station," or farm, carried on by the natives under the supervision of a superintendent or missionary. The natives on this station are educated and clothed in European fashion, they are taught to build cottages to live in instead of in their native wurleys, they are lawfully married, they assemble together to hear the Gospel preached, they have a Sunday school; in fact we endeavour as far as possible to give them all the advantages of civilisation, and the proceeds of the farm are devoted to this purpose. But in spite of all this our natives are decreasing very rapidly. The Rev. G. Taplin was acknowledged by all to be a highly-gifted man, and very successful in his work; he has written extensively on the natives and their language. One of his lectures on our Israelitish origin appeared some time ago in *The Christian Colonist*, and a very able lecture it was. But this good Israelite is no more, for God has taken him. "Blessed are the dead that die in the Lord." A Mr. B. here is doing the Identity cause good service by writing some letters full of sound argument in our favour in the columns of the local newspapers. We all appreciate the kindness of the editor of one of them, the Rev. John McEwin. There are numbers of people now at this place inquiring into the matter, and I invariably recommend to those who are commencing to search into this great truth the following works: "The Forty-Seven Identifications," by E. Hine, "The Inquiry" and "The History of the House of Israel, Told for the Children," by Philo-Israel. I admire the last-mentioned book for its force, combined with its simplicity. I have been for the last ten years a teacher of the first-class boys in a Sunday school, and you may depend upon it my boys are not strangers to Anglo-Israelism. I have several times addressed the school on the subject; but when your little book came to hand, I at once thought it would be a good idea to read it before the whole school. I gave the superintendent a hint to that effect. So the time allowed for addresses I occupied for three consecutive Sundays in reading your book. As I read chapter after chapter, every countenance seemed beaming with delight, they all seemed to understand it at once. It has led several to buy books and to give the matter further study. There are a number of new books at the Wesleyan book-room just arrived, and fifty of "The Sheffield Cards of Membership," which I have secured on behalf of the Association here. It is full of meaning. I am very much pleased with the design. The majority of the clergy seem to be as much in the dark as ever. Sometimes I think the darkness seems to be getting more intense than ever. Only last Sunday I heard a minister declare that we British were Gentiles; were it not that they are protected by law in the exercise of their sacred office I believe they would be openly challenged when they make such assertions as this; however, I suppose the God of Israel will remove the veil in His own good time. Let all those who have their eyes open pray for the blind shepherds of the House of Israel. But in spite of the clergy, it is spreading rapidly. It is being discussed in Bible classes, in Sunday schools, adult classes, in the streets, in the workshops, and all over the land.

From our friend in George Town, Demerara, Mr. F. R. Winter, we have the gratifying intelligence that "though there are no *outward* signs visible, there are several indications that 'the news' spreads."

We thank God for all these symptoms of progress abroad. At home we know, in many ways, that the Identity is making steady advance. The pamphlets of all kinds are selling largely and increasingly. The circulation of the BANNER is encouraging, and has doubled in the course of little over a year. There are no signs here or anywhere else that the subject is "dying away," as the *Rock* fondly hopes. On the contrary, being God's truth, it is destined to become constantly more widely known and appreciated, till at last it will fill the earth, causing "the hallelujah chorus" of "Praise to the Lord" for "Israel found" to rise from "the coasts, the ends, and the uttermost parts of the earth," from wherever, in fact, Israel, God's chosen ones, "His own inheritance," are located (Psa. cvi. 40).

CONFEDERATION IN SOUTH AFRICA AS PICTURED IN THE "TIMES."

IT is the singular characteristic of the South African colonies that the native races have not receded before the European advance. In America, in Australia, and in New Zealand we have had no such problem to deal with as that which confronts us in South Africa; for while the Europeans have advanced from the South, the Caffre races have slowly descended from the North and have helped to displace the original inhabitants of the country. This, however, is only another and a more cogent reason for *unity of purpose* among the European inhabitants of South Africa. In the face of this problem all intercolonial jealousies sink into insignificance. It is the common destiny of colonies to be divided first and only to amalgamate after long disunion. It took a very long time to weld the various European races which settled in North America into a common nationality; but we have now almost forgotten that New York was once a Dutch colony. It is not too much to hope that the time is coming when even the Boers in South Africa will acknowledge that their interests are really identical with those of their European neighbours.

August 30, 1879.

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ISRAEL'S BATTLES.

"FOR THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O LORD."

(*Continued from page* 313.)

No. XXI.—THE BATTLE OF VITORIA.

ON June 21, 1813, the battle was fought between the allies under the Earl of Wellington, and King Joseph of Spain, with Marshal Jourdan under him, which concluded the Peninsular war. It was, therefore, a combat which was the crisis of an important part of Israel's history, and being on many accounts a wonderful battle in several of its details, it deserves a notice in the BANNER OF ISRAEL.

Vitoria is a town on the North of Spain, near the South-west frontier of France, and it was there that King Joseph with over seventy thousand French troops gave battle to Wellington, and the allies numbering about the same. At early dawn General Hill attacked the heights of La Puebla on the Frenchman's left; took the village of Subijana de Alava, the position of which secured him against all the charges of the enemy, and forced the French Marshal eventually to withdraw from the heights of the Zadora river towards Vitoria itself. Meanwhile General Graham turned the enemy's right by the Bilboa road. Ere long the French army was overpowered on the right, the left, and the centre too. The beaten army endeavoured to retreat towards Bilboa and the sea; but their road of retreat was held by Graham and his victorious troops. The disordered French then rushed towards Pamplona in the very opposite direction. "Many guns were taken," says Napier (vol. v., page 561), "as the army advanced, and at 6 o'clock the French reached the last defensible height—one mile in front of Vitoria. Behind them was the plain in which the city stood, and beyond the city thousands of carriages and animals, and non-combatants; men, women, and children were crowded together in all the madness of terror, and as the English shot went booming over head the vast crowd started and swerved with a convulsive movement, while a dull and horrid sound of distress arose; but there was no hope, no stay for army or multitude. It was the wreck of a nation."

After this the French made a gallant stand on the Upper Zadora, between the villages of Ali and Armentia. In vain! The French retreat was blocked along the royal road, the retreat became a rout, and in their escape by the road of Salvatierra to the right of Vitoria, the French guns were abandoned by the gunners, and the final resistance being overcome by the conquering British and their allies, the last of the French army fled from the field, leaving everything worth having in the conquerors' hands.

"The French indeed," says Napier in his comments on this battle, "escaped with comparatively little loss of men; but to use Gazan's words, they lost all their equipages, all their guns, all their treasure, all their stores, all their papers, so that no man could prove how much pay was due to him, generals and subordinate officers alike were reduced to the clothes on their backs, and most of them were barefooted." "Never was a victory more complete. The trophies were innumerable. The French carried off but two pieces of artillery from the battle. Jourdan's baton of command, a stand of colours, one hundred and forty-three brass pieces, one hundred of which had been used in the fight, all the parcs and depôts from Madrid, Valladolid, Burgos, carriages, ammunition, treasure, everything fell into the hands of the victors. The loss in men, however, did not exceed six thousand, exclusive of some hundreds of prisoners. The loss of the allies was nearly as great—the gross numbers being 5,176 killed, wounded, and missing."

So far Napier's account of this great battle and its wonderful results. It drove the French out of Spain, forced them to retreat into France, and utterly destroyed all Napoleon's schemes for the subjugation of the Peninsula for ever. His own power soon after crumbled to pieces at the great battles of Leipsig, and his abdication followed in 1814.

Such is the field of Vitoria and its glorious results. It was purely an Israelitish battle, and one exemplifying the dealings of God with His people according to His promise. They were warring out of their own land, to combat the great enemy of the Lord in the only spot where he seemed vulnerable. There they went out to battle as the Lord's people, because He had sent them, and He heard their prayer and their supplication for His help and "maintained their cause" (1 Kings viii. 44). He gave them a captain whose hand He always seemed to guide—a warrior who was the hero of a hundred fights and every fight he fought he won. He sent confusion and feeble counsels to the enemy and his captains, and just those things that that enemy ought not to have done, as Israel's enemies, the Lord made them do to ensure their destruction. Writing of the battle of Vitoria, Napier enumerates the various military errors and blunders of which King Joseph and Marshal Jourdan were guilty before and during this great battle, and declares that if they had acted otherwise, nothing could have saved Lord Wellington and his brave army. But these errors were just the secret of our success. Being Israel, He gave us the very military blessings promised to Israel obedient in Deut. xxviii. 7. He caused "our enemies that rose up against us to be smitten before our face; they came out against us one way, and fled before us, as at Vitoria, seven ways."

Then, too, was fulfilled another promise made to Israel in Micah v. 8, since it was Lord Wellington's resolve to "go through" Spain and drive the invader out of the Peninsula, that led to the battle of Vitoria, and behold! when that resolve was taken, the remnant of Jacob, then in the midst of many "people" in Spain, "as a lion among the beasts of the forest and as a young lion among the flocks of sheep" (for this battle's burden fell entirely—like the rest—on the British), in "going through" both "trod down" King Joseph, Marshal Jourdan, and his armies, "tore them utterly to pieces," stripped them of their guns, munitions of war, treasure, and of all but the clothes on their backs. "It was the wreck of a nation," as Napier describes the rout, and in fact "there was NONE could deliver" the French. Not Napoleon himself, not Soult, not King Joseph, nor Jourdan, could rescue the hosts of Israel's enemies from the destruction that God sent them as He hurled them out of Spain across their own borders and into France. Surely the battle of Vitoria was one where Israel's God fought openly for His people, and "maintained their cause as the matter then required" (1 Kings viii. 59). History in general, and the history of the Peninsular war especially, read in the light of "our Identity," becomes a new and deeply interesting page in British story, and adds another to the many calls we have now crowding round and confronting us nationally to cry, "Hallelujah! praise the Lord."

(*To be followed by a paper on the Battle of Waterloo.*)

THE REV. C. W. HICKSON ON "LOST, GENTILE, CHRISTIAN, BRITISH ISRAEL."

THE following report of a lecture by the Rev. C. W. Hickson on the above subject, appeared in the Bristol papers of the 11th October, 1879, giving only the Chairman's remarks, and not a word of the lecture itself. We add a few notes of what was a lucid, telling, clear exposition of our Identity. The newspaper notice was as follows:—

The Rev. C. W. Hickson, M.A., vicar of St. Bartholomew's, lectured last evening, in the new Broadmead-rooms, on "Never Lost, Jewish Israel and Lost, Gentile, Christian, British Israel." Mr. E. W. Bird (Philo-Israel) presided over a large attendance. The proceedings having been opened with prayer by Commander Roberts,

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R.N., the Chairman said that they meant by the Identity of the British race with the Lost Ten Tribes of Israel, that they were absolutely one with the descendants of Jacob and of Israel. The subject was being taken up with the greatest interest, and was rapidly gaining ground, not only in these islands, but throughout the British Empire, and also in the United States, and in some parts of the continent of Europe. He said that before the point upon which Mr. Hickson was going to lecture was taken up by the latter, Mr. Hickson had felt great difficulty about what Scripture declared would be—that Lost Israel would become Gentile, but having studied the matter he began to speak, preach, and lecture upon it, and he now stood forth boldly declaring his opinion upon and facing the persecution which he (the speaker) believed would come upon men of his cloth who took the matter up. The Rev. C. W. Hickson then proceeded to deliver his lecture, which was listened to with great attention.

The lecturer commenced with a careful statement of the Scriptural distinction between Israel and Judah, dwelling on the fact, that when the Jews returned from Babylon the great bulk of the Ten-Tribed body did not.

He then turned to "The Kingdom," or Ten Tribes, and proved, first, that they were actually "LOST." He pointed out that the Jews, and all ancient and modern commentators, admitted the fact, while the following passages fully proved it —viz., Hos. viii. 8, ix. 17; Amos ix. 9; Ezek. xi. 16; John vii. 35. The last passage led to the conclusion that Israel "Lost" was to be found as Israel—

2. "Gentilized," or among the Gentiles, nay, actually and ostensibly Gentiles. In proof of this the lecturer dilated on Gen. xlviii. 19. in connection with Rom. xi. 25; on Hos. i. 2, 3, 6, 8, 9; Isa. liv. 1, 3, 6; Gal. iv. 22—27, where Isa. liv. 1 is quoted, and on John xi. 51, 52, proving on the strength of Caiaphas' prophecy that the Ten Tribes were at that time, A.D. 33, separate from Judah, and destined in God's good time to be gathered to Christ, being even then in their unconverted state the children of God (Hos i. 10). These considerations led up to the proof that Israel was to be found—

3. *A Christian Nation.* In regard to this point, Hos. i. 10 and Caiaphas' prophecy were chiefly relied upon, with other passages which will readily occur to the reader.

In consequence the lecturer in conclusion asked where this "Lost," "Gentile," yet "Christian" Israel could now be found, except in the great British Empire? For the discovery of the nation depended upon its answering to those distinct promises made by the Lord to Abraham, Isaac, and Jacob, which provided that the seed when found should be:—

1. A great nation.
2. One whose name was "Great."
3. Wonderfully numerous.
4. A nation and company of nations.
5. Having the Gate of their enemies.
6. Spread abroad everywhere.
7. Having kings from them.
8. Blessed with the abundance of blessings.
9. Possessing all those good things promised to "Israel obedient," in Deut. xxviii.
10. The "evil beasts" being caused to cease out of their land (Ezek. xxxiv. 25).
11. Being a holy people, separated to good works.
12. Feared by all nations.
13. The head and not the tail, above and not beneath.
14. Supplanting other nations everywhere.

These and other such like, the lecturer observed, were marks pointing only to one nation, and that the British, and we were justified, from all the considerations adduced, to conclude that "Lost," "Gentile," "Christian" Israel was now "found" in the British races only, but were not to be discovered elsewhere.

"And if so," concluded Mr. Hickson, "what then? What good will come of it if we be Israel? *Cui bono?* These were the questions often asked us! Well, this very question was once put by one of old, and he asked it in this way, 'What profit shall this BIRTHRIGHT do to me?' We know what God's own verdict was regarding this wretched man! 'He was a *profane person* (Heb. xii. 16) who for a morsel of meat sold his birthright.' But he despised his birthright only for a time! 'When he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.' It is profanity to despise the birthright God gives us nationally, and to account as a worthless thing the glorious promises of national righteousness, the outpouring of the Holy Spirit, and other spiritual and great temporal blessings God has tied up to the Identity of our race with Israel!"

Such is a sketch only of an excellent lecture which took nearly an hour and a half to deliver. We cannot of course endorse every word the lecturer uttered, and that were hardly to be expected. We can safely affirm, however, that the lecture, on the whole, was highly appreciated by Mr. Hickson's attentive audience, and we feel sure it has served the cause well in Bristol. It was delivered under the auspices of "The Bristol Israel's Identification Association," and was a creditable proof of the vitality of that young, but vigorous organization.

Review.

The Coming Collision Between England and Russia. By an M.A., Cambridge. Second Edition. Price one shilling. W. H. Guest, 20, Warwick-lane, E.C.

The first edition of this clever pamphlet, written on BANNER lines, was noticed in our pages on June 4, 1879, in No. 127. We are glad to see the work has got into a second edition, which is always a good sign, one not welcome to the opponents of course—such as Messrs. McClellan, Clericus, and the like; but most acceptable to those who, like ourselves, watch every sign of the coming of the dear Master, and who know that ere He can come Israel must be found, Israel's arch foe must be designated, and the symptoms of "the coming collision," foretold by Ezekiel, be clearly seen. Our M.A. of Cambridge has enriched his second edition by a "Supplement," which contains some very valuable matter, and can be obtained separately by those possessing the first edition. He treats of the Berlin Treaty, of Elam and Gog, of "Cush Stirring," of "the Ordnance Survey of Palestine Completed," of "Gold Found in India," of "the Duel between Gog and Israel Begun," of "Israel's Seed in Many Waters," and of "Nihilism in Russia." Our author plainly identifies Great Britain with Israel in all he writes, and we are glad to see he accepts *our* views of THE Gate, and highly approves of that "annexation policy" which we see to be according to God's providence for Israel; but which the opponents of our present Government so greatly abominate. In order to let our readers estimate the character of the M.A.'s views in the second edition of this capital little work, we reprint the following on "The Duel Begun" and "Israel's Seed in Many Waters." He says regarding

"THE DUEL BETWEEN GOG AND ISRAEL HAS BEGUN.

"Judging from the constant discussion of our relations with Russia in common conversation, in the press, in periodicals, it would seem that the nation at large is beginning to feel a presentiment of the impending struggle. The duel in fact has already begun, though there is not open war. Does Gog menace the Gate? Israel sends her fleet thither, and draws on Tarshish for troops. Does Gog annex Northern Armenia? We annex Cyprus. Does he threaten us from Central Asia? We occupy Quettah. Does he intrigue with the Afghan ruler? We make war on that ruler, and assert our legitimate influence in his country. When we have trouble in Afghanistan, Gog ingratiates himself with the Shah; when we hear of disturbances in Burmah, Gog seeks to establish intimate relations with Siam. His latest move is the advance on Merv—and we? The jealousy of united Europe has turned Gog back in the West: Israel has laid her hand firmly on the Gates of India, thereby checking his advance Eastward. He is like a strong man held in confinement, and were it not indicated by prophecy, common sense would tell us that he is most likely to break out at the weakest point of the environment—viz., where his frontier adjoins that of Turkey in Asia—weakest for these three obvious reasons: (1) His possession of Kars, as has before been shown, puts Asiatic Turkey at his mercy. (2)

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He has nothing to fear in that quarter from the jealousy of Europe, but would be left face to face with England. (3) By his Caucasian railways and fleets on the Caspian he could transport uninterrupted supplies of men and stores to the seat of war.

"ISRAEL'S SEED IN MANY WATERS.

"It is marvellous with what rapidity England is extending her sway over heathen lands, and such more especially as are accessible from the sea. God seems to be constraining us to undertake UNIVERSAL DOMINION. We shrink from annexation, yet it is thrust on us. Zululand is to be divided into four districts governed by native chiefs subject to British residents. Disguise it as we may, independent rule in Zululand is at an end. We are evacuating Afghanistan, leaving it to the charge of its native prince, when a fanatical outbreak, prompted, it may be, as the Continental press unanimously would have us believe, by Russian machinations, is as the voice of God peremptorily commanding us to return and possess the land. We seem on the verge of a war with Burmah, and we may see the same process repeated there. In fine, in all parts of the world it seems to be England's mission to break down governments founded on blood and barbarism, and substitute her own mild and Christian sway. It has been rumoured that 'Sir Arthur Gordon is instructed to take the first opportunity after his return to Fiji, to inquire into the advisability of annexing not only New Guinea, but Samoa, Tonga, and New Britain.' In all this annexation of so many heathen and mainly maritime countries, the eye of faith cannot but see the fulfilment of Balaam's prophecy that Israel's 'seed shall be in many waters,' and of the Divine promise: 'Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.'"

As a comment on the above, we ask our readers to peruse the following remarks published in a Bristol paper on Oct. 8, 1879, with reference to the state of affairs now obtaining between Russia and "England," and the anticipations of "the coming collision" cherished and welcomed by the rabid Russian writers. The *Bristol Times and Mirror* says:—

"England is just now coming in for quite as much abuse as Germany from the Russian press, and if we believe all we read, we ought to prepare at once for the war with Russia against the world which is to leave the Czar master of Europe and Asia. The rubbish that the St. Petersburg papers are allowed by the official censors to publish indicates more than anything else mental aberration on the part, not only of the writers, but of the authorities also. Peace in Europe and progress in Central Asia are, according to these lucubrations, only minor objects of the Turkoman expedition—it supplies a strategical basis which the Russians have long been aiming at in those quarters. 'A Russo-English collision is simply inevitable in the future,' and therefore it is a question of importance which road to Hindustan ought to be chosen. The best road, it is added, is that through Bokhara to Afghanistan and Herat, and this will be taken when the time comes. This collision, however, is in the far future; before that comes on, Germany and Austria have to be annihilated, and the *Golos* demands that the utmost exertions be made to prepare the country and the army for the impending war with these Powers. The *Vedomosti* contends that the war is likely to break out in a few months, and bluntly suggests at the same time that the Nihilist propaganda, which saps the foundations of Russian strength, is kept up by foreign money and intrigue. According to the same journal, Germany is impelled against Russia by the necessity of providing food for her hungry millions, and by the conviction that she possesses the power to take the requisite amount of arable soil from Russia and the Sclavonic East. The Russian privateer squadron forming in the Pacific is about to be reinforced to the number of twelve, 'with an eye,' it is added, 'to a speedy war.' All this talk is harmless, so long as it is confined to talk; it does them good, and doesn't harm us. When it comes to fighting, we shall have something to say on the subject.

THE B.C. AND A.D. CHRONOLOGY.

WE have the Rev. W. B. Galloway's permission to add to his testimony on the subject of our chronology, published at page 323 BANNER OF ISRAEL, No. 136, the following:—

"In illustration of part of my letter I may mention that, in speaking of the Eclipse of Thales, the Astronomer-Royal, Sir George Biddell Airy, writes the date in both forms of expression—namely, May 28th, B.C. 585, and May 28th—584."

"These two forms of expression mean the same thing."

Correspondence.

THE PROPHET ELIJAH.

To the Editor of the "Banner of Israel."

SIR,—During the past few days we have had an individual, evidently an enthusiast on the Israelitish question, but whose mode of procedure will do much harm I fear for the cause he professes to have at heart, lecturing nightly in the public streets at Maidstone, on the Lost Ten Tribes of Israel, and his mission in connection therewith. After narrating the many proofs that have been adduced from time to time in support of the fact that the British nation, and no other, are the Lost Ten Tribes, he informs his hearers that he is commissioned by God to say at all meetings that he is "Elijah the Prophet." He disclaims any relation to that prophet who was carried up into heaven, for in the last two verses in the last chapter of Malachi he says he is spoken of as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The prophet informed his hearers that it was his mission to gather together the lost sheep of the House of Israel, to enforce the rite of circumcision, to abolish our sham Christian Sabbath, and institute that of the Jews—namely, the seventh day instead of the first. The sheep-skin that he wore, he said, was typical of the lost sheep, the red lining of the same indicated the sins of the people, and his boots, which were of the Wellington pattern, were typical of the Tribe of Manasseh, the Americans, and the Lost Ten Tribes. He did not state what his money bags were typical of, and which were handed round at the end of each meeting in aid of what he termed the "Restoration Fund."

I do not know whether you, sir, or any of your readers have heard of this individual, and although his appearance is attractive, especially to boys, who imitate the crying of so many lambs, his mode of lecturing is clear, and he has evidently studied the Anglo-Israel question very considerably. I think it is necessary to put our readers and others on their guard, and to listen to the words of One who has said, "Prove all things, hold fast that which is good;" and, above all else, "Beware of men in sheep's clothing."

Yours obediently, THOS. FEATHERSTONE.

5, Rock-terrace, Boxley-road, Maidstone.

To the Editor of the "Banner of Israel."

DEAR SIR,—Allow me to thank you for the favourable notice you have given to our forthcoming penny monthly periodical. I would not trouble you further were it not that your informant has, unintentionally, represented me as *readily* embracing Identity truth. Instead of being won over to it by one week's study of the subject, I combated the arguments advanced in its favour for over two years. In connection with the meetings at the Young Men's Christian Association, I gave two papers consecutively, one partly in favour of the Identity, the other flatly opposed to it. Your correspondent, speaking from memory, and after the lapse of a considerable period, may easily have forgotten one paper. He is right, however, as to his deductions. As an instance of the false impression produced, I may state, that during the week I have received both a letter and pamphlet from Clericus, who must have seen the BANNER and evidently thinks me an easy prey. Kindly insert this in an early issue of your invaluable paper, and you will oblige

Respectfully yours,

Liverpool, Oct. 15, 1879. JAMES CATTERALL.

LINES TO H.R.H. THE PRINCESS OF WALES.

(*From the "Pall Mall Gazette,"* Oct. 8, 1879).

WRITTEN on March 10, 1879, the anniversary, sixteen years ago, of the landing of the Princess:

"Great Princess, daughter of the great sea kings;
Chaste wife, thy husband's blessing and his crown;
Fond mother, circled by thy children's love,
True woman, crowned and throned in Britain's heart,
Till crowns and thrones and Britain pass away!

Whatever faction stirs on foreign soil,
Rest thou at home upon thy people's love:
Though other Powers' long-laid foundations shake,
A throne is builded in great England's heart
For thee and thine: and millions yet unborn
Shall speak thy praise in all our country's GATES."

Was the authoress of the above lines an Israelite?

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the rôle of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

For Contents see BANNER for October 1st.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 150. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 12, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"DEFENCE—NOT DOMINION."

LORD SALISBURY, when at Manchester, on Oct. 17th, 1879, made a great and a remarkable speech at the banquet given in his honour at the Manchester Free Trade Hall. During the course of it he declared that our national policy in reference to the affairs of Afghanistan and Central Asia, was "Defence and not Dominion." "It is that," his Lordship said, "we seek." No doubt! Israel in these days desire ostensibly no new acquisition of territories anywhere. We have already one-fifth of the earth included in our empire, and about 280,000,000 of the globe's inhabitants as the Queen's subjects. Why, then, should we want more? We know nothing nationally yet of our Identity, and the royalty it brings with it; and nationally we desire to know nothing of either. But God's will has to be done! Lord Salisbury may declare amid "cheers" in Manchester that "Defence and not Dominion is what we seek," but the question is, What would God have us to do?

In Zululand we had no wish for conquest or annexation either. Yet God, against our wishes, sent us the disaster of Isandhlwana, which forced us to conquer the Zulu nation, dethrone Cetywayo, banish him and "break" his nation and his policy "into pieces" (Psa. ii. 9). We had no wish to touch the Transvaal; yet God made our condition at the Cape, in view to the dangerous misconduct of the Boers, so precarious, that we were forced to take their country, annex it, and to tell the Boers in stern and determined tones, only last month, that "the Queen's standard shall float over the Transvaal as long as sun and moon endure!" We "sought not Dominion but Defence" at the Cape, but God arranged that Defence could only be secured by additional Transvaal Dominion. Thus, and thus only, we acquired the whole of the Punjab, after the decisive battle of Goojerat on Feb. 21st, 1849. The Sikh nation invaded our Indian territories, and after their crushing defeat at the battle of Subraon, on Feb. 10th, 1846, we thought more of "Defence than Dominion," for we left their territories intact, and refused annexation. But God raised them once more in rebellion against us at Mooltan and at Chillianwalla—events which taught us a lesson we have to learn yet again, it seems, to-day in Afghanistan (if Lord Salisbury can induce us to be so foolish)—that our Indian policy is *not* "Defence without Dominion," but through dominion, security, and defence!

We hear reports as we write, which we suppose may be premature, but which we ardently hope are true—namely, that the Russians are already at Merv, and mean if they can, to get the "Gate" of Afghanistan before we can secure it by occupying HERAT. We trust that report is founded on fact; since then the British nation will be united as one man in the true policy, which is, that to hold India we must secure Afghanistan, and to keep our grasp of the latter, we must have its Western Gate (as we already possess its Southern and Eastern Gates), Herat. Herat must be ours sooner or later. Russia will see to that; and meanwhile, what we would urge on our readers to comprehend is this—that the talk of British policy as "Defence and not Dominion" is absurdity itself, in the face of patent facts, and it is infatuation, too, in the mouth of the Minister of a people which has spoilt the nations of the world of their lands in the four quarters of the earth, and to exist at all must constantly acquire still more! "Defence not Dominion" is a saying which has no meaning in the utterance of a Foreign Secretary, who, since he has been in the Ministry now in power, has added to the empire the Transvaal, Cyprus, the Fiji Islands, immense territories near and round the Cape Colonies, and various islands of the sea, —a Ministry which maintains (very properly) her Majesty's royal claims over countless possessions in Europe, in Asia, in Africa, in America, and in Australasia, which claims the supremacy and guardianship of almost all the ocean high-ways of the world, and which boasts that the *morning* drum never ceases for a moment during our livelong day and night throughout the globe, in one part or another of her Majesty's world-wide dominions. "Defence" our object, "not Dominion!" What could Lord Salisbury have meant? Our national object always has been, always is, and always will be, *universal* dominion, till the whole globe is ours, since we are God's supplanting people —Jacob and Israel—and the Lord Himself has said, that "the kingdom and dominion and the greatness of the kingdom under the whole heaven SHALL be given to the people of the saints of the Most High; even the children of Israel—a people near to Him. Praise ye the Lord!" *And those people are the British!*

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Not Dominion? Then God's Word fails. Not Dominion? Then His purposes are defeated. Not Dominion? Then His plans collapse. The very reverse must be, and always is, the case; for this nation, knowing universally their high destiny, longs and pants for universal domination, and thinks not of "Defence" at all, but "Dominion" always and everywhere.

We trust Lord Salisbury will, ere long, realise who and what this race is, for whom he rules as chief Foreign Minister. It is God's chosen people Israel—HIS dominion! "God's dominion" needs not "Defence!" His Lordship need not dream of that. It craves earthly supremacy, and that world-wide, for GOD'S GLORY. Of this we may be sure, "the kingdom" being God's, He will secure that its extension shall be "to the utmost bound of the everlasting hills: which are HIS" (Gen. xlix. 26).

THE FUTURE OF AFGHANISTAN.

THE *Pall Mall Gazette*, of October 9, 1879, had some sensible remarks regarding our future action in Afghanistan. We must, indeed, convince these enemies of ours of our mastery. And how is that to be done? By running away again from Cabul in a few weeks, just as we conquered Zululand, and then made haste to send every soldier away, telling the Zulus "to behave well in future," excluding the Bible, and leaving barbarism and murder to have full scope? Nay, that will not "pay" now, as it has never "paid" yet. It did not "pay" in the Punjab, but cost us millions of money, and heaps of slain, in a second campaign. So, unless we retrace our steps, Zululand will cost us much more blood and treasure; so will Afghanistan, too, if we fail to do what the *Pall Mall* counsels—namely, to "establish permanent military posts in the more important 'strong places,'" and make the subjugated country *pay for the occupation* till they see that peace and honest dealing are more to their own advantage than murder and treason. The *Pall Mall Gazette* said:—

> Precipitate retirement from such strongholds as fall into our hands is a policy always open to misconstruction by Orientals, and by the Afghans it has been obviously misconstrued. This mistake, therefore, must on no account be repeated. We must show the inhabitants of the country that we are neither unable nor afraid to keep possession of what we take, and this we can easily do without resorting to the extreme measure of annexing Afghanistan. It would be enough to establish a permanent military occupation of the more important of its strong places; but nothing less than this will suffice. It is out of the question to incur the risk of a third insurrection in Cabul necessitating a third expedition to subdue and punish the insurgents; and we must not shrink from the only measures by which this risk can be obviated in the future. The presence of British garrisons in the various strongholds of Afghanistan would be a sign of our superior strength and a memento of its latest exercise, which would probably have their effect upon even the most disaffected of the Afghan people; and, even if it did not effectually deter from insurrectionary movements, it would afford ready means of suppressing them. Annexation, as we have always insisted, is not to be thought of; but between this policy and that of annexation, there is a substantial difference. A permanent occupation of fixed points in Afghanistan can be perfectly well combined with whatever plan of political reconstitution may approve itself as the best to be adopted when once the country has been reduced to order. Difficult as that question may be to settle—and we can see its difficulties already—it lies apart from the military question, and need not prejudice or complicate it in any degree.

With this programme (since the word annexation terrifies Israel) we are quite content. What is required is political and permanent British supremacy over Afghanistan. The troops which "hold the country down" at its "Gates" must, of course, be paid for by the country where their presence is required, and just as Scindia and Holkar, and the Rajahs of Mysore and Travancore, the Nizam of Hydrabad, and the late Gaicawar, had to pay, and most of them still pay for the British contingents which hold their respective "Gates," while we leave the Hindu States, each a nominal independence, as the paramount Power in the East, so all we look for *prophetically* in the case of Afghanistan, is what the *Pall Mall Gazette* sketches out for us—namely, to rule over that county by placing "the bit in its mouth;" by controlling its foreign and domestic policy; by forcing it to keep the peace at home and also abroad; and to do no act, fire no gun, think no thought, of which we, as "the kings of the East," disapprove. But all this need not involve that terrible thing, "annexation," or interference with the local rule of the country thus conquered. It represents the youth of "the pepul tree"—its early stage. But, then, that youth is followed, as we all know, by a time when the pepul tree is mature—and then—? (Dan. vii. 27).

THE HIGH SHERIFF OF BRISTOL AS A BLIND WITNESS.

AT a meeting of the Society for the Propagation of the Gospel, held in Clifton during the late anniversary, celebrated in September, 1879, Mr. C. B. Hare, the High Sheriff of Bristol, was in the chair. In his opening address, the chairman said:—

> It had often struck him in considering missionary work what an extraordinary thing it was that one of the most distinctive features of the English race was the wonderful missionary enterprise which seemed to take hold of the hearts of the people. When they thought that the English nation was doing more for mission work than the whole of the other Christian nations, it spoke well for the hearts of her people. (Hear, hear.) He believed England was far ahead in the interest she took in this work. Next came America, but she could not reach in any degree the work which emanated from England. (Hear, hear.) Some people outside England might say that she had only one idea—that of making money; and others in England might say that she only went abroad for the sake of aggrandisement and increasing her territory. But it was a fact that a large amount of money was annually sent out, and a large number of gentlemen went abroad, for the sake of Christianising the heathen. The money was sent forth without the slightest hope of return, and the missionaries went out with only the hope of spreading the Gospel. (Applause.) When the world looked at these facts, it would see that there was nothing selfish in the missionary spirit which emanated from the English nation. (Hear, hear.) Missionary enterprise was inculcated into the English people from their earliest childhood, and he hoped the day was far distant when that enterprise would be counted a thing of the past. (Applause.)

Mr. Hare did not stop to inquire why the British did more for mission work than all the other Christian nations. *We* know—since the Identity has enlightened us—that the reason, and the only one, is "because we are Israel," and to that race, and that only, the Lord has entrusted the commission to take the Gospel "to ALL the nations and to ALL the families of the earth" (Gen. xxii. 18, xxviii. 14). The exact proportion between the missionary zeal put forward by our race (being Israel) and the Gentile nations, we calculated in 1876, and the results were published at pages 44, 45, *Life from the Dead*, No. 26, vol. iii. We then found that "the British and American nations and Churches which represent the seed of Abraham, maintain about twice as many foreign Protestant missions as all the Gentile nations of the earth put together; also that the expenditure on the work by the former compares with the income of all the foreign missions of Gentile Protestant nations combined, as £1,519,000 is to £120,000, or in the ratio of 12 to 1."

The exact sums received by the British religious and missionary societies during 1878 and 1879 have been well recorded in the following, and we publish the items now for future use and record. It will be seen that the volume of

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British beneficence for Christ's cause at home and abroad is immense, and we are certain it cannot be even distantly matched anywhere abroad. Our statistics, taken from page 479 of the *Sunday at Home* for July, 1879, are as follows:—

The receipts of the five principal missionary societies for the past year and the year preceding were as follows:—

	1878.	1879.
Church Missionary Society . . .	£223,038	£232,836
Society for the Propagation of the Gospel.	148,438	145,236
Wesleyan Missionary Society. . .	146,017	133,333
London Missionary Society . . .	109,348	101,100
Baptist Missionary Society . . .	50,068	46,092
	£676,909	£658,597

The decrease thus shown on last year's receipts as compared with the year preceding is more than counterbalanced by the increased income reported by other societies. We find that fifty-six of these institutions (including the most important) received in the aggregate, during the past year, the following amounts:—

Bible Society.	£213,811
Religious Tract and Kindred Societies	171,590
Missionary Societies	700,238
Colonial, Jewish, and other Missions.	145,222
Home Missions	386.248
Religious Educational Societies	86,414
	£1,703,523

There has been a clear increase in the aggregate amount received last year by our religious institutions of about £16,000.

Well may Mr. Hare wonder when he considers these figures without Identity light. They fill us with joy and astonishment as well. They constitute a unique and utterly confounding evidence—which our opponents cannot get over or explain—to prove the British *are* Israel, since God, who cannot lie, who cannot repent, whose "gifts and callings are" absolutely "without repentance," gave to Israel, and that race only, the privilege of "blossoming, and budding, and filling the face of the world with fruit" (Isa. xxvii. 6). We alone fulfil the function, and therefore must be Israel. Mr. Hare need wonder no more.

IDENTITY DIFFICULTIES ANSWERED.

(*Continued from page* 316.)

PART VI.

ARE THE BRITISH THE "REMNANT" OF THE SINGLE TRIBE OF EPHRAIM, OR OF THE TEN-TRIBED PEOPLE "EPHRAIM?"

WE find the Teutonic or Gothic theory hard to kill. It rears its head at unexpected times and seasons. Its advocates are often clergymen, who, seeing at last the impossibility of denying our "Israelitish origin," take refuge in some of the late John Wilson's early views; also, those now held by the "Gothic" theorists. Such stoutly maintain that we are the representatives of only the *single Tribe* of Ephraim. They appeal to Gen. xlviii. 15—20 as authority for this view, and regard the nations of the Continent as the remaining nine Tribes. We propose to deal with this question once more, and to show our readers the utter impossibility of explaining either our national position, or the plain statements of the Scriptures on the subject, should it be asserted that our Gothic friends are right.

In the first place, let these our friends try and explain to us the prophecy of Hosea on the hypothesis that the prophet meant, by speaking of "Ephraim," to designate the one Tribe of that name, and not the Ten of which it was the head. They cannot! Hos. iv. 17; v. 3, 9, 11—14; vi. 4, 10; vii. 1, 8, 11; viii. 9—11; ix. 8, 11, 13, 16, and other verses too numerous to mention in that prophecy, can none of them be explained if the allusion was to the one Tribe—not the Ten, of Israel. The words "Ephraim" and "Israel" are used often interchangeably, and the Gothic theorists cannot by any ingenuity separate them.

Throughout this great prophecy relating to the history of the Ten Tribes, the latter are without doubt called "Ephraim" as well as "Israel." In the next place, no man can show from Scripture that the nine Tribes were ever dealt with by their God in their political capacity separately from "Ephraim," the one Tribe. The latter is the designation of God's "first-born" in Jer. xxxi. 9, after the Assyrian captivity had occurred; and there God Himself records: "I am a Father to Israel and Ephraim My first-born." (The verb *is* is not in the original Hebrew.) Here the two names are also synonymous, and both are applied to "the House" or "Kingdom" of Israel, then in captivity together, under universal condemnation. Again, how is Isa. vii. 1—9 to be explained except on the admission that Ephraim is Israel of the Ten-Tribed kingdom? The thing is impossible. "Syria is confederate with Ephraim." Was this with the one Tribe or with the Ten? Were Syria and the son of Remaliah, of the fifth verse, acting in confederation with Ephraim the Tribe, or Ephraim the Ten-Tribed Nation? Was it only the Tribe which was to be broken—"that it be not a people," as stated in ver. 8—or the whole kingdom? "The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son," says ver. 9. Did this mean that the latter was king of one Tribe only, and that Ephraim? Was Samaria, the capital, the representative of only one Tribe? Did only Ephraim, the one Tribe, depart from Judah 2,700 years ago? Jer. vii. 12, 15 compared, plainly prove that "My people Israel" and "the whole seed of Ephraim" were one and the same, not the mere one-tenth of the Hebrew nation, serving Baal and departing by idolatry from the living God. "The Tribe of Ephraim," of Psa. lxxviii. 67, 68, was plainly descriptive of the House of Joseph or Ephraim—the type of Israel of the Ten Tribes, with whom, since they partook of their sins, they had to share the punishment. Lastly, Isa. xi. 12, 13, are verses inexplicable except on the supposition that the Ten Tribes, compared in this passage with Judah, are the Long Lost House of Israel.

Further, if we compare the words of Jer. xxxi. 9 with those of the dying patriarch in his blessing to the two sons of Joseph (Gen. xlviii. 16), we learn that Ephraim and Manasseh were the special inheritors of the name of "Israel." The other Tribes partake of the name only by union and companionship with them. If the nine Tribes are now, then, in separation, they do not bear to-day the name of "Israel," nor, we add, are they entitled to bear it in the future. By one consent, people call the Tribe of Judah "The Jews." They are "OF Israel," but they are not "Israel" itself.

Once more we would ask our Teutonic believers to explain why, if Ephraim is separate at present from his fellows, his stick has on it the record that it is "For Joseph, the stick of *Ephraim, and all the House of Israel his companions.*" God promises also, in Ezek. xxxvii. 16—19, to take "the stick of Joseph, which is in the hand of Ephraim and the Tribes of Israel *his fellows*," and unite it with the stick of solitary Judah, making thus one stick, not of eleven, but of TWO sticks. Our Gothic friends say, the House of Israel are now in these "latter days," when the junction of Israel and Judah is at hand, in separation: Ephraim in the British Isles, the rest in the Continent of Europe—Australia, America, and elsewhere. But God's Word says, Ephraim and the rest of the nine Tribes are "fellows," "companions," and that, as representing "all the House of Israel." Which are we to follow, God's Word, or our Gothic friends?

We would ask our opposing Israelites, further, how it has come to pass, if we British are only Ephraim the one Tribe of Israel, we have had bestowed on us all the promises and blessings that belong to all the Tribes alike if obedient, such as "the Gate," the power "to lend to many nations, never the

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need to borrow; the power "to rule over many nations, the freedom from alien domination;" the privilege of Gospel propagation "to ALL the nations and ALL the families of the earth;" the blossoming and budding faculty, "filling the face of the world with fruit." We know from Scripture that Judah is now under special curse for crucifying the Lord, and therefore has no part in these blessings *as yet*. But what Scriptural warrant is there for the idea that only one Tribe has turned to the Lord and "become obedient?"—thus acquiring, as the exclusive inheritor, privileges and blessings promised to the seed of Abraham generally "if only obedient?"

The Ten Tribes went by the common representative name of "Ephraim," the *leading* Tribe of *Israel*. Just so our own nation, composed of four nationalities so-called—English, Scotch, Irish, and Welsh—is called by the common name of England and the English. The English gained the battle of Waterloo, possess India, rule the sea, are an abnormally wealthy race, and carry the Gospel to the ends and uttermost parts of the earth. But does any sane man suppose we desire, by using that name, to imply that the Scots, the Irish, and the Welsh were not the conquerors of Napoleon, the holders of India, the rulers of the ocean, wealthy beyond description, and are not sharers in the propagation of the Gospel? Just so, speaking of Ephraim, the Scriptures include the nine other Tribes, of which the former was the head; and the term includes, but cannot exclude, the nine Tribes, who were Ephraim's "fellows."

The above by no means exhausts the arguments we can bring to bear on our subject, but they suffice to discredit the Teutonic, or Gothic, theory. It has not, and never had, our sympathy; and just so far as the late good John Wilson held it, so far we believe him to have been in error. Had he lived till now, when we see all Europe, including the beloved German nation of our Gothic friends, about to be plunged into the horrors of the great "earth"-quake, instead of being shielded therefrom, as promised in Isa. xxvi. 20, 21, *he* would have seen that the House of Israel is not Tribally connected with the Teutonic nations now, but has been clean separated out of them, and gathered in perfect safety (waiting the outburst of the awful storm) in I'ii I'yâm, the prophetic "Isles of the West" of Isa. xxiv. 15—the "British Isles" of the modern Continental Jews.

"IN LABOURS MORE ABUNDANT."

WE wish our readers to note the unparalleled exertions our Metropolitan Anglo-Israel Association is making in the person of its able and indefatigable secretary, the Rev. Jas. Billington, F.S.A., and F.R.H.S., to spread the knowledge of "our Identity."

On Oct. 7th, 1879, he lectured in the Town Hall, Hythe, Kent. The audience was good.

On the 8th, at the Town Hall, Arundel. The audience fair.

On the 13th, he travelled up to Perth, N.B., and on the 14th, lectured on the same subject to about 1,500 people in the City Hall.

On the 15th, he was at Brechin and spoke to about 500.

On the 16th, he was back again at Perth, and delivered his second lecture there to 1,400 persons.

On the 17th, he lectured at Montrose, to over 700.

On the next day, Saturday, Oct. 18th, he left for London, and conducted two services there on the 19th.

On the 20th, he left for Hull, and lectured at Withernsea, 12 miles further on.

On the 21st, at Hull, to 1,100 people.

On the 22nd, at Huddersfield, to a good gathering.

On the 23rd, at Birkenhead and Liverpool, to two deeply interested audiences.

The 24th, a very wet night, saw a fairly good audience listening to our friend on the subject of our Identity at Chester.

The rev. secretary thus travelled 2,000 miles, delivered 14 lectures, preached 4 sermons, within the space of 14 days, all on the subject of our Identity, and had for his audience no fewer than 8,000 persons! Other tours on the same scale are under arrangement—one into Cornwall, where we know, as a fact, Redruth wants a lecturer; and meanwhile, though applications for lectures are coming in from all parts, Sheffield, Oldham, Mirfield, Shipley, Chichester, Littlehampton, and Arundel have not been neglected.

We say indeed, with reference to Mr. Billington's zealous efforts, assisted by those of Mr. Douglas Onslow, that "in labours" for our cause these friends "are more abundant" than any of their predecessors in this field. We hope, if God grants them health and strength, that they may continue to do this work for the Lord, and that He will send them many able fellow-helpers with much fruit for their labours.

"THE TIMES," AND OTHERS, AGAINST THE GREAT PYRAMID.

A FRIEND, "trembling in the West," has sent me a copy of the *Thunderer* for October 15, containing a review of a book called "A Ride in Egypt," by one Mr. W. J. Loftie. The review is of more than a column's length; is laudatory to a most high degree; gives favoured extracts from the work; indulges in Egyptologically-inclined remarks of its own; and shows the fluent writer of it, whether high up or low down on the contributors' staff of the *Times*, to have been recently on an ordinary tourist's excursion in Lower Egypt; to be a contemner of the Great Pyramid for anything else than a royal tomb; and to have spent a morning, perhaps two, in looking over relics at the Egypto-French Museum at Boolak.

No wonder, then, that this reviewer, on striking in with Mr. Loftie, of whom nearly all the same things may be said, but with the addition in his case that he has taken a donkey-ride in Egyptian land, as well as been a boat voyage on the Nile—no wonder, we say, that on the meeting of two such geniuses, the sparks of enthusiasm between them leapt high; while they were busily engaged in raising up some things, chiefly their own opinions, to the pinnacles of fame, and knocked down others including private reputations, with surprising facility and happy dispatch. The *Thunderer*, moreover, is gracious enough to "prophesy" remarkable success, at least during the next traveller's season, to Mr. Loftie's book; and though finding need to correct him very considerably whenever he touches upon the well-known men or things of *modern* Egypt, yet gives him unlimited praise and confidence for his thorough knowledge of everything during the very oldest of all the old ages of the so-called *ancient* Egypt. In virtue of which surpassing amount of antiquated information, it would seem that Mr. Loftie tosses the Bible chronology of early periods overboard as totally false; "absolutely revels in the extreme age of Egyptian civilization" *according to Manetho*; denounces the "time-progress and other fantastical theories," whatever they may be, about the Great Pyramid; and declares that monument, "without any doubt which a reasonable man can entertain," to be merely "a burial mound of one of a long line of kings who all erected similar mounds."

Really, when a *Times*-approved author, said to be so perfectly at home with everything of, or belonging to, the most ancient Egypt, can deliberately call a finished architectural monument like the Great Pyramid, of the best masonic construction the world has seen yet in squared and polished stone-work, "a mound;" and can see no difference in it from a number of other "mounds;" some actually mounds or mere subsiding heaps of nameless dust and dirt; but others, sound architectural works enough in themselves, yet without one important feature in

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number, weight, or measure, *like* or *similar* to what has been incontestibly ascertained by most precise measure and attested record of the Great Pyramid—it is perfectly useless to argue with him on any part of that subject. Moreover, the line and character of his assertions is merely after the accustomed way of all Egyptologists, beginning with the inveterately anti-Christian Proclus of 450 A.D., down to his followers of the present time. We have placed the necessary Great Pyramid facts, to confute those theorists, in print, before the public years ago; we abide by them still, and are quite content to leave the result in the hands of a righteous and merciful God.

But is there nothing, demands our friend, really new and terribly important to all believers in Scripture, in this fresh and *Times*-applauded book of Mr. Loftie's? Does he not prove the Egyptological side of the grand question for the Egyptologists; and show Manetho to be all truth, and Moses all error, when touching upon the chronology of man's real history?

You must not expect too much from an author who, as the *Thunderer* rather boasts concerning Mr. Loftie, "has gathered a capital lecture on the kings, the gods, and the people, with many details of the old social life (of the most ancient Egypt), and has added some valuable hints to collectors as to scarabs true and false," all from "a visit to the Boolak Museum." But as we ourselves know the articles he saw there, we have no objection to trying a tilt with him as to their bearing on Moses *versus* Manetho, and on the Biblical inspired history of man as God-assisted in the beginning, *versus* nothing but rationalistic progressive development of Nature's iron laws.

On this line, says M. Mariette Bey in his Catalogue Boulakienne—and, as follow him implicitly both hight W. J. Loftie, and eke Mr. *Times* Reviewer—"The earliest statuary of Egypt is the best. Where," ask they, "are the signs of the infancy of Egyptian art?" "The further we go back, the more complete it (Egyptian art) appears."

Now let all BANNER readers mark that! The further we go back in Egyptian history, the more excellent, perfect, and complete is the sculpture we find of Egypt at that early time. So the quoted trio says; so say the Museum facts also, and so do I too. But then, how do the first three grandees reason on such a remarkable conclusion; they who basely stigmatized the Great Pyramid students as being *unreasoning*? Roars the mighty *Thunderer*, in its own renowned type, for itself and its Egyptological friends, "It is evident the style grew up by degrees."

Nay, dear Mr. *Thunderer*, not so at all: the *evidence*, if you please, is exactly the other way; for even by your own just previous statement, the earliest specimen of Egyptian sculpture (as so abundantly *evident* to you and others practically at the Boolak Museum) is invariably found to be the *best* of all the Egyptian ages; so that the style must have come out, not by degrees, as of men or of nature, but suddenly, and perfect at once, as by the fiat of Almighty God.

We do not in truth need anything more than this simple and well-attested evidential fact to turn the scales for early Biblical history against latter-day rationalistic theory. It is perfect! But on so important a question, Providence has given us proof upon proof. And there is actually more still to be obtained out of those pieces of ancient sculpture, put in as solid blocks of evidence on the other side. For both the *Times* writer, Mr. Loftie, and Mariette Bey do fully, though unintentionally, agree with what I had already detailed in "Our Inheritance in the Great Pyramid," to the effect,—that those earliest specimens of Egyptian sculpture show a rapid physical change in its human subjects, to have been going on during the first few reigns only; starting from a very stout, muscular, Assyrian, modern European type of man, and ending, in a few years, in the well-known long slim figures which the later Egyptians always presented during the lengthy remainder, or full nine-tenths, of their whole populous Pharaonic duration of empire. Not only indeed do the *Times*-introduced authors agree with me there as to that characteristic and easily recognisable fact of anthropology, but they supply a most happy intensification to my description of the earlier, short-lived phase, by declaring that the earliest, a Second Dynasty, Egyptian sculptured man at their favourite Boolak Museum is the very image of that portly, round-about, protuberant Quaker gentleman, John Bright, M.P.; and they wonder whether he has ever been to Boolak, and recognised the likeness to himself. But what follows from *this* piece of evidence?

Why, that the Egyptians of the Great Pyramid or Fourth Dynasty date, when the lank and thin Egyptian figure had become established and remained so ever afterwards, had not been vegetating uniformly in Egypt for thousands of years previous thereto (a rationalistic clergyman says three hundred thousand years); but had rapidly altered, after having just come in, aliens from another land, at the precise time and in the manner of the supernaturally compelled dispersion of nations from the Tower of Babel; so admirably, with even fearful pathos, described by the late excellent William Osburn, of Leeds, in his too-little-read "Monumental History of Egypt."

But such questions are, I am afraid, rather above the *Times* daily newspaper, as well as the author of "A Ride in Egypt." Wherefore, instead of discussing more of their puny aggressive rationalisms with them, it may be more useful to the general cause that I should point out a split which has eventually occurred between the noble, doubtful pair; as thus:—

The *Times* Reviewer is an immense admirer of that biggest, oldest, and ugliest idol of the world, the great Sphinx; while Mr. W. J. Loftie, Egyptological though he may be, hates it.

The *Times* Reviewer holds (with Mariette Bey and his mysterious fragment of an "inscribed stone" in the Boolak Museum) that the said Sphinx is incomparably older than the fourth, or Great Pyramid, dynasty; but Mr. Loftie, with all the positiveness of the rest of his volume, declares that the Sphinx is comparatively quite modern, dating only from the 18th, or a mere Theban, dynasty.

Oh! thanks to Mr. Loftie who has come in at last out of the ranks of Egyptological rationalism, and helped me to denounce that supposed inscribed Sphinx-stone of both Mariette Bey, Dr. Samuel Birch, and a host of other members of the London Egypto-Assyrio-"Anti-Biblical" Society, as the most misleading piece of idle scratching ever introduced to the notice of the learned world.

PIAZZI SMYTH.

ISRAEL AND HER OPPONENTS.

BY WM. W. MELLOR.

(*Concluded from page* 444).

PART II.

I MAY be permitted to observe further, that if our friends would have the goodness to extend their reading somewhat further than they seem to have done, and would look up a particular writer of the last century that I have in my mind—one who wrote on this subject long before this "ingenious and amusing theory" saw the light, and therefore likely to be impartial between us—I refer to a "Dissertation on the Prophecies," by the Right Rev. Thomas Newton, D.D., Lord Bishop of Bristol—they would there find the Scriptural distinction between Judah and Israel beautifully brought out and explained. Hear what he says on the literal fulfilment of the prophecy: "Within three-score and five years shall Ephraim be broken, that it be not a people" (p. 99). "Another of his sons Esarhaddon, succeeded him in the throne, but it was some time before he could recover his kingdom from these disorders, and think of reducing Syria and Palestine again to his obedience,

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and then it was, and not till then, that he completed the ruin of the Ten Tribes, carried away the remains of the people, and, to prevent the land from becoming desolate, "brought men from Babylon, and from Cuthah, and from Hava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel. Ephraim was broken from being a kingdom before, but now he was broken from being a people again" (p. 100). "The difficulty of finding out the habitations of the Ten Tribes hath induced others to maintain that they returned into their own country with the other Two Tribes after the Babylonish captivity. The decree of Cyrus extended to all the people of God, and that of Artaxerxes to all the people of Israel, and no doubt many of the Israelites took advantage of these decrees and returned with Zerubbabel and Ezra to their own cities; but still the main body of the Ten Tribes remained behind" (p. 102). "The Samaritans indeed pretend to be the descendants of the children of Israel, but they are really derived from those nations which Esarhaddon, King of Assyria, planted in the country after he had carried thence the Ten Tribes into captivity. And for this reason the Jews call them by no other name than Cuthites (the name of one of those nations), and exclaim against them as the worst of heretics, and, if possible, have greater hatred and abhorrence of them than of the Christians themselves." And in answer to the objection of some in his day that Israel was brought to a full and utter destruction, the good old bishop goes on to say (p. 101)—"But if the whole race of Israel became thus extinct and perished for ever, how can the numerous prophecies be fulfilled which promise the future conversion and restoration of Israel as well as of Judah?"

Hear what another aged pillar of the Church, but lately gone to his rest, in his own eloquent fervour had to say on his reading of the Scripture of truth as to the dwelling place of that remnant said to have escaped the general doom of Israel and Judah—"The Gospel in Ezekiel," by Thos. Guthrie, D.D. (p. 25): "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation; so low as this had the fortunes of Israel ebbed: Judah was in chains; the people were captives in the land of the heathen, sad exiles in Babylon, Jerusalem lay in ruins; the grass grew long and rank in her deserted streets—an awful judgment-like silence filled the temple; the fox looked out of the window, and foul satyrs had their lair in the holy of holies. No plough turned its furrows in the field; the vines grew wild and tangled on crumbling terraces; nor cock crew, nor dog bayed, nor flock bleated, nor milkmaid sang, nor shepherd piped, nor blue smoke curled up from homestead among the lonely hills; the land was desolate—almost utterly desolate. She now enjoyed what the love of pleasure and the greed of gain had denied her, she rested and had a long Sabbath; while over an expatriated people, far away beyond the desert and by Babel's streams, the seventy years' captivity rolled wearily on."

Though not one of those "gentlemen of England who sit at home at ease," yet it has not been my high privilege to visit the glory of all lands, and stand on the pulpit-like projection on Mount Gerizim, with the cradle of our race at my feet, revel in the incomparable memories of the scene; there the oak under which Jacob buried the idols of his father-in-law's household, and beneath whose branches Joshua set up his pillar of witness; there the well which the patriarch digged for his flocks and household, in the midst of a hostile people who might have forbidden him the use of the stream which flows near, and where the Master sat and taught the woman of Samaria, and there that parcel of ground bought of the sons of Hamor, the father of Shechem for a hundred pieces of silver, and where the returning wanderers laid the bones of Joseph, which they had brought with them out of the land of Egypt, all that weary forty years' journey.

It is, however, not with a land of ruined cities, broken terraces, and choked wells, blighted and trodden down by an effete and alien race, that we are at present concerned, it is another and far different prospect our friends would do well to study. It is a land thickly studded with vast hives of industry, where millions of busy hands and feet, and thousands of gigantic steam engines are darkening the very heavens with the smoke of their toil six days in each week; it is the time of harvest, but the summer sun is shrouded in a mist of clouds, and a ceaseless torrent of rain deluges the land until the standing grass is beginning to spoil. At length brief intervals of fair weather allow of some portion to be cut, and still the weather improves and the sun begins to shine, thousands of willing hands are pressed into the service and the harvest goes merrily on with slight interruption, and late on the Saturday evening a considerable portion was gathered into the barns; another day's fine weather and most of the remainder might have been fairly won. But that day although fine and hot was Sunday. Now I looked around in all directions, knowing that the temptation was great, but with the aid of a powerful field glass I was unable to find any workers! In every field the land had rest. Like lightning flashed the thought, as certain it is these people are not Jews, so certainly is not this a Gentile practice. In the solemn stillness of those Sabbath hours it did seem at least to me a louder, deeper note of praise, and, in its mighty volume, altogether sweeter music than could possibly be raised by those 130 survivors of a vanishing race worshipping in the ruined vault on Mount Gerizim.

Castleton, *via* Manchester,
August 27th, 1879.

PROGRESS.

THE REV. JAMES BILLINGTON AT PERTH, N.B.

We take the following from the *Perth Courier* of Oct. 17, 1879:—

Anglo-Israelism.—On Tuesday night Mr. James Billington London, delivered the first of two lectures in the City Hall, under the auspices of the Perth branch of the British Israel Association, on the subject, "The Lost Ten Tribes of Israel: Where are They?" In the absence of Sheriff Barclay, occasioned by family bereavement, Councillor Munro presided, and amongst those on the platform were —Councillers Brown, M'Leish and Walker; Drs. Patterson and Fleming; Mr. Wilson, druggist; Mr. Gregor, postmaster, &c. The proceedings having been opened with prayer by Mr. Fairbairn, city missionary, Mr. Billington then delivered his lecture. Having premised that the Association was in no way identified or connected with any political party, he observed that every-day facts were demonstrating the British people to be the nation inheriting the blessings promised to Ephraim. By quotation from the Old Testament Scripture the lecturer went on to show the Identity of the Lost Ten Tribes with the British nation, and said that the blessings promised were dependent on the observance of the law, but that belief in the theory advanced involved no change of doctrine. It simply proved that God was exerting His power to the preservation of His people Israel. The lecture was listened to with continued attention by a large audience, and at the close a hearty vote of thanks was awarded to the speaker. On Thursday night Mr. Billington continued his lecture in the same place. Col. Williamson, of Lawers, occupied the chair, and, after some introductory remarks, Mr. Billington proceeded with his lecture. After recapitulating the main points of his previous address, he went on to combat the various objections that had been brought against the theory of "Anglo-Israelism." The lecture, which occupied nearly two hours in delivery, was listened to with the utmost attention by a large audience, who at times testified their appreciation of the speaker's observations by applause. At the close a vote of thanks was given him on the motion of Councillor Munro, and another to the Chairman at the instance of the lecturer.

Publisher's Notice.—Should any difficulty be experienced in obtaining the Banner, please communicate with the publisher, W. H. Guest, 20, Warwick-lane, Paternoster-row, E.C.

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Review.

Horæ Propheticæ. A Commentary on the Prophecies Concerning the Ten Tribes of Israel. Exegetical and critical. By the Rev. H. Marriott, M.A. Vol. I. Price three shillings. W. H. Guest, 20, Warwick-lane, London, E.C., and I. E. Chillcott, 26, Clare-street, Bristol.

SECOND NOTICE.

THE Rev. Mr. Marriott very justly holds to the view that our so-called lesser Identifications, properly estimated, are not really "proofs" of our Identity with the Tribes. He looks on them only as "little details"—as "confirmations and corroborations of a position already proved." "The proofs of our position" he holds to be (page 178) :—

1. The possession of God's sign, the Sabbath.
2. The possession of His commission to evangelise the world.
3. Our geographical position in "the Isles of the North," "afar off," from Palestine.
4. Our political state, as represented by the rampant lion—"a position of royal and pre-eminent dignity among the nations" (page 140).
5. Our commercial success and financial superiority which gives us unbounded wealth, and power to lend to many nations, borrowing from none.

Mr. Marriott has a valuable chapter (page 194) on the Stone of Israel. His views are in many respects original, and must carry weight with his brethren in the ministry. They go strongly to confirm our contention that we are Israel. He points out that Jacob of old foretold that the Stone of Israel would proceed from Joseph (Gen. xlix. 24). That stone, the "Shepherd Stone," or "Breaking Stone"—the feeder of nations, the destroyer of nations—was, he shows, to develop from the bowmen of Israel, being the warriors and conquerors of the world, found, now, the victors everywhere in all wars. "The Shepherd, the Stone," our author points out, is, as regards the first noun, "a participial form," and should literally be rendered, "one feeding," or "one breaking." The Power indicated (British Israel) has been ever a fostering, feeding, protecting Power, and also, at the same time, a crushing, bruising, beating, "breaking" one. A forcible exposition of Dan ii. 35—44 follows, connecting the "Stone of Israel" with the British Nation in the manner so often mentioned in these pages.

We are glad to find so clear an intellect, and so judicious a critic as Mr. Marriott is able so fully to confirm our views regarding the Identity of the two. We beg our readers to note, in passing, that our author applies Jer. li. 20—23 to Israel, and holds that the Lord's inheritance, the British Nation, is "His battle-axe" (page 201). Expositions of Num. xxiv. 7 and Ezek. xxi. 27 follow, which cannot fail to be deeply interesting to the reader.

We revert for a little space to Mr. Marriott's views regarding the expected universal outpouring of the Holy Spirit on Israel, or the British. From his statements on pages 112 and 113, we gather that he does not believe it will be universal, but confined, we imagine, only to those chosen as the remnant to return to "the land." The analogy of God's dealings in other cases leads him, we suppose, to distrust the idea of a *whole race* being suddenly moralised. "The nation *in the land*" will only, he believes, "be righteous." The argument founded on Hosea i. 10 he answers, we are aware, by the statement that St. Paul quoted the passage, and explained it in Rom. ix. 27, by saying, "*though* the number of the children of Israel be as the sand of the sea, &c., *yet* a remnant shall be saved." The word "saved" is, he believes, applied only in the sense taught in passages relating *to the "restoration."* To this we reply that the same apostle, two chapters on (Rom. xi. 26), speaking clearly there also of the *restoration*, declares that πας Ἰσραὴλ σωθήσεται. In the *one* case το κατάλειμμα, in the other πας Ἰσραὴλ are said to be destined to "salvation." We argue, then, that our friend's views are not upheld; and though there will certainly be greater blessedness granted to those who go up to the land, yet to those who remain in Israel's "possessions" (Obad. 17), there will be the Spirit's "outpouring," or "salvation," for the "whole house" (Jer. xxxi. 33; Heb. viii. 10).

Our author does not tell us why Zeph. iii. 9; Isa. xxvi. 2, should not be held to support our view of an entire national conversion. But in truth his known admission that the many millions who return of our Tribes, will be the "righteous" nation promised, involves so stupendous a miracle in itself, that faith should not halt at the larger *universal* Israelite blessing God's Word distinctly predicts, and which we contend for, merely because "analogy" seems to forbid the supposition and "the phenomenon" of a whole race suddenly converted and moralised is a thing yet unknown to men. Men are now suddenly "moralised" every day! Paul was one instance in bygone times; the thief upon the cross was another; the 3,000 converts when Peter preached, were instances of mass conversions. And if so, cannot God's power, when, in *totidem verbis*, He promises this very thing, be trusted to effect the wonder, even though all analogy and all Bishop Butler's arguments rolled into one, were dead against it?

We hope our rev. friend will reconsider this one point, and in his second edition so modify his opinions as to make his whole volume appear in absolute harmony with the views, hopes, and aspirations of the vast majority of the readers of the BANNER.

(To be continued.)

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to page 435 of your journal bearing this day's date, I venture to suggest two corrections in the literal translations given by Mr. Hickson. The first is the substitution of πληθος for πληρωμα in his Greek rendering of Gen. xlviii. 19. If it be asked why Jacob's word should be rendered πληθος and the apostle Paul's translation of his word be πληρωμα, it suggests itself to my mind that Jacob predicted the destiny in its developed state, of which πληθος is the Greek rendering. Whereas the apostle Paul spoke of a gradual working out, or development, or "coming in" of this πληθος, and therefore uses the *verbal* noun in preference. In the other correction I should substitute for Mr. Hickson's translation of Psa. ii. 8 a more literal one, being, "Ask from Me and I give nations Thine inheritance and Thy possession limits of earth:" and as Mr. Hickson has, by way of comment on the rendering which he has given, produced an instance of a similar construction, I will do the same; asking your readers to compare with the above Exod. iii. 21: "I give grace this people in eyes of Egyptians." I do not at all approve our adoption of the comments of Talmudists in critical translation, which Mr. Hickson adopts by taking account of the accents which were *added to* the words of David perhaps as late as 1,500 years after he had written them. This opinion is held by Rabbi Ceirta, Cappel, Calvin, Luther, Casaubon, Scaliger, Masclef, Erpenius, Houbigant, L'Advocat, Bishops Walton, Hare, Lowth, and Kennicott, and Geddes, and other eminent scholars, and is now generally received. As punctuation forms a *comment* in English, so do accents in the Hebrew; I have therefore omitted Mr. Hickson's stops, which force a meaning on the original *not necessarily conveyed* by the unaccented words.

Yours faithfully,

HERBERT MARRIOTT.

11, Beresford-road, Mildmay, Oct. 29, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—To every impartial mind there can be little doubt that a knowledge of the Identity is fast spreading widely. A question suggested by this fact is, "How many are there now in this country who have accepted this truth?" I do not know that even an estimate of this number can at present be even guessed at, with any approach to truth. But 1881 is coming on, and in that year, if former precedents are to be followed, an opportunity of obtaining the information will be furnished by the taking of the census. I would therefore suggest, as a thing to be thought over by the readers of the BANNER, the propriety, or otherwise, when the census papers are filled up, and the question of religious belief is answered, that we Israelites, after stating the particular Church system to which we may each adhere, should add, "And I believe in the Identity of the British nation with the Lost House of Israel." Such a confession of faith would also virtually be a national declaration, and seems essentially necessary for the completion of the Identity as a national movement.

I remain, yours truly,

J. THOMSON.

Ashton-under-Lyne, Aug. 21, 1879.

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EXTRACT FROM PREFACE:—

The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the rôle of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 151. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 19, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ASIA MINOR STRETCHES OUT HER ARMS TO ISRAEL FOR HELP.

AN officer of Her Majesty's Indian forces, who is inclined to look favourably on "our Identity," is repelled by what he deems our inordinate desires for territorial extension, and considers such views, largely recommended, likely to pander to national pride, and therefore should be shunned. We are well aware of these objections, and how they are used against us. We regard them just as we look at the views of those who believing in the Lord Jesus for their soul's salvation, yet consider it presumptuous to assert, much more to think, He has *really* saved them. They dare not, therefore, entertain or avow that belief. The result in both cases is practical unbelief in the Lord's assurances. In the one case, that He has engaged to save, and has saved, once for all, the really penitent believer, *now—to-day*; in the other, that He really has given to the British, as His people Israel, universal dominion—"the heirship of the world." To doubt either is to dishonour Christ; in the latter case, to doubt is really to insult the God of Israel, since "the kingdoms of this world *are* to become the kingdoms of our Lord and of His Christ," and that "kingdom and dominion" He positively assures us "shall be given to the people of the saints of the Most High," "even the children of Israel," for which He demands the cry of "Praise ye" (Israel) "the Lord!" To renounce and refuse this dominion is to fly in the face of our God, to deny Him His glorious kingdom, and since that is impossible, it simply courts chastisements, such as Insandlwana and the massacre of Cabul, till we *do* consent to carry out *our* God and Father's will. We are led into these reflections by finding that, do what we will, God is thrusting on us Empire, which we shall refuse or put from us at our serious peril.

In the *Times* of Oct. 28, 1879, the Smyrna correspondent of that paper sent to the editor a vivid account of the present state of Asia Minor, which deserves all Israelites' most earnest consideration. It will be found that his statements on "The Policy and Archæology of Asia Minor" are literally filled with blind evidence of our Identity. He proves, for instance—

1. That "European Turkey outside the walls of the great Gate, *has ceased to exist*;" "the Turkish Empire is a thing of the past" (that is—that "the waters of the Euphrates have dried up"—Rev. xvi. 12).

2. That a railway from the Mediterranean to the Persian Gulf could now be constructed, or that "the way of the kings of the East," following up the drying of the river, could be prepared (Rev. xvi. 12).

3. That the crushed and down-trodden people of the land are crying to England, and to the English, to take the country and govern them, as the only Power able to succour them. (Here fulfilments of Isa. lxi. 9, and Jer. xxxiii. 9, are being prepared, which will fill us with gratitude and wonder, but the Gentiles with consternation.)

4. That the wealth, riches, and power for good the annexation by Great Britain of Asia Minor would bring to our nation and the Turks, would be incalculable. (A fulfilment this of Isa. xxxv., for these lands are verily desolations now, only waiting God-blessed Israel's advent, "to blossom as the rose.")

5. That if "*we* don't take these lands, Russia is ready to annex them;" thus showing that the enemies of God's people stand as a foil to Israel, to prove that God's Word is true, and that what Satan prepares for his people, God can and will arrange that Israel shall possess.

Such are some of the results which a perusal of this wonderful report of a blind witness leaves upon the mind. We now proceed to quote those portions of the article which illustrate our points, and beg for them the reader's attention:—

SMYRNA, OCT. 10.—The friends and foes of Turkish rule alike ought to visit Constantinople and such of the provinces as still depend on it before hazarding opinions on a subject which continues to baffle the wisest counsels of European diplomacy. By the provinces I do not mean those of Europe, for European Turkey may also be said to have ceased to exist beyond the fortifications of Stamboul, but the provinces of Asia, and more especially Asia Minor, the richest and choicest of the districts which still profess to obey the Government of the Porte. It is impossible to understand the Turk except at home; it is even more impossible to understand the Turkish Government except where we can see it in actual working.

At the present moment it may be described as a strange compound of bankruptcy, apathy, and jealousy of strangers. The Turk is naturally the most docile and quiet of men; give him but the shadow of a Government, and he will do his daily work and be content.

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. . . . The present state of inert tension, if such a phrase may be allowed, cannot last much longer, even in Turkey, and this I found to be allowed wherever I have gone, by Turks as well as by Christians.

Such an admission is of itself significant enough; what is still more significant, however, is that the Osmanlis themselves are beginning to look forward to foreign rule, not only as the inevitable will of fate, but as an event to be desired. The fanaticism which once distinguished Stamboul has disappeared, and the lower classes who remember the help sent from England during the terrible winter of 1877 are now to be heard asking, "Why do not the English come and drive away our present rulers?" In Asia Minor there are still louder murmurs against the existing Government and a still more pronounced desire for English rule. The recollection of the Crimean war, when for the first and last time in his life the Turkish soldier was regularly fed, clothed, and paid, is still fresh among the peasantry, and I found the Turks of a village in the interior going so far as to say that they not only hope that the Queen of England would come to rule over them, but that English schools would be established in their midst, where their children could learn how to be just and upright. I need hardly add that the Christian population seems as anxious for a change of masters as the Turks; but I was surprised to find that none of the Greeks I came across dreamt of union with Greece itself; all they wanted was to be under the sway of one of the Western Powers.

After speaking of the deplorable state of the country in consequence of brigandage, and the utter ruin of the Government, and its inability to pay either its army, or police, or Civil Service, the writer goes on to say:—

With all this it is not surprising that the inhabitants of Asia Minor are beginning to turn longing eyes towards England as the only Power they believe able and willing to help them. It was very gratifying to one's national pride to hear the hopes expressed wherever I went, by both Christians and Moslems, that England would take the government of the country upon herself. And there can be no doubt that England, with her wealth, her energy, and her Indian experience, would be better fitted than any other civilised Power to cleanse the Augean stable of Asia Minor and restore the country to its former condition of happiness and prosperity.

But there is one important respect still to be mentioned in which the practical possession of Asia Minor would be of supreme political value to England. It is a point which the framers of the Anglo-Turkish Convention had in mind, though it has been but little noticed by the public. The Turkish population of Asia Minor are born soldiers, and, properly officered and equipped, would form an invincible military force. The force, too, would cost but little to maintain, and could easily be provided for out of the revenues of the country itself. With such an army at our command, we need never fear Russian aggression or the interruption of our communications with India. We might construct a railway from the Mediterranean to the Persian Gulf without misgiving, even though Kars and Ardahan are now in Russian hands. Our road to India would be protected by a garrison which nothing could force, and whose fidelity might be implicitly relied upon. With Asia Minor in our hands the fate of Constantinople would be of secondary consequence. We cannot raise or maintain an army in England, and experience has shown that the cost of transporting native troops from India to the West is too great. Unless, therefore, we can make Asia Minor what it is by nature, the bulwark of our Eastern Empire, we must continue to trust for our communications solely to a canal which the convenient shipwreck of a merchantman or two might at any time block. What makes the matter of the more moment is the fact, forced home to the mind of every traveller in Turkey at the present time, that the Turkish Empire is already practically a thing of the past and that its final dissolution cannot be long delayed. When the inevitable event happens, there are only two Powers into whose hands the possession of Asia Minor can fall—namely, England and Russia. Russia is already on the spot, fully alive to all that is passing and prepared for every emergency that may arise. If we do not occupy Asia Minor, we may feel pretty certain that the Russians will; and this will imply the Russian command not only of the valley of the Euphrates, but also of the military services of the Turkish inhabitants of Asia Minor. Our best protection against the chances of Russian attack would then be turned into a most formidable weapon against ourselves—how formidable, indeed, it is almost impossible to realise.

The suggestion that the British should raise a force of Turks to resist Russia forcibly brings to our recollection our friend Colonel Gawler's remarkable paper we published in Dec., 1876, in No. 5 of *Israel's Identity Standard*, p. 54, wherein he alluded to the "whirlwinds of Teman" (or the *South*) of Zech. ix. 14, as the armed and disciplined mounted infantry which "the clouds of horsemen of the Arabian Peninsula and the Southern coasts of Asia" would supply to British Israel when the conflict with Russia once begins. It would be, he said, "the work of a few weeks to loose these whirlwinds of Teman to sweep away the aggressor" ("Teman was the grandson of Esau, or, according to the LXX., of Ishmael, and in almost all other passages," says Col. Gawler, "the proper name 'Teman' is maintained.")

The *Times*, of course, laughs at the idea of British administration superseding the effete Turkish rule, while admitting that the latter really is non-existent. It denies "our right and our will" to do more than we are doing in Asia Minor now, which is *nothing*, and yet allows that the time must soon come when something must take the place of the present chaos. Shall it be Russia's "dominion" or Israel's? God's Word says "Israel's," and with that verdict *we* are quite content. Are not our readers *also* ready to say "Aye?"

THE "ROCK" SILENCED.

By C. Rabbidge.

A few weeks ago I entered into a correspondence with the editor of a journal for which all Anglo-Israelites have a respect, although it is one of our most vehement opponents, because every Anglo-Israelite must necessarily be a thorough Protestant, and therefore we sympathise heartily with anyone who is doing Protestant work.

The editor of that journal believes that Isa. xviii. alludes to England as being the people who are to carry back the House of Judah to the Holy Land, and seeing a few words from him to that effect, I wrote to him, asking if there was any evidence in the Scriptures that a Gentile people were to do this.

To this I received a reply directing my attention to Isa. lxvi. 19, 20, and contending that the "they" of the 20th verse, alluded to the nations mentioned in the 19th. I replied that I could not possibly see how this could be, as it seemed to me to apply rather to *those who were to be scattered* amongst the nations named; but even supposing that there was any difficulty in understanding this passage if taken by itself, yet, when read by the light of Zeph. iii. 10, there could not be the slightest doubt about it, and I begged that he would kindly give me his opinion on *this* passage.

I then received a reply to my argument about Isa. lxvi., but nothing was said about Zeph. iii. 10, to which I returned an answer, and again pressed the latter passage on his attention. I was then favoured with a reply from another correspondent, which I followed out and showed that it positively supported my argument, and *again* pressed for a reply to my question on Zeph. iii. 10.

To this I received a courteously worded reply from the editor, that he could not discuss the Anglo-Israel question. Now, I think, it will readily be seen that the question I asked only concerned the Anglo-Israel question *indirectly*. And therefore I think I am justified in considering that this was an indirect acknowledgment that he *could not* answer my question.

I of course accepted this reply, but at the same time begged that when he was next tempted to use hard words against us, he must remember Zeph. iii. 10.

If, Sir, *he* could not answer this question, I am quite sure that no one else who holds his views on Isa. xviii. can do so, and, if any of our friends meet with an opponent who entertains them, I think if they draw their opponent's attention to this prophecy, they will find it *unanswerable*. In fact, Sir, those

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who hold with him are more than three-parts on the way to being Anglo-Israelites, and when you show them this passage, they are on the horns of a dilemma, for they *must* either admit that *we are* Israelites, or else that we are not the people alluded to in Isa. xviii.; and they don't like to admit either, but there is no escape from it—at any rate, this has been my experience in debating the subject with my friends.

7, Newcommon-road, Finchley, London,
September 27th, 1879.

[NOTE BY THE EDITOR.—We heartily endorse our friend's words as above given. We have to add a fresh instance of acknowledged defeat similarly expressed by silence, when our attack was once made against an avowed opponent by weapons furnished us by Zeph. iii. 10, and so wisely used by the Rev. C. W. Hickson when addressing the *Rock* in January last (see page 121, BANNER No. 116). The occasion we allude to was the morning meeting of "The Clerical and Lay Annual Conference," held in Clifton, on May 27th, 1879. The Rev. Dr. Baylee then attacked our "Anglo-Israel theory" as he was pleased to call it, and his attack is duly printed on page 11 of the report just issued. But *Philo-Israel's* spoken reply, when he brought Isa. xviii.; Zeph. iii. 10; Hosea i. 10, and other such texts to bear upon him with effect, is totally ignored, and Mr. E. W. Bird's name (though a member) is not allowed even so much as to appear as one of the speakers at that meeting, in the published report. If this be fair and English dealing, let our readers judge! We maintain the report, as published now, is not a *true* report! It is obvious that the attack was allowed, but the defence ignored; for the same reason the *Rock* declined the contest with Mr. Rabbidge—namely, because the Israelite argument, founded on Zeph. iii. 10, is *unanswerable*.—EDITOR.]

"THE HEIR OF THE WORLD."

WE have received the first number of *The Heir of the World*, an Israelite, or rather Manasseh-Israelite paper, published in Brooklyn, New York, under the editorial management of Mr. George W. Greenwood. The paper is a most creditable publication. Its price is one dollar per annum, single copies ten cents. It may be ordered from 260, Schermerhorn Street, Brooklyn, or we presume through Mr. Guest, our London publisher. Our readers can judge how favourably inclined the new paper is to our cause as the British writers have developed it on this side the water, when we say that this first issue contains papers by Professor Piazzi Smyth, L. P., Cymru, J. G. Shaw, E. Hine, H. L., John S. Anderson, Philo-Israel, with extracts from the "Post Bag," from C. M.'s "Israel in Britain," and whole articles taken from THE BANNER OF ISRAEL.

The original American articles are by Dr. J. Wild, the Rev. Jos. Williams, of Boston, Mass., and several editorials and serials. When we have said that the typography is excellent, the paper good, the editing careful, we have said enough we hope to induce our friends largely to patronise the first Identity journal ever published in America—but not destined to be the last. Far from that! We have just heard from Mr. Greenwood, that Boston, Mass., means to have a paper of its own, and the Rev. Joseph Williams of that town is to be the editor of *The Trumpet of Israel*. Verily the cause is growing! Our opponents must be in despair! But we know that all things are working for God's glory in this matter, and we rejoice exceedingly to see the progress we report, not only in America, but the world-wide over! News has just reached us from Carrara, Italy, where one Italian at least has gone deep into our subject, is striving hard to spread it, and has met with some success. He is firmly persuaded that, Italian as he is, *he* is an Israelite! We are quite sure he is, and if not of the Hebrew blood, he is one of those described in Isa. lvi. 6, whom the Lord will accept and make joyful in His holy mountain, and regard precisely as if he were of the stock of Abraham.

THE REV. CANON M. BLAKE BROWNRIGG, M.A., EDITOR OF "THE STANDARD OF EPHRAIM," AND "THE JEWISH CHRONICLE."

PART I.

OUR friend and coadjutor at the antipodes in Launceston, Tasmania, has particularly requested us to insert the following letter he has just sent to the editor of the *Jewish Chronicle*, in London. We do so with great pleasure, because it is an able and admirable contribution to our Identity literature, and valuable besides as testimony to our opposing clergy here, that one at the antipodes, of their own cloth, who is well known for his ability and worth, whose praise is in all the Churches of our Greater Britain in Australasia, can speak and write with power on a subject they despise, but which in truth is the foremost topic of the day. We quote the letter from page 134 of No. 17 of *The Standard of Ephraim*, of September 1st, 1879:—

THE "JEWISH CHRONICLE" AND THE ANGLO-ISRAEL QUESTION.

To the Editor of the "Jewish Chronicle."

DEAR SIR,—As an advocate of the Anglo-Israel Identity, I have read with close attention your leader on this question, under date May 2, 1879, which has to-day been placed before me. The purport of your leader is made known to us in definite terms in its concluding paragraph, which is to enable you to record against it (Anglo-Israelism) your "verdict of 'not proven,' and to protest against the use of evidence which can only be obtained by violently straining the language of Scripture and utterly over-riding common sense." While, however, in your own judgment, the case is "not proven," I have yet to thank you for that measure of support to the question which your own witness most undoubtedly supplies. In the opening paragraph of your leader you say, "The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing of the historical chain, so far as the remnant of the House of Judah is concerned, the Israelites who were subjugated by the Assyrian power, disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage of Josephus, no mention is made by any authentic writer of their surviving the destruction of their nationality. There has always been, however, an unwillingness to admit that a fate which had befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represents them."

Your testimony thus recorded is reducible to the following heads:—

1. That the fate of the Lost Ten Tribes is a mystery.
2. That there is a real present distinction between the Houses of Judah and Israel.
3. That while the history is clear concerning the remnant of the House of Judah, it is silent about Israel, *as Israel*.
4. That while other nations have been destroyed, there is an unwillingness to admit such a fate in respect of the Ten Tribes.
5. That the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Israel.
6. That the Ten Tribes are certainly still in existence.
7. That all that has to be done is to discover which people represents them.

In my view all this is very important, and I would employ it in support of my contention, as against those who maintain that Israel was never lost: that there is no distinction between Judah and Israel: and that the modern Jews represent the Twelve Tribes of Israel. Your teaching is the very opposite of this, and I am quite in accord with you thus far in your leader. Beyond a doubt it is as you say—"the problem is reduced to the simplest form. THE TEN TRIBES ARE CERTAINLY IN EXISTENCE," and "*all that has to be done is to discover* WHICH PEOPLE *represents them*."

Now, in these words, I observe, you state the "Problem," and indicate what is necessary to its solution. The problem is to *Identify the kingdom of Israel*, and the problem will be solved when it is discovered "*which people represents them*."

Let it now be considered that you are called upon to undertake

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the solution of this problem. It is not unreasonable that you should be supposed to take an interest in this discovery. It would be unreasonable, indeed, were it otherwise. And if "the fate of the Lost Ten Tribes is a mystery," it ought not to be otherwise than "fascinating" to the Jewish mind, for "the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim," and in this re-union and restoration, which will settle the question of "the fate of the Lost Ten Tribes," Judah ought to be deeply interested. Supposing, then, that you undertake the problem of discovering the Kingdom of Israel, you would, of course set about the solution by searching for a people which "represents them." But what is essential to this end? You will admit that these two things are absolutely essential—1st. That the features of the kingdom of Israel must first be known—that is, the *marks* by which Israel is to be known must be ascertained and acknowledged; and 2ndly, that the people to "represent" Israel must be a people possessing those identifying marks or features. Refuse either of these conditions, and then the elements for working out the problem would obviously be wanting, and a solution therefore impossible,—Admit them and there is at once a satisfactory foundation upon which to work.

Speaking of the Scriptural evidences which are adduced by Anglo-Israel advocates, you say—"Their Scriptural proofs are derived from passages foreshadowing a certain character and destiny for the Ten Tribes, which they profess to find reproduced only in the genius and present condition of the English people." Now, as it would be impossible to identify *any* missing object unless that object possesses identifying marks, and as it cannot be justly denied that the Scriptures treat largely of the interests of the kingdom of Israel, past, present, and future, the conclusion is inevitable, that there must be in the sacred writings "passages foreshadowing a certain character and destiny for the Ten Tribes." Here, then, we are brought directly to the question—What are the Identifying marks whereby the Kingdom of Israel is to be recognised? What is "the certain character or destiny foreshadowed of the Ten Tribes?"

(To be continued.)

MR. R. A. PROCTOR AND GREAT PYRAMID CHRONOLOGY.

By William Rowbottom.

PART I.

Professor Piazzi Smyth's reply to Mr. Proctor's article in the *Contemporary Review* for September will have been read with pleasure by all whose attention had been called to the ill-digested and contradictory theories advanced in that article, and especially ought we to be thankful that the author of "Our Inheritance in the Great Pyramid" has so clearly and indignantly repudiated the assertion that the Great Pyramid teaches that "the end of the world is to take place in 1881." It is this distorting of Great Pyramid teaching that prejudices many against the subject, and therefore it is very essential that the hurriedly-formed conclusions of reviewers and opponents should not go uncontradicted, and also, that Great Pyramid symbolic teaching should not be burdened and overlaid with assumptions unsupported by Scriptural or scientific evidence.

The object of the present article is to direct more particular attention to Mr. Proctor's attack on Great Pyramid chronology, which was only partially dealt with in Professor Piazzi Smyth's reply. Speaking of the chronological interpretation of the passages, Mr. Proctor says, "It is true not one of these intervals (of the Pyramid-derived chronology) accords with the dates given by those who are considered the best authorities in Biblical matters; but so much the worse for the dates." Of course, the only reasonable conclusion on the above is that Mr. Proctor refers to the systems of Ussher and Hales, who are the accepted exponents of the Hebrew and Septuagint chronologies respectively, and Professor Smyth, in his reply, contents himself with maintaining that while the Great Pyramid chronology, as read by him, and nearly all Pyramid writers, falls within these two—the longer and the shorter—systems of dates, Mr. Proctor uses dates which are unsupported by either. But two blacks won't make one white, and the fact that Mr. Proctor is out of agreement with Scriptural dates does not tell against his assertion that Great Pyramid chronology is not in harmony with the sacred narrative.

Doubtless Mr. Proctor thought that the satire of the concluding words of the paragraph quoted disposed effectually of the pretensions of the Great Pyramid in the matter of chronology. What he wrote satirically we have no fear in accepting literally. If Great Pyramid chronology does not agree with either or both of the two rival systems of dates, then, *so much the worse for the dates.* It is not an *approximate* agreement with what may be *considered* by any section of the Christian Church as *the best authority* on sacred chronology that we have to look for in the Great Pyramid, but a *perfect* agreement with the chronology of the text of the Scriptures as preserved by the people to whom was committed "the lively oracles of God."

The impossibility of reconciling the then accepted readings of the epoch-marking measures of the Great Pyramid with the sacred narrative and authentic profane history, led to the enunciation of other readings, the reasons for which, together with such confirmatory evidence as he was then able to obtain, the author set forth in "The Mystery of the Bible Dates Solved by the Great Pyramid."

That book met with somewhat severe treatment at the hands of a few Pyramid writers, who appeared to think that the canon of Pyramid interpretation was already perfected, and that any attempt to revise the chronological readings of the passages aimed at the subversion of all Pyramid teaching. That was not the opinion, however, of Professor Piazzi Smyth, who openly avowed in the appendix to the third edition of "Our Inheritance in the Great Pyramid," that the interpretation of the epoch-points of the passages was an open question, and gave a kindly notice of the new readings advanced.

Had Mr. Proctor, when he undertook to dispose so summarily of Pyramid dates, first considered their relation to the text of the Authorised Version, and then taken into account the diversity of the opinions held by chronologists, he might have hesitated before writing "*so much the worse for the dates.*" He rightly sees that there must be an agreement between the intervals of the passage measurements and the periods of the true sacred chronology for any theory to be sound which maintains a connection between the two. The proposition to be proved has been clearly stated—viz., "That the Pyramid, which gives dates without events, agrees exactly with the Bible, which gives events and periods without dates."* The theory, as thus stated, ought to be as capable of proof as any other scientific theory based upon ascertained facts, and there would be little difficulty in this case were it not for the variant readings which at one or two points have been accepted in lieu of the actual literal statements of the sacred text. But setting aside all authorities, even though "considered the best," when those authorities are in conflict with the Word, it has been shown that the epoch-markings of the Pyramid are in perfect agreement with the chronological periods of the sacred text when read thus:—

Commencement of Entrance Passage . The Flood.
The Ruled Lines in that Passage . . The Birth of Abraham.
The point of intersection of Floor-line by plane of first-ascending Passage . The Birth of Moses.
Commencement of Grand Gallery . . The Birth of Christ.

The three passages thus symbolise those three great dispensations which have for their lawgivers, Noah, Moses, and Christ respectively. The birth of Abraham was an event occurring during the first or patriarchal era, and is fittingly symbolised by the ruled lines which mark an event without breaking the continuity of the dispensation. These lines, moreover, also commemorate the date of the building itself, which, in one sense, may be regarded as the horoscope of the man whose natal year

* "The Mystery of the Bible Dates Solved," p. 23.

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it marks. It is, therefore, by no means improbable that the use made of astronomy by the architect of the Great Pyramid, might, in course of time, by perversion and decadence of true knowledge, form the basis of that science—if it may be so-called—of astrology, with which Mr. Proctor is so persistent in associating the building of the Great Pyramid.

(To be continued.)

OUR OPPONENTS.

THE REV. FRANK H. WHITE.

A PAMPHLET by the Rev. F. H. White, entitled "Anglo-Israelism Examined in the Light of the More Sure Word of Prophecy" (Haughton & Co., price 4d.), has been placed in our hands, and we feel we have something to say to Mr. White. When he sat down to prepare his lecture, why did not this new opponent first see that he had rightly comprehended our Israelite teaching? Where did he find, for instance, the wonderful statement we read on page 30 of his pamphlet, that "according to the Anglo-Israel theory the Ten Tribes are to be restored to their land, and blessed in it *before* they are re-united to the Two Tribes?" "This notion," we are wisely informed, "is altogether contrary to the Old Testament prophecies on the subject;" and then we have Isa. xi. 12, 13; Jer. xxx. 3, 4; Ezek. xxxix. 25, 27; and Zech. x. 6, quoted at length to prove how silly are the Anglo-Israelites. Let Mr. White tell us whom he quotes, and where he finds this absurd mistake, which was, in truth, the coinage of his own brain, before he administers a reproof to men who can read their Bibles, and know that "the House of Judah shall walk to the House of Israel, and that they shall come TOGETHER out of the land of the North to the land that I have given for an inheritance to their fathers" (Jer. iii. 18; Hos. i. 11). Mr. White finds our Israelite views "fraught with the greatest peril to those who take up with it, and full of deadly antagonism to the truth of God."

The peril to the believers in our origin seems to consist in this, that we take God at His word and believe that what He promised He performs. Thus, since we ourselves have maintained in the BANNER and in our "History for Children" that all the blessings we constantly quote from Deut. xxviii. 1—14 are given us from on high *because we are Israel*, we are held to have committed an enormous offence. These blessings Mr. White implies are the allotted portion of those "renewed in heart by the Holy Spirit, and have become new creatures in Christ Jesus" (page 7). Let us test this by Mr. White's own case.

We have no doubt Mr. White is a man whose "heart is renewed by the Holy Spirit, and become a new creature in Christ Jesus." What has he, as an individual Christian, got to do with the twenty-four *national* blessings we were speaking of in our writings as specified in Deut. xxviii. 1—14? Does he hope to be "set above all nations?" to be the "blessed one in his city," and in "his field" (of course he has one)? is the promise certain to him regarding his "children"—"the produce of his lands," which he *must* possess? are his cattle, which as the "godly man" he possesses, blessed? his kine and flocks of sheep, his basket and his store, are these all his, and is he blessed in them? when he goes out and when he comes in, do all things go well with him? when he fights his enemies (fancy Mr. White going out to real battle!), does he vanquish them and cause them to "flee" before him "seven ways?" does he *lend to many nations*? and do none *lend to him*? and does God make him (Mr. White) the head and not the tail, and never let anyone triumph over him? The whole thing is a mistake, and Mr. White utterly misunderstands us, for we were writing of *national* blessings promised by the Lord to His *people* Israel, which we Anglo-Saxons, *as* His people, have; but Mr. White, mistaking our views *in toto*, starts back with horror because we say nothing of the "spiritual" blessings promised to *individual* believers, regarding which we have advanced nothing at all. The "new covenant outpouring of the Holy Spirit," it is true, is a *national* gift to Israel as God's people; but this in no way interferes with "the renewal by the Holy Spirit," of individual souls now. Herein also Mr. White misapprehends our teaching *in toto*, and in truth he is not competent to write against us, because he is positively only partially informed of our views, and in some particulars his statements are, as we have shown, absurdly wrong.

But it appears by Mr. White's pamphlet that the rock on which we have split is, that our Anglo-Israelite writings abound with quotations from millennial Scriptures (page 7). We apply these millennial Scriptures to the British nation in this present evil age, and hence do greatly err. Such texts are Jer. xxxi. 7, 8; Psa. xxii. 27, xcviii. 3, ii. 8; Isa. xli. 8, 9, xlii. 10, &c. The only thing we have to say here is, "Who told Mr. White these were millennial Scriptures?" The Bible does not say so! We do not see it so stated there! The "millennium" seems to us to be mentioned as such only in four verses in the entire Bible—viz., in Rev. xx. 2, 4—6. To say then, on Mr. White's own mere assumption and *ipse dixit*, that a large number of passages in the Old and New Testament refer "only to millennial times," is what we decline to admit. Commentators do not concur with our new *mentor* in this his *dictum*, and on the whole, without any evidence, we fail to see that Mr. White has any grounds for his somewhat dictatorial assertions. In Mr. W.'s view we all "repeat the sin of the Romanists," we are guilty of frightful, nay, "revolting perversion of truth" in the matter of Psa. ii. 8 (we are glad "BLASPHEMY" is not hurled at our devoted heads again!). The Identity of Britain with "the stone of Daniel" is regarded as one of our heinous offences against Christ's glory, and Dan. vii. 27, with our application of it to the British races, is held up to horror, because Mr. White asks, "Can a people characterised as the saints of the Most High in high places be identical with the people of a mere earthly kingdom, such as our own?" We answer, that if the verse in question be *correctly* quoted, "*yes*!" The "dominion" *is* promised not "to the saints," but "to the *people* of the saints," those "of the Most High," and not a word is added about the "most high *in high places*." The kingdom will be a "people's," those people are the saints of the Most High, and Psa. cxlviii. 14 tells us, on the authority of God's Word (which Mr. White dare not deny), that they are "the children of Israel, a people near to Him. Praise ye the Lord." The children of Israel were and are of *this* world, and the British being they, to them is destined "the kingdom" universal, here *below* (*not* in high places, Mr. White). We see nothing, therefore, shocking in our views, but we are sorry to find that in quoting, Mr. White fails sometimes to quote correctly.

We cannot profess to answer Mr. White fully. Much of his pamphlet we have already answered in replying to other opponents. Such old arguments are the denial of the fact that Israel was "Lost," or so described in God's Word. We maintain it was so lost just as Saul's father's asses were "lost" and "found again;" but not otherwise (page 17). The Scriptural distinction between Israel and Judah is admitted by Mr. White *in a measure*. But he appears to hold that after the return of the Jews from Babylon, and in New Testament times, no such distinction is maintained, though as a fact he seems to allow the "Houses" are now distinct (page 30). We say "seems to allow" because on this point his language, like that of all our opponents, is ambiguous, and we cannot clearly discern what the belief of our antagonist really is. Our "Identifications" are in Mr. White's view "pitiably ridiculous," and "no Identifications at all." But he does not in his first pamphlet do more than merely enumerate—1, the Gates; 2, the

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heathen Empire; 3, our nation and company of nations; 4, our wealth; 5, our evangelising tendencies; 6, our Sabbath laws; 7, our love of the ten commandments. These are all nearly put out of sight or passed over slightingly, and Mr. White selects for his ridicule such points as—1, British and Jewish physiognomy; 2, the Irish Canaanites; 3, Jacob's stone; 4, a State Church; 5, prayer towards the East; 6, John Bull; and 7, some writer's statement about "Beer-lah-ai-roi" having reference to "Beer!" We cannot say we ever heard of the latter "Identity;" but it serves Mr. White's purpose well.

We ask our readers, Is all this fair? does Mr. White shine as "a foeman worthy of our steel" in the whole matter? We say, No! We deem his attack weak, childish, and unfair, and we tell Mr. White that the Identity will not be damaged by such shafts as his; but that, on the contrary, men will see that if his present efforts to destroy our teaching are all that the opposition can do, this, like so much that has gone before, will prove weak indeed! Ours is God's truth! Neither the sophistries of perverse men, nor the wiles of Satan himself, can or will prevail against it for a single instant. Readers, let us thank God for that.

THE DEATH OF A CHRISTIAN BELIEVER IN THE IDENTITY.

THE fact was mentioned at a recent meeting of the Anglo-Israel Association, at Clifton, that there had that day been consigned to the tomb the remains of a servant of the Lord, who had been for about two years interested in the Identity, who had rejoiced in it, and had studied God's Word diligently to find in it new beauties by the light which this truth sheds on every page.

But how did this servant of God die? Was his trust then on the Identity for his soul's salvation? Nay, not so! his dying testimony was that "He trusted only in Christ—only in Christ!" A true believer in our Hebrew origin, and in his own Identity with the stock of Abraham according to the flesh, this Israelite, for his *soul's* salvation, looked always only to Jesus! Where, then, is the danger our opponents are always telling us exists, as a system, in our Israelitish origin? We imagine not a single individual believing in our Identity ever makes the absurd mistake attributed to us by our opponents, of relying upon his Hebrew descent for salvation and not upon the sacrifice at Calvary, if upon anything, for his soul's safety. The deceased died rejoicing in his Israelitish origin. But he died also trusting for salvation only in Jesus, and rejoicing in the expectation of soon meeting that Saviour Himself, to see the restoration of whose ancient people Israel it had been his and his wife's daily prayer that they might both be spared. Addressing his wife shortly before his death he said, "Ah, Nan, I shall see the King in His beauty, I shall see the New Jerusalem before 1882." At that date he supposed the Israelites would return to Jerusalem. He was a diligent distributer of Identity literature; and was thus the means of at least one man's being aroused to a living interest in not merely Identity truth, but in Christ Himself.

We thank God for all this! and trust such cases as that we record may be largely multiplied, and widely published!

NOTICE.—We hope within a week or two to publish in the BANNER three papers proving the fulfilment among us of Isa. i. 26, by the existence to-day of the unique fact, unknown elsewhere *among Gentiles*, of the British Political Constitution—*i.e.*, Crown, Prime Minister, Cabinet, Lords, and Commons. We show these to have been God-given institutions granted to Israel of old, as evidenced by 1 Sam. viii. 6, 7, 20, 21; by Exod. xviii. 21; and by Num. xi. 16, &c.—EDITOR.

Reviews.

The Sisters of Harrowdale Rectory. A Tale for the Young on the Identity of Lost Israel. By Mrs. M. A. Searson. Price 2s. 6d. Robert Banks, Racquet-court, Fleet-street.

THIS is an interesting, pleasing story, in which the chief features of our Identity with Israel have been introduced in a manner likely to be appreciated by many. We could scarcely venture, however, to describe it in the terms first chosen to recommend it in our advertising columns, for it does not, we imagine, pretend to be a work of "thrilling interest." It is a simple narrative artlessly told, written by one evidently inexperienced in literary work; but, on the whole, a well-intentioned book meant to serve the cause we, as well as the writer, love, but which, for all that, we wish had not been issued without curtailment and modification in respect to the points we now proceed to indicate. We think the "God-given dream" (somewhat like a Swedenborgian revelation, *wholly apart* from the Scripture) to be found on page 29, *et seq.*, is an excrescence on the work which mars it. It is misleading, is erroneous in its tendencies, and is sure to direct against "our Identity" the finger of the adversary. The ministry of angels, besides, is so taught here as to lead directly to the inference that they carry the prayers of sinners to their Saviour and His returning answers to them. The guardian angels are thus placed in the room of, or as a medium between, "the one Mediator between God and men," who declared, "No man cometh unto the Father but by Me" (1 Tim. ii. 5; John xiv. 6). Mrs. Searson's teaching goes far beyond the scope of Heb. i. 14, and we think we cannot safely notice her book without warning our readers against these serious errors.

The descriptions which follow of paradise, of Michael the archangel, of God Himself upon the throne, of our blessed Lord, and of the colloquy in heaven regarding Israel between the accuser, the archangel Michael, the Lord, and God the Father, are such as we cannot approve. We do regret their insertion in the work, and we are sure most of our readers will concur with us. The descriptions of a three-fold place of torment, where the lost are in one place comparatively "in comfort and even luxury" (page 43); further on in another are in deep distress; and yet lower still, in horrible, terrible torments, seem to us an unauthorised and presumptuous intrusion into secrets not disclosed in God's Word, which read like some of the revelations of the spiritualists. These all Israelites (we strongly urge) ought instinctively to shun.

Putting these objections on one side (though they are really serious) the book is a cheerful and instructive work likely to be popular with juveniles, conveying some of our arguments clearly and convincingly, and is exceedingly well got up by our enterprising publisher, Mr. Banks. We trust, should the work reach another edition, that the second chapter will be re-written and the dream omitted.

Israel's Chronological Chart. By George N. Walsh. One shilling. Robert Banks, Racquet-court, Fleet-street.

This chart has been prepared by Mr. G. Walsh to correct all previous sacred chronological systems which, in his view, are faulty in some respect or other. To the Pyramidist the chart is presented as singularly confirmed, in regard to the accuracy of its details, when viewed in the light of the great building itself. The points wherein the Great Pyramid dates and Mr. Walsh's scheme, however, coincide, are the following six only—namely:

1. B.C. 2170	=Birth of Abram	=A.M. 1948
2. B.C. 1542	=Birth of Aaron	=A.M. 2585
3. A.D. 0	=Birth of Christ	=A.M. 4090
4. A.D. 1849	=Decadence of Anti-Christ begun	=A.M. 5939
5. A.D. 1878	=Signature of Berlin Treaty	=A.M. 5968
6. A.D. 1910	=Possible completion of the 3rd Dispensation	=A.M. 6000

These six Pyramid epochs, Mr. Walsh considers, are marked by—1, the Messianic lines; 2, the commencement of the ascending passage; 3, the commencement of the grand gallery; 4, the edge of the grand step; 5, the end of the grand gallery ceiling; 6, the end of the grand gallery floor line, respectively.

The only point we propose to mention in Mr. Walsh's scheme is that relating to the proper length of the grand gallery itself. He considers that Pyramidists have hitherto erred in measuring the floor's length through the great step. He believes the true result should be obtained "by measuring the length *up the face of the step*, along its level surface at its top, instead of *through* it." Thus measured it is found the whole length is not 1881·6, but (1813 + 36 + 61) exactly 1910 Pyramid inches. His computation for the

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Annus Mundi at the birth of our Lord gives for result 4090, and this number with 1910, of course, is the whole even number 6000, or the *Annus Mundi* when the third dispensation shall be brought to a close.

What Pyramidists say to Mr. Walsh's mode of measuring the floor-line length, we know not. It occurs to us, however, that the fact recorded by the builder was the actual length of the floor line of the chamber, which is 1881·6—neither more nor less. To count up the 3 feet of the upward rise of the step as 36 inch-years, and not three years regarded as *an inch for a month*, is to our mind improper. Mr. C. Horner, at page 44, of "The Digest of Great Pyramid Teaching," by Philo-Israel, has considered Mr. Walsh's theory, and satisfactorily (as it seems to us) set it aside. The entire gallery is only 1881·6 inches long; and to suppose that the distance to traverse is really 1910, would exceed the limits of the chamber itself, a supposition quite inadmissible.

On these grounds we cannot ourselves give adhesion to Mr. Walsh's views, though we commend his laudable endeavour to throw light on what seems, to some minds, very obscure. It is well for us in such a matter, involved in doubt and difficulty, to consider all schemes of measurement. But the only true teacher will be God Himself, when the fulfilment will tell us whether the dispensation will end, as we now suppose, in A.D. 1881·6, or as Mr. Walsh suggests, in A.D. 1910.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—After an amused perusal of Mr. Clifford's second pamphlet, I cannot but congratulate you that his artillery finds no hopeful aim except at some apparently weak points, and that the personally seeming advantage which he claims does not by any means reach the pith of your argument.

What if one of your correspondents was really irritated by an antagonist's crowing; or if another confounded Ham with Canaan; or what if Hamitic blood be in the veins of Joseph's lineage; or if the coronation-stone be not of Eastern origin; or if it could be shewn (p. 16) that there were "a thousand generations" from Shem to King Alfred; or that the Anglo-Israelites believed some absurd interpretations about the lion as eating straw; would all this (and just no more) touch the heart of the question? Would it even serve by one iota to show the writer's candour and fairness?

More than this, suppose it could be proved that your interpretation of the passages, Psa. ii. 8 and Isa. xlii., was erroneous (as I myself always thought in the latter case), how could this justify the determined closure of the eyes against the clear and unanswerable purport of such passages as Mr. Hickson has adduced? Let opponents grapple with his argument in the BANNER of March 19 for instance. People who can only bespatter a wrestler should not cackle about throwing him.

Neither all the wrath of man, nor all the self-satisfied chuckle of assumed infallibility can disprove the facts that our mixed race has, in fecundity and imperial power, excelled all other races, that God has used us for world-wide blessing, that He has given us, with (humanly speaking) very inadequate means, the widest range of victory, that He has placed us in possession of numerous vantage points against our enemies, that He has made us mainly the conservators and propagators of the oracles of God, has given us untold and unexampled wealth in alliance with the descendants of Judah, and why all this if His people Israel be not largely among us; thus constituting the "great nation." P. Q. R.

P.S.—Seeing that you have honoured my former letter of July with a place in your columns, I beg to enclose some brief remarks on the pamphlet above referred to. It had been a matter of some doubt to me whether you would take the least notice of such a production. Permit me to add that the *brochures* of such opponents as Messrs. Clifford and Cornall (each of whom I have learned through years of good repute very highly to esteem for their work's sake) have gone far to convince me of the truth of your theory. For if all such opponents can say amount to no more than superficial special pleading based on traditional interpretations, then, expert as their mental somersaults may be, they do but remind one of the homely old proverb, "None *so* blind as those who *wont* see."—Aug. 9.

To the Editor of the "Banner of Israel."

DEAR SIR,—Have you noticed the secular rendering of the fulfilment of the prophecies contained in Genesis xxxv. and xlviii.? In case you have not, I herewith append it word for word, as copied from the *Daily Telegraph* of yesterday's date. It is strikingly illustrative of the views which foreigners hold with regard to the greatness of the British Empire:—

"The bonds of federation are the only ones suitable to the British Empire."

Such is the verdict of the *Moniteur Universel* after a careful examination of England's colonial policy. This is urging that England must "become a multitude of nations," and therefore Israel.

It is the basis of this federation, continues the French paper, which Lord Grey has timidly put forward in his article, "How shall we retain our colonies?" by proposing that the Privy Council, whose duty it is at present to examine all colonial questions and refer them to the Queen, should form a colonial committee consisting of residents from the various colonies, who would be assimilated to Imperial councillors and have a consultative voice on all questions concerning British possessions. These councillors should be paid. It would be sufficient to grant them deliberative power, and they would become a Federal Parliament. "It is undoubted," says the *Moniteur*, "that the chief event marking the close of the century would be the general federation of all the British possessions, bound firmly together in all its coherent elements into an Empire of over 250 million souls. When subjected to a single impulse, the forces by sea and by land which the Empire could dispose of, would be so colossal, that they could only be counterbalanced by the federation of other States, and the balance of power in Europe would have to be established on a new basis."

Yours faithfully, P. J. HOLDEN,
(Hon. Sec. North London Anglo-Israel Association).

Regent-house, Stoke Newington, Sept. 4, 1879.

"RORKE'S DRIFT."

January 22nd, 1879.

A HUNDRED! And they *held* the day
Against three thousand foes!
Nought save corn-bags and waggons
To aid them as they close.

A Hundred! brave, immortal souls!
By Chard and Bromhead led!
Be still the same cool courage shown
Where Britain's armies tread!

Thermopylæ and Marathon
And Lenctra rise once more,
And Britons do as erst they did
In grand old days of yore!

The mightier and the grander days
Throng fast around us now,
And Godlike spirits cast their rays
On earth, and witness how

'Gainst more than mortal odds the strength
That strengthened them comes still,
And gives, as at Rorke's Drift, the length
To brave determined will

Not e'er to yield, but life to sell
Dearly. With each bold plan,
Much exercised, they held out well,
For terror soon began

To take the place with Zulu crowds,
Of onslaught sure to win.
Jehovah thus led Israel's host—
The cloud of fire from Him

Lightened the Israelites on their way—
For forty years they trod
The wilderness, beset by foes,
Their strength their fathers' God.

Lord bless old England's armies now!
Lead over in the van!
And give our leaders strength to seize
Each bold determined plan.

That thus no life may recklessly
Be lost, but peace ensured,
And Britain's rule guide all the world
By wisdom high secured.

KATHERINE BOND.

[From *Londonderry Sentinel*, April 8, 1879.]

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METROPOLITAN ANGLO-ISRAEL ASSOCIATION.
PRESIDENT: VISCOUNT FOLKESTONE, M.P.

LOST ISRAEL FOUND IN THE BRITISH NATION.

A LECTURE under the auspices of above Association will (D.V.) be delivered on Wednesday, November 19th, in the LECTURE HALL, BOGNOR, by the
REV. JAMES BILLINGTON, F.S.A., F.R.H.S.,
The Hon. Sec. of the Association. Chair to be taken at 8 o'clock by the Rev. J. P. HUTCHINSON.

THE REV. J. BILLINGTON, F.S.A., F.R.H.S.,
Will also Lecture at
THE LITERARY INSTITUTE, WORTHING,
On Friday, November 21st.
Admission free. Collection at close of each Lecture for Association funds.

LIVERPOOL.
A GENERAL MEETING to consider the advisability of forming a BRANCH of the Metropolitan Anglo-Israel Association, will be held in ST. JAMES'S HALL, TOXTETH PARK, on Thursday, November 27, 1879, at 8 p.m. All interested in the spread of the knowledge of the Identity are specially requested to attend.

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PHILO-ISRAEL (in the BANNER) says:—"We have much pleasure in directing attention to this handsome Identity volume. It contains twenty discourses of the well-known American divine Dr. Joseph Wild, of Brooklyn, N.Y. We are glad to find from these discourses that Dr. Wild is quite one with us on this side the water with most, though not all, the views we entertain on our great and glorious subject. . . . We promise our readers that if they procure this work, and will peruse it, they will find 'our Identity' discussed in a clear, novel, racy, and 'American' point of view, which is sure to interest, sure to be instructive, and may lead the thoughtless and inquiring to pursue the investigation till possibly conviction may be the result."

EXTRACT FROM PREFACE:—
The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the role of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

For Contents see BANNER for October 1st.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 152. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 26, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S NAVY.

OUR nation's power exists under God on our naval supremacy. Being Islanders ourselves, and yet holding the desolate heritages at the ends of the earth—the coasts and the uttermost parts thereof—how could we have retained our hold of the latter had not God given Israel the command of the sea? It is thus obviously one of our brightest and clearest Identities that "Britannia rules the waves." Did she not do so, she were not Israel, for then she could not have answered to Israel's description as the holder of the Gates, of the coasts, the ends, the uttermost parts of the earth. She does, however, so answer, and that exactly. Therefore the British must be Lost Israel, since no other nations of the world respond to the prophecy, least of all the Jews, who have no possessions whatever anywhere, nay, are not even a "nation" with a local territory, government, army, navy, or polity to raise them to the status of a nation.

It is improper for us as a nation, and especially as Israel, to *rely* upon our navy for safety or support. Our refuge, reliance, and strength are derived decidedly from the living God—the God of Israel. But He is a God who always and at all times has worked through and by means. He works in this case also by human means. Thus He has given us, His people, universal domination, the heathen and colonial Empires, the Gates, the command of the ocean highways of the world, and all that He promised to "our forefather Abraham and his seed for ever." But He has done it by and through the means of the naval supremacy and powerful marine He has armed us with, as His precious earthly gift. The Admiralty inspection of Portsmouth dockyard has lately been completed, and the Lords have had the opportunity of viewing "the earliest stages of our newest first-class ships." They have also seen all that the Portsmouth dockyard has to show (a part only of the whole) of Israel's enormous fighting strength as a maritime nation, second to none on the face of the globe. "The British navy," said the *Times* on the 24th Sept., 1879, "has grown in strength from year to year in more than equal proportion to the growth of foreign navies. If we look back to the close of the Crimean war, we may remember that the rivalry of France and of the United States was an object of constant apprehension with naval men in England. Those countries may now be said to have receded, for different reasons, from the competition for supremacy on the seas. Germany, Italy, and Russia have since come to the front, but none of those Powers can show an accession of naval strength equivalent to that for which this country annually provides. The Portsmouth dockyard, indeed, exhibits only a part of this provision."

With these views, we are glad to find that the Government is steadily carrying out our national policy, and is continually adding to our navy. New and more and more powerful vessels are being yearly added to our force. Our newest war-ship, it seems, is the *Polyphemus*—a torpedo-ram—now being constructed at Chatham. She will carry "no guns, no weapons, except a powerful ram-bow, and some apertures for ejecting torpedoes." As an engine of destruction our readers can easily imagine what immense power such a ship as this would possess built for great speed, and constructed with no other object than to deliver the fatal blow by her formidable ram at full career, a slight stroke of which from sister vessels sent the *Vanguard* and the *Grosser Kurfürst* to the bottom of the sea!

It is a satisfaction to us to know, as a proof that our God has fitted us for Israel's destiny, that "now, as at any time during the past twenty-five years, the British navy, whatever may be the judgment afterwards passed upon the individual ships composing it, is stronger than *any probable combination of foreign navies*." We greatly rejoice that this is true, for, in fact, on our naval supremacy our whole case and claim as Israel depends! Without the mastery of the seas, we should soon be stripped—1st, of our Gates; 2nd, of our colonies; 3rd, of our heathen Empire; 4th, of our commerce; 5th, of our mercantile marine; 6th, therefore of our wealth; 7th, also of our power to propagate the Gospel to the ends of the earth; and, 8th, of our own security, humanly speaking, as a God-defended, safety-assured Island-nation in the North-west of Europe. We see, then, how inexpressibly important it is for us as British Israelites to have the great instrument God has given us, not only for our own safety, but for the subjugation of the earth, always and at all times ready, prepared for instant use. We must maintain it so powerful in character that it may be able, by God's help, to bear down all opposition, to prevent war, and to uphold the dominion and Empire He has given His people

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intact for future generations. And this is to His glory and praise, since His *promise* was, that "the kingdom and dominion and greatness of the kingdom under the whole heaven" should be granted to us, "the people of the saints of the Most High"—"even to Israel." Humanly speaking, then, there are no means God has devised more exactly adapted to effect that object He has in view than Israel's navy!

But we have yet a more marked instance of God's providence securing us maritime supremacy in these latter days. It was pointed out to us (blindly) in a leader of the *Standard* newspaper on Sept. 25, 1879. The editor, indicating the modern change of construction of ships of war from wood to iron, noted that, before the days of ironclads, it required forty acres of oak forest to be cut down to build a seventy-four gun wooden ship, and three times that amount to construct a ship of the *Duke of Wellington* class. "As these oaks were the growth of sixty years or a century, and the ships were only good for fourteen years, the supplies of home-grown timber were then quite inadequate to meet the Admiralty's demands. Foreign supplies were open to the objection that they might fail us in time of war, and would be more costly always to us than to foreign countries which could command a cheap material." This was only twenty years ago. Yet just when the need of Israel was greatest the Lord gave her the national discovery that iron ships of war were preferable in every way to wooden vessels. As Great Britain is the land of iron, of steel, of coals, and of the workmen skilled to use these very materials too, God's providential kindness to His people was thus shown to them just when the need arose, and "as the matter then required." Here, then, are mercies we have nationally received from our covenant God—mercies totally unmerited and undeserved, but bought for us by the precious blood of the Son of God Himself! There is surely a loud call here for praise from Israel!

As we write, the latest instance of British power, as proved by her ironclad marine defence, is brought vividly before our eyes by the episode of the "Turkish Reforms in Asia Minor." The Turks, of course, refused to make them, and asked for delay. The mere threat that Admiral Hornby would take up Israel's ships to Vourla caused the resistance to crumble away, and now the Porte is eager (though enraged) to meet the reasonable demands of the British Government. Here the power of Israel's navy, under God, caused the change in Turkish resolutions; and around that navy God has given, as we may see, to grow up a dread and a terror which none of the Gentile nations of the earth—least of all the Turks—will ever be able to resist.

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 397.)

No. XXXIV.—CYPRUS.

In lat. 35° North, long. 33° East, 44 miles from the coast of Asia Minor, 67 from Latakia in Syria, and 150 from Acre in Palestine, there lies one of the gems of the Eastern Mediterranean, the ancient, renowned, and beautiful island of Cyprus. This lovely spot, now a British Gate, extends 132 miles East and West, and 30 to 35 miles North and South in breadth. Its area is 4,500 square miles, being about the size of Jamaica. The population is said to consist of between 90,000 and 100,000 souls, of whom more than half are degenerate Greeks, the rest Turks, Fellahs, and Arabs. In ancient times the island had 1,000,000 inhabitants, but only half that number when the Turks conquered it in A.D. 1571. Since that event, the prosperity of the island has fallen off, and it is now a land in ruins, waiting for the blessed hand of Israel's God, acting through His servant, to raise up this beauteous desolation in the North-east corner of the Levant. The island produces and exports even now, though in small quantities, corn, wine, cotton, salt, carobs, olive oil, silk, tobacco, madder, hemp, colocynth, timber, pitch, rice, and fruits. Its situation constitutes it a veritable Gate for a first-class Naval Power. It is placed, as we have noticed, just off the North coast of Syria, and commands the sea-way to the Gulf of Scanderoon, and the mouth of the Orontes. It thus is a Gate guarding the entry to the valley of the Euphrates, where the terminus of the railway from the Mediterranean to the head of the Persian Gulf must of necessity be located, and the "preparation" be made for the "way of the British Israelite kings of the East."

The harbours of the island are not now in a satisfactory condition. They are mere open roadsteads, and those not said to be of a safe kind. Money and skill must be expended on these to make them what British commerce and British enterprise will demand immediately. Constituting the natural Gate of the North coast of Syria, as the Suez Canal and Port Said are of the South coast of the Holy Land and Egypt, Cyprus, in the hand of the mistress of the seas, helps to enfold the Land of Promise in a military grasp, which renders it impossible for any Power to attack Syria or Egypt without the full consent of the owners of these Gates—now the House of Israel.

"It is probable that Cyprus is the one place in the world which could easily be turned into a storehouse of timber for the national dockyards. The oak grows in profusion, and the cedar of Lebanon would be at home there. In the beautiful valleys every cereal and every known fruit will reach perfection. The tobacco plant and the apple grow almost side by side. In ten years," says the journal from which we quote, "in Anglo-Indian hands, the island would pay all expenses, provide much of the wood needed for the dockyards, supply half the cities of Eastern Europe with cut marbles, fine tobacco, fruit, and liqueurs. The island might be made a splendid garden thrice the size of Suffolk, and from the extraordinary variety of its climates a sanitorium for the wealthy invalids of Europe."

"The hills and valleys of Cyprus are said to swarm with hares, partridges, bustards, quails, and in winter woodcock, snipe, and wild duck are common." Such is this splendid acquisition, the result of the high statesmanship of the British Premier, Earl Beaconsfield, who at the discussions which succeeded the treaty of San Stefano, concluded a defensive convention with the Porte, whereby the latter engaged, as a set off for the protection of her Asiatic territories and for the good government to be secured for her Province, to surrender the protectorate of this matchless Gate, as a material guarantee and as a "commanding station," "conferring influence, with facilities for *British* action, for military, naval, commercial, and communicatory purposes." The power of Israel will therefore be securely consolidated henceforth, both at Cyprus as the Northern, and at the Suez Canal as the Southern, Gates of the Levant, pending the evolution of the set time when the return of the chosen people of God to their own inheritance, which lies between these two great Gates, will have to take place. Then it will be found that Cyprus on the North, the Suez Canal on the South, Malta and Gibraltar on the West, will so secure and safeguard the grand procession of the return, that God's Word will come literally true, and verily "Jacob shall return and shall be in rest—and be quiet—and *none shall make him afraid*" (Jer. xxx. 10).

This island-Gate once before belonged to Great Britain, what time Richard Cœur-de-Lion won it from the infidels and held it as an appanage of the British Crown. He surrendered it to the Knight Templars, and they to other Powers, till in the 16th century the island fell to the blighting possession of the Ottomans.

The climate of Cyprus is generally healthy. In summer the heat, though great, is tempered by the winds from the mountains, but in winter the cold is very severe. What Cyprus will be ere long as a British Gate cannot be estimated from its condition to-day. It has by the Turks been permitted to fall into absolute ruin and decay. Its mountains have been

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denuded of their forest clothing, which has affected the climate and the water supply of the island detrimentally Its drainage and its sanitation have been utterly neglected by its late owners, and such neglect of course has its penalties, which it will be Israel's first concern to obviate and remedy. God has given our nation this glorious "Gate" in a sudden, strange, startling manner, just as He did a few years since the Southern Gate of the Suez Canal. These two marked interpositions in our favour point with no uncertain significance to the Land of Promise, and are tokens which all Israelites can readily read, that the purposes of the Lord are ripening rapidly—that the time for the return is come. Events are shortly to happen which will place the Great Gate of Constantinople in British hands; and then, but not before, will the Lord's promise to our forefather Abraham be fulfilled: "Thy seed shall possess the Gate of his enemies;" "The Gate of those that hate them;" then, and not before, will Israel and Judah return in glorious triumph to their land, assisted on their way by the left-hand powerful "Gate" of *Cyprus*.

We conclude our sketch by quoting the words of Sir Samuel W. Baker (no mean authority) published in the *Times* on the 14th July, 1879, and written from the Island when resident in "The Trooditissa Monastery, 4,400 feet above the sea." He said:—

The prime object in the occupation of Cyprus was the possession of a strategical position to complete the chain of military stations throughout the Mediterranean—"Gibraltar, Malta, Cyprus." I have no hesitation in saying that the unhealthiness of last year was exceptional, and that no reason exists for the declaration "that Cyprus is unfit for a military station," provided the troops are quartered in the highlands (as at present) during the summer months. Although Larnaca and Limasol cannot be classed as harbours, they are safe roadsteads with good anchorage. Famagosta may be made a first-rate harbour with a moderate outlay, and would be improved in sanitary condition. The geographical position of Cyprus as a military point cannot be too highly estimated. The natural resources of the island are great, and have been appreciated from the earliest times; but there is an absolute necessity that confidence should be established among all classes of the inhabitants before any permanent improvement can be expected. Cyprus must belong absolutely to England or we should have nothing to do with it.

It is an anomaly that British officers should be responsible for the administration of Turkish laws, and too much praise cannot be bestowed upon all those military officials who now occupy such posts of responsibility, and who exhibit an industry and devotion to the task which, in spite of many difficulties, must gain the respect of the Cyprian population. Trade is paralysed; the people waver in the uncertainty of the British occupation; the example of Corfu is before them; and suspense fetters all enterprise and checks development.

(To be followed by a paper on the "Channel Islands.")

LORD CARNARVON GIVES IDENTITY EVIDENCE AT A MISSIONARY MEETING.

WE are glad to see that Lord Carnarvon, speaking on April 29, 1879, at the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, was obliged, in spite of himself, to give utterance to sentiments which point to British Identity with Israel in respect to our relations with the native races throughout the world with whom we are brought in contact by our "destiny." The *Standard*, writing on the subject on April 30, spoke as follows:—

A wider, and, as it may truly be called, an Imperial interest was given to yesterday's meeting of the Society for the Propagation of the Gospel by Lord Carnarvon's remarks on the relations between England and the native races with which, in all parts of the world, English power and influence are now being brought into friendly or hostile contact. But his Lordship could only touch the fringe of a great subject. What permanent form—and with what results to mankind—these relations are to assume is the problem of the future. All that we now know is, that a destiny which we cannot gainsay forces us onwards, and that in the immediate consequences of this continually progressive movement there is much which humanity may indeed deplore, but which statesmanship does not yet see its way to avoid.

What is this "destiny which cannot be gainsaid, and which forces us onward?" The statesman cannot tell! the journalist is ignorant of its origin, its *terminus a quo*, and its *terminus ad quem!* Humanity, it seems, deplores the result, for the most part, and yet there is no way to avoid the consequences. We Israelites can reveal this secret; we know "the why" and "the wherefore" of this destiny; what forces the nation forward, who impels it, what its object is, and where it is to end. The cause of the progress is the Israelite origin of the British; the reason for the advance of the race is God's promise to their forefather Abraham; He who impels them is their great Jehovah; and the object and end of their wondrous never-ending "progress," which baffles the statesman and the journalist alike, is nothing more nor less than the universal dominion promised to "His people," "the saints of the Most High," "even the children of Israel," when the Lord allotted them "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven." To this He added, as its complement, the *rôle* of being the honoured Missionary agents "to ALL the families of the earth." Whether it be "hideous blasphemy" or not, we stop not to inquire; but we do see that God gave to *Israel* the lands of the heathen"—"even an heritage unto Israel, His servant; for His mercy endureth for ever" (Psa. cxxxvi. 21, 22). He made His king "the head of the heathen" (Psa. xviii. 43); He authorised *Israel* "to execute vengeance upon the heathen and punishments upon the people" (Psa. cxlix. 7), and all this, we believe, in virtue of the original gift of those said heathen "to Israel His inheritance," and "the uttermost parts of the earth" to Jacob, "His possession," made by the Father, at the request of the Divine Son of His love (Psa. ii. 8).

We see nothing "blasphemous" in all this, but we recognise a consistent Scriptural conformity with actual nineteenth century British facts, which cannot be gainsaid nor ridiculed by the vehement bitter opposition of antagonists who set themselves against God's most glorious truth.

MR. ROEBUCK ON THE EMPIRE OF ISRAEL.

WE always admire Mr. Roebuck's utterances. He is an Englishman to the backbone! He loves his country first, and his party next. We don't want to know whether Mr. Roebuck belongs to the Tories or the Radicals, to the Conservatives or the Liberals. His sentiments are our sentiments, and we gladly quote his words. They were uttered several months ago, and appeared in the *Daily Telegraph* of April 3, 1879, on some occasion when he was returning thanks for the "House of Commons."

In his view there is no decadence in that noble institution. It represents "the United Kingdom," and the Government by the people of themselves. His ideas of the world-wide character of our Empire, why we have it, what we do there, and the *raison d'être* of the British in India, in America, and everywhere, as the dominant race, are so thoroughly in accord with Identity and Israelite teachings, that we ask for them our readers' attention, satisfied they will appreciate them. He said:—

We are now—I do not speak in vanity, speaking of myself and my country, but I say it as a matter of fact—we are at the head of civilisation. (Hear, hear.) We now set the world an example of how they may govern themselves, and how they should have a House of Commons; for if they have not a House of Commons they

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will not be represented, and if not represented they will not govern themselves. I say that the House of Commons which we have has led England to the glory which she has achieved, and it ought to be followed by a House of Commons that will lead England onward on the path of glory upon which she has been so long established. There are wars going on, and there are questions being raised by which it would seem that men forget the past history of their country. (Hear, hear.) We have put forward our feelers throughout the world. We have subjugated savage nations, and taken possession of their country. We have dispossessed them; and if that be an evil, then it is an evil which shows our civilisation. (Cheers.) That is our only justification for having taken possession of America—for having driven out the red man, and taken his possessions—in order that we might take upon ourselves the better government of the country. Now, where a few hunters followed the wild animals which gave them food, there are millions of educated men—men of our own blood, who sustain our own feelings and opinions, and who have taken their place in America. (Cheers.) Then, again, our Government in India is only to be defended by the fact that by governing them we render the people of India more happy than they were under their former rulers. (Cheers.) If they are not, we have no business there. (Hear, hear.) But those who want to introduce a new system into our Government do not understand how we have become the rulers of India and of the commerce of the world. (Cheers.) That which has made us what we are will continue to make us if we are true to ourselves. If we carry out all the old principles of English Government in our dominance over the savage nations within our control, we shall be, as we ever have been, the precursors of humanity, civilisation, and peace. I say this is the only qualification for what we have done, and for what I hope we shall do. The House of Commons—that abstract House of Commons to which I have alluded—will, I hope, support the Government of England in doing that which former Governments have done; and by so doing we shall carry civilisation, peace, and happiness throughout all our dominions. (Loud cheers.)

Here we find Mr. Roebuck assuming the *rôle* of a "blind witness," testifying to our Hebrew origin; for he asserted—

1. "That we have put forward our feelers throughout the world." But this is what God said He would do to Israel, by "removing the race far unto all the ends of the earth" (Isa. xxvi. 15).

2. "That we have subjugated savage nations and taken possession of their country." But this was God's command to Israel in Psa. ii. 9, cxlix. 7, 8; Rev. ii. 26, 27, in respect to the execution of judgments on the Gentiles. Also as to the occupation of their country, Isa. xlix. 8; Psa. cxxxv. 12, cxxxvi. 21, 22, give that to Israel for ever. It includes "the desolate heritages" and "the heathen Empire"—both.

3. We are glad to see Mr. Roebuck's views point to our nation as one likely to be a "world-wide, ever-growing Empire," which was what God promised Israel in Dan. vii. 22, 27. Its object is, he says, "to carry civilisation, peace, and happiness, throughout our dominions;" therefore, through the whole world, like Israel. For "He shall cause them that come of Jacob to take root (which reminds us of the pepul-tree). Israel shall blossom, and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

A.D. 1881.

THE year 1881 will be a mathematical curiosity. From left to right and from right to left it reads the same; 18 divided by 2 gives 9 as a quotient; 81 divided by 9 and 9 is the quotient. If 1881 is divided by 209, 9 is the quotient; if divided by 9 the quotient contains a 9; if multiplied by 9 the product contains two 9's. 1 and 8 are 9: 8 and 1 are 9. If the 18 be placed under the 81, and added, the sum is 99. If the figures be added thus—1, 8, 8, 1—it will give 18. Reading from left to right is 18, and reading from right to left is 18, and 18 is two-ninths of 81. By adding, dividing, and multiplying, nineteen 9's are produced, being one 9 for each year required tocomplete the century.—*Philadelphia Ledger.*

THE REV. CANON M. BLAKE BROWNRIGG, M.A., EDITOR OF "THE STANDARD OF EPHRAIM," AND "THE JEWISH CHRONICLE."

(*Concluded from page* 464.)

PART II.

As it would be impossible within the limits I might hope to occupy in your paper to sketch out the whole "character or destiny" of the Ten Tribes under notice, I would content myself with a reference to a few of its features; and submit the following in illustration—That the seed of Joseph, through Manasseh, should be a "great" people, while Ephraim (also of Joseph) should be "greater;" and his seed a multitude or fulness of nations (see Gen. xlviii. 19). That Israel should be a great colonising Power—"Thy seed shall spread abroad to the West and to the East, and to the North and to the South" (see Gen. xxviii. 14). That Israel should possess an extensive Gentile empire—"Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 3); and "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). That Israel should possess "the Gate of his enemies"—that is, should hold places of strategic importance in enemies' lands: "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17, xxiv. 60). That Israel should be a great money-lending Power—"Thou shalt lend unto many nations, but thou shalt not borrow" (Deut. xv. 6, xxviii. 12). That Israel, as distinct from Judah, should be a most numerous people—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered" (Hos. i. 10). Without extending this sketch, let me now directly ask you—Do not these particulars form a portion of that "certain character and destiny for the Ten Tribes?" They either do not, or they do. If they do not, then to what or to whom do these particulars relate? If these passages do not mean what we affirm that they mean, upon you, therefore, rests the burden of explaining their true meaning, for there they are in the sacred writings, and as part of God's Word they assuredly mean something! But if they do relate to the "character and destiny" of the Ten Tribes, then we are agreed as to some of the marks by which Israel is to be discovered. This being so, the solution of the "problem," as you rightly say, is "to discover which people represents them." Our solution is that this "character and destiny" is "reproduced only in the genius and present condition of the English people," or, as we prefer to say, in the British nation! And we base our argument on the fact, that the British nation is a nation and a company of nations—that it is the only colonising nation in the world that can be rightly so called—that it does possess a vast Gentile Empire—that it does hold strategic positions in all lands—that it does lend to all nations, but borrows from none—that it is, in respect of population, as the sand of the sea.

One of two courses only are now open to you in reference to this—viz., either to deny, on just grounds if possible, that these are facts in reference to the British nation, and then discover, if possible, some other nation possessing these marks of Israel; or honestly to admit the facts, and thereby accept the Identity. I observe that you speak of our Scriptural proofs as "of so airy a character as almost to defy the assaults of logic;" rather is it the case that they are of so solid a character as to absolutely defy the assaults of logic. I quite agree with you in your remark that if "other nations besides the English represent the missing Israelites, all the Scriptural texts which have hitherto been quoted in support of the theory will be so many arguments against it." But the question is—Do any other nations represent them? Could you point to any besides the English who possess even the few Identifying marks

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noticed in this letter? We do not doubt that scattered throughout the world there are "rifts and remnants" of our brethren of Israel—such as you refer to in your leader—but you would not "logically" speak of these as "nations." Until, then, it can be shown that "other nations besides the English represent the missing Israelites," it is fair you should allow that far from our reasonings from Scripture being either "ludicrous" or "Satanic," they are natural, and reasonable, and Scriptural.

We necessarily lay greater stress upon the testimony of Scripture than upon that of history in dealing with the discovery of the Ten Tribes, because, even upon your own admission, the Israelites, as such, "disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up," but we do not ignore such help as secular history may afford. You affirm "that it must, however, be evident that if there is any truth in the theory at all, its greatest support must be looked for in historical proofs." Now, as you have just told us that "the Israelites disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up," is it reasonable and consistent on your part to hold "that if there is any truth in the theory at all, its greatest support must be looked for in historical proofs?" It is in my view far from "evident" that such should be the case. I accept, however, your historical admission as important, that the "eighth century B.C. is given as the earliest date of the Gothic migration from Asia to Europe, and it is the date, too, of the Assyrian captivity;" but I notice that you enquire "how is the Identity of the two nations to be established?" The object of your enquiry is, doubtless, to suggest that if "the Goths" cannot be Identified with the Israelites, the Anglo-Saxon Identity is a "phantasy," and not a "fact." But I venture to say that a misapprehension of the argument from history, so far as it gives any light on this question, has led you astray in reference to the Anglo-Saxons and the Goths. Your statement, "The Anglo-Saxons were the descendants of the Goths," is not sufficiently accurate. You are not clearly distinguishing between the generic and the specific. "The Goths" is a generic title, the "Anglo-Saxons" specific, and no Anglo-Israelite maintains that the "Goths" are the Lost Ten Tribes, but that the specific "Anglo-Saxons" are such. Nor does it follow, as you maintain, that "if the Anglo-Saxons are the Ten Tribes, that therefore all the Normans, the Danes, the Germans, the Dutch, the Swiss, and the Norwegians, all of Gothic extraction, would have to be regarded as of Israelitish descent," for this obvious reason, that in applying to these peoples your own method of solving the Ten Tribes "problem," these peoples, as not possessing the "character and destiny foreshadowed for the Ten Tribes," cannot be "the people which represent them." It is again, through not keeping distinct the difference between the generic and the specific, you have been led to require as essential to the proof of the Identity something which does not really belong to it. You say—"If it could be shown that the Goths were characterised by decidedly Israelitish manners and beliefs, the advocates of the new theory might hope to present a *prima facie* case worthy of the consideration of logical minds. It is at all times pleasant in argument to have "logical minds" to deal with, and I therefore trust it has only to be pointed out to be "logically" admitted, that as we have here to do with the specific rather than with the generic, it will be quite sufficient if it can be shown that the specific—the "Anglo-Saxons"—were characterised by manners and beliefs indicative of, and explainable only by, their Israelitish descent. For the evidence of such Israelitish manners and beliefs, I must refer you to our Anglo-Israel literature, wherein it is unmistakably recorded, as it would greatly extend my letter to detail them here.

In bringing my letter to a conclusion, I am glad to find that you "have no objection to discovering that Englishmen are Israelites in disguise," but, "on the contrary, should be rather glad to find that they were." It is cheering to learn from your leader that "the theory seems to be gaining ground, if we are to judge by the fact of there being in existence more than one periodical" (there are five now) "specially devoted to its exposition and promulgation;" that "meetings in support of it are constantly held; and there is scarcely a town of importance in this country which does not contain some persons who earnestly believe in its truth." I have no doubt that the day is not far distant when that "most startling theory . . . . which discerns the Lost Israelites, not in any distant romantic people, but in the prosaic Englishmen," will be so strongly confirmed, that you will hail us as your missing brethren of the kingdom of Israel, and rejoice with us in the conjoint occupation of Palestine—a territory which belongs by Divine gift, not alone to Judah, but to Judah and Israel.

I am,
Yours fraternally,

M. BLAKE BROWNRIGG,
(Incumbent of St. John's Church, Launceston, and Editor of the "Standard of Ephraim.")

Tasmania, August 27th, 1879.

A WESLEYAN MISSIONARY ON ISRAEL'S HEATHEN EMPIRE.

WE beg our readers' attention to the following testimony from a retired Indian Missionary—a Wesleyan—to the value of India to our race, to the blessing our rule has been to the heathen there, and to the results already apparent in reference to the success of the Gospel among the people. We are rejoiced to find this independent testimony so freely offered to our treatment of the heathen empire, because in some quarters here it is the tendency to depreciate our management of that glorious gift of God to His people Israel, and to undervalue its importance to us in a secular point of view.

India is God's gift to us His heritage, and as one who has long lived and laboured in the midst of the heathen in an official capacity, we are always prepared to maintain that the British Government has been a blessing to the land—both temporal and spiritual—and that our pessimists are wrong in saying that the Eastern Empire is a loss and dead weight to the Home Government, while our rule over the Indian nations has brought on them curses only and no blessing. The Rev. H. J. Sykes, of Oldham, at any rate thinks differently. Let the readers of the BANNER ponder over his words, and repeat them far and wide. They are true to our own knowledge, and we are glad to be able to publish that conviction to the world's end in the pages of the BANNER. Our report is taken from the *Oldham Standard*, of Sept. 27, 1879:—

LECTURE ON INDIA.—A lecture was delivered on Thursday night in the Wesleyan Chapel, St. Domingo-street, by the Rev. H. J. Sykes, Wesleyan minister, Oldham, formerly a missionary in India; subject: "India, How we got it, How we have used it, What is its present relation to Christian England?" Mr. T. Broome presided. The lecture was delivered in connection with the St. Domingo-street Young Men's Mutual Improvement Association. The lecturer said India was in his opinion the brightest gem in the British Crown. He believed that as sure as God gave Canaan to Israel, had He given that great Empire to Great Britain. He was there to state his conviction that our rule in India is and has been an absolute blessing. One blot remained on it, the terrible opium blot, a question far more terrible than the drink question of England, because in India the opium traffic was in the hands of the Government, which got some millions of revenue from it. We had accomplished the unification of India. As the natives of that country said, we had brought India "under one umbrella," and there was now no fear of anarchy or foreign invasion. We had also given her security to life and property, the blessings of an advanced civilisation, equal-handed justice, our laws, our liberties; we had made highways, and done much in the matter of canals and irrigation, had made railways on a grand scale, and had given India blessings of an intellectual character.

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Last year there were more converts to Christianity in India than in all other mission fields put together. In one place, where, as the result of thirty years there were thirty converts, last year 8,000 were baptized, and in another place 15,000 were baptized. India he regarded as the battle-field of the Church. Let India be won to Christ, and Asia would be at the feet of the Church. The proceedings terminated with the usual votes of thanks.

Do our readers note Mr. Sykes' blind witnessing to our Israelite origin? He said—

1. As God gave Canaan to Israel, so had He given that great Empire—India—to Great Britain. But this is our view of Psa. ii. 8, as modified by Rev. ii. 26, 27.

2. He said British rule in India has been an absolute blessing. But so God said Israel's should be, where once they had been a curse (Zech. viii. 13; Isa. xxvii. 6).

3. That last year India produced more converts to Christ than all other mission lands put together. But this seems a fulfilment of Psa. ii. 10—13.

4. That India converted, Asia would be at the feet of the Church (which is Israel). This illustrates our doctrine of the Gates. For India would thus be the great Gate by which Christ would subdue Asia to Himself through Israel, HIS GLORY (Isa. xlvi. 13).

MR. R. A. PROCTOR AND GREAT PYRAMID CHRONOLOGY.

BY WILLIAM ROWBOTTOM.

(*Continued from page* 465).

PART II.

BUT to return to the amended reading of Pyramid dates and the system of chronology which results therefrom. It will at once be admitted that a chronology fixed at such certain epochs as the Flood, and the births of Abraham, Moses, and Christ, possesses great claims to credence, on the strength of agreement with the Scriptures only; and that it may be relied upon with absolute certainty, if proved to be also in accord with authentic profane history. The testimony of this last is not, however, obtainable for the earlier epochs, and we have therefore to rely on confirmations important in proportion to the authority of the sources from which they are derived.

The unity of the system limits the margin of possible error to a fractional part of a year, though this may occasionally be sufficient to change the name of a year. Thus, as the Deluge began towards the close of one year, and terminated early in the year following, the date of the Flood might be variously stated as B.C. 2528, and B.C. 2527, and could only be correctly called the year B.C. 2528-27. Again, the preparations for the Exodus occurred during the closing months of a year, but the event itself was to mark a new year, wherefore, since the judgments upon Egypt occurred in the year B.C. 1462, the right date of the Exodus itself would be the commencement of B.C. 1461. It is as well that this should be fully explained, as in "The Mystery of the Bible Dates Solved," as well as in earlier notes on the same subject which appeared in the BANNER, the Deluge date was given simply as B.C. 2528, and the Exodus date as B.C. 1462.

Further, in none of those earlier writings was any attempt made to fix a date for the creation of Adam, since any calculation of that date is necessarily dependent upon the Deluge date, and the genealogies of Gen. v. The sum total of those generations is generally taken as 1656 years, and this must be added to the Deluge date B.C. 2528. 2528 + 1656 = 4184 B.C. as the date for Adam. Now Dr. Hales in his great work gives the following dates as maintaining among the Jews—viz: Chinese Jews, B.C. 4079; Eastern Jews, B.C. 4220; and Western Jews, B.C. 4184. It is therefore evident that the ordinary reckoning of the generations of Gen. v. deducted from what is called the "secret" chronology of the Western Jews—for it is quite distinct from the vulgar Jewish reckoning—gives a Deluge date identical with the reading of Pyramid symbolism here maintained.

But readers who took note of the *exact literal* reading of the generations of Gen. xi. which increased the sum of those generations from 352 to 358 years, and was necessary to agree with the Pyramid interval of B.C. 2528 to B.C. 2170, will see that the same rule must be applied to the generations of Gen. v., and their sum total must therefore be increased to 1662 years, and the creation date raised to B.C. 4190. Now it has been urged that it is absurd to read the generations so literally, and that there exists no authority for so doing. Let objectors turn to "Josephus' Antiquities," book v., chap. 3, and they will read, "Solomon began to build the temple . . . . . after the Deluge one thousand four hundred and forty years; and from Adam, the first man who was created . . . . there had passed in all three thousand one hundred and two years." 3102—1440 = 1662, the interval from Adam to the Deluge, a reckoning fully justifying the exact reading of the generations in Gen. v. and xi. Moreover the whole reckoning above quoted from, taken in conjunction with that of Josephus in his "Wars of the Jews," book vi., chap. 10, gives a Creation date of B.C. 4174, a Deluge date of B.C. 2512, and the birth of Abram B.C. 2167.

The Creation date of B.C. 4190 is thus supported approximately by the reckonings of the Jews throughout the world, by one of the many reckonings to be found in the writings of Josephus, and among modern chronologists by Clinton, B.C. 4130; Sharpe (Samuel) B.C. 4121; "Palmoni," B.C. 4128, &c., &c., while the self-styled prophet Richard Brothers, who in 1794 propounded a chronology wonderfully correct from Abraham (B.C. 2171) downwards, strangely gives the Creation date as B.C. 4119, proving that he had no reliable source of information for that date, since he drops no less than 72 years in calculating the period upwards from Abraham to Adam, and his creation date must be amended to B.C. 4191, to be in harmony with his later dates.

Within the limits of a newspaper article, it is impossible to enter minutely into the details of the proofs which have rewarded recent investigation into this matter, and which must form the substance of another and more complete work on this subject. A few particulars may, however, serve to strengthen the convictions of some of the readers of the BANNER, and it is due to the courtesy of its able Editor that its pages should be the first to give publicity to what are really remarkable confirmations of Pyramid chronology as herein set forth. The following comparisons of dates ought to satisfy even Mr. Proctor that if Pyramid chronology does not agree with the received systems of dates, then *so much the worse for the dates*:—

		B.C.
GREAT PYRAMID DATE . . .	FOR ABRAHAM	2170.
Jackson's (1752)	„	2098.
Richard Brothers (1794) . . .	„	2171.
Josephus (according to Hales) . .	„	2153.
Josephus (Antiq. bk. v., c. 3, in conjunction with Wars bk. vi., c. 10.)	„	2167.
Principal Playfair	„	2060.
Rev. Samuel Sharpe (Orientalist) .	„	2173.
"Palmoni"	„	2066.
GREAT PYRAMID DATE FOR ENTRY OF JACOB INTO EGYPT.		1880.
Richard Brothers		1881.
Rev. Samuel Sharpe		1883.
GREAT PYRAMID DATE FOR EXODUS . . .		1461.
Sir Gardner Wilkinson (earlier reckoning) . . .		1460.
J. W. Bosanquet (earlier writings)		1461.
„ (later writings)		1468.
Rev. Samuel Sharpe		1453.
D. W. Nash (see "Pharaoh of the Exodus") *circa*. .		1445.

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	B.C.
GREAT PYRAMID DATE FOR FOUNDATION OF TEMPLE,	982.
J. W. Bosanquet (earlier writings)	982.
" (later writings)	989.
Rev. D. H. Haigh	997.
Professor H. Brandes	966.
Ernst Bunsen and Sayce	971.
Lepsius	989.
"Palmoni"	970.
Richard Brothers	971.
Rev. Samuel Sharpe	973.
Kennedy	983.
GREAT PYRAMID DATE FOR DESTRUCTION OF TEMPLE.	555.
Josephus (reckoning in Antiq. bk. x., c. 8, with Deluge date at B.C. 2512)	555.
Richard Brothers	553.
"Palmoni"	555.
J. W. Bosanquet (earlier writings)	555.
" (later writings)	563.

Alfreton, October 11th, 1879.

P.S.—The writer will be glad to hear of any other confirmations of this reckoning which may come under the notice of readers.

Correspondence.

GALATIANS III. 16.

To the Editor of the "Banner of Israel."

SIR,—I believe that the following extract from Farrar's "Life and Works of St. Paul," vol. i., p. 52, may throw some light on the interpretation of Gal. iii. 16. This extract refers to St. Paul's style and mode of quoting Scripture. "A similar, but more remarkable instance of this apparent subordination of the historic context in the illustrative application of prophetic words is found in 1 Cor. xiv. 21" (and so on in reference to Isa. xxviii. 11). And now comes the important quotation (vol. i., p. 52): "One more instance, and that the most remarkable of all, will enable us better to understand a peculiarity which was the natural result of years of teaching. In Gal. iii. 16, he says, 'Now, the promises were spoken to Abraham and to his seed. He saith not, *and to seeds*, as applying to many, but, as applying to one, *and to thy seed*—who is Christ.' Certainly at first sight we should say that an argument of immense importance was here founded on the use of the Hebrew word *zerâ* in the singular, and its representative σπέρμα of the LXX; and that the inference which St. Paul deduces depends solely on the fact that the plural, *zerâim* (σπέρματα), is not used; and that, therefore, the promise of Gen. xiii. 15, pointed from the first to a special fulfilment in ONE of Abraham's descendants. This *primâ facia* view must, however, be erroneous, because it is inconceivable that St. Paul—a good Hebraist, and a master of Hellenistic Greek—was unaware that the plural *zerâim*, as in 1 Sam. viii. 15; Dan. i. 12, and the title of the Talmudic treatise, could not by any possibility have been used in the original promise, because it could only mean '*various kinds of grain*,' exactly in the sense in which he himself uses *spermata* in 1 Cor. xv. 38, and that the Greek *spermata*, in the sense of 'offspring,' would be nothing less than an impossible barbarism. The argument, therefore, if it be an argument at all, and not what the Rabbis call a *sod*, or 'mystery,' does not, and can not, turn, as has been so unhesitatingly assumed, on the fact that that *sperma* is a *singular* noun, but on the fact that it is a collective noun, and was deliberately used instead of 'sons,' or 'children;'* and St. Paul declares that this *collective* term was meant from the first to apply to Christ, as elsewhere he applies it spiritually to the servants of Christ. In the interpretation, then, of this word, St. Paul reads between the lines of the original, and is enabled to see in it deep meanings, which are the true, but not the primary ones. He does not say at once that the promises to Abraham found in Christ—as in the purpose of God it had always been intended that they should find in Christ†—these highest and truest fulfilments; but, in a manner belonging peculiarly to the Jewish style of exegesis, he illustrates this high truth by the use of a *collective noun* in which he believes it to have been mystically foreshadowed." ALPHA.

* See Lightfoot, ad loc, page 139.

† The purely illustrative character of the reference seems to be clear from the different, yet no less spiritualised, sense given to the text in Rom. iv. 13, 16, 18, ix. 8; Gal. iii. 28, 29.

THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH, IN THE MATTER OF CAPITAL.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following paragraph taken from *Iron*, of October 24, and quoted by that journal as an extract from a letter to the *Times*, of Philadelphia, by Judge Kelly, says .—

"England is the world's creditor. Every nation is in debt to her, and there is no field for the investment of her accumulated capital, as is shown by the fact that, though money may be borrowed in London at less than one per cent. per annum, the Bank now holds more gold than it ever did before. Her losses will be incalculable, but not ruinous, as are those which debtor nations are suffering from the same world-wide cause. As creditor she loses by the failure of individuals, corporations, and States, the world over. But while ruin overtakes them, what happens to her is but a reduction of surplus capital, so relatively slight, as to leave her the means with which to buy in at her own price the assets of her debtors and to hold them until the repeal of unwholesome laws shall restore the value they possessed before the volume of the world's metallic money was arbitrarily reduced."

This is the testimony of another blind witness to our Identity and to England's being "the head and not the tail" among the nations of the earth. Thinking that this may interest some of your readers should you be able to find room for it in the BANNER,

I am, dear sir, Yours very truly,

Cornwall-buildings, 35, Queen Victoria-street, PETER SIBREE.
London, E.C., Oct. 30, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—I find in many places I visit to lecture, and in several newspapers forwarded me by friends from various parts of the country, that an opinion prevails that the "Metropolitan Anglo-Israel Association" and another Society with a somewhat similar name, are identical in their aims and objects. Will you, therefore, permit me to say through your columns, to the public in general, that the Association which I have the honour to represent is a religious organisation, and that its work is of a missionary character, while the Society with which we are at times confounded is a "*Commercial Limited Liability Speculation*," and as such we can have neither connection nor sympathy with its operations? By kindly inserting this in an early issue of your paper you will oblige

Yours faithfully,

JAMES BILLINGTON, Hon. Sec.

Metropolitan Anglo-Israel Association Office,
334, Strand, W.C.

NOTE.—As chairman of the committee of the above Association we ask our readers to note the change of address, the office being now located at 334, Strand, W.C., also that the letter itself has our entire sympathy and approval.—ED.

To the Editor of the "Banner of Israel."

SIR,—In reference to the short article by J. T. Gott, "The Lintel and the Two Side Posts," it is known to many of the learned that the "winged globe" referred to was the Egyptian representation of the deity—the Egyptian deity. This ought to be made generally known, for without this key the story of the Passover loses half its force. An allusion to, or application of, this figure is made by the prophet, "To you who fear My name shall the Sun of Righteousness arise, with healing in His wings."

The material globe which we call the sun, being the source to us of all physical light and heat, is a fit emblem of the Deity, the source of spiritual light; and it should be borne in mind that the Great Pyramid was so placed by its designer that twice a year, viewed from the North side, the sun rested for a short time on its apex, like a ball of fire in the clear atmosphere of that climate on a gigantic altar (see verse in Isaiah).

Doubtless, originally, the Creator was seen through the created—God through the luminous globe that He had made; but the truth was gradually obscured to the popular mind, and the worship of the creature substituted for that of the Creator; and hence, partially, no doubt, the stern lesson given to the whole Egyptian people in the death of their first-born. Yours faithfully,

A. S.

Orient-house, Atlingworth-street, Brighton,
Oct. 1, 1879.

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BIRTH.

HULL.—November 18, at Albany-street, the Wife of ARHTUR THOMPSON, Corn Merchant, of a Son.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.
PRESIDENT: VISCOUNT FOLKESTONE, M.P.

LOST ISRAEL FOUND IN THE BRITISH NATION.

A LECTURE under the auspices of above Association will (D.V.) be delivered on Monday, December 1st, 1879, in the ASSEMBLY ROOMS, Church-street, STOKE NEWINGTON, by
DOUGLAS A. ONSLOW, Esq., J.P.
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LIVERPOOL.
A GENERAL MEETING to consider the advisability of forming a BRANCH of the Metropolitan Anglo-Israel Association, will be held in ST. JAMES'S HALL, TOXTETH PARK, on Thursday, November 27, 1879, at 8 p.m. All interested in the spread of the knowledge of the Identity are specially requested to attend.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 153. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 3, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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THE POLITICAL ASPECTS OF OUR IDENTITY.

"THE BRITISH CONSTITUTION."—A SIGN.

PART I.

OUR friends, at times, have not been slow to warn us that we tread on dangerous ground when we touch on politics, or venture on the subject of the proper policy of the British Empire at home and abroad, viewed from the standpoint of our Identity with Israel. We are now going to enter on this topic; but shall speak of principles and measures, not men or names. We thus hope to avoid offence, and trust, on the contrary, to indicate some points opening up new evidences of our Hebrew descent, hitherto unsuspected and quite untouched.

Men say that our Identity has nothing to do with politics. Has it not? Had not Israel's history, as given us in God's Word, its political aspect throughout? Did not the Lord Himself arrange every step of this people's career? Who gave His chosen ones their tribal formation? their laws? their polity? their judges? their kings? their dual kingdoms? their foreign policy? their wars? and treaties? Surely our readers know that God's own hand, working by the prophets, the seers, the judges, the lawgivers, and kings, He sent them, arranged *all* the national affairs of Israel, superintended all their international and internal relations, and that He was indeed "a Father to Israel, and looked on them as His first-born" (Exod. iv. 22; Jer. xxxi. 9).

We maintain, therefore, that our origin and Identity, so far from divorcing us from politics, must force us to regard Israel's political condition in her latter-day British aspect as one especially under God's own supervision—a subject therefore for our most earnest, most prayerful, inquiry and investigation.

Our readers recollect that the Lord gave us a promise in Isa. i. 26, to which allusion was made some time since by L. P.; but which has not been suspected to be "fulfilled prophecy." We hold it to be such. The promise was, "And I will restore thy judges as at the first, and thy counsellors as at the beginning. AFTERWARD thou shalt be called the city of righteousness—the faithful city." That is, *after* the grant to Israel of her ancient polity—God-sanctioned, God-granted at the very first—then will the outpouring take place, then will the city Church of British-Israel be the righteous, the believing "city Church," the "*Christian* nation" (Hos. i. 10). The chapter has reference to Israel of the Ten Tribes, to the destruction of God's enemies in the Gentile "earth" (Isa. i. 28, 29), and to "the redemption" with "judgment" of Israel-Zion, and to them "that return of her" (margin) "with righteousness" (verse 27).

The restoration of "the judges" of Israel and "of her counsellors," "as at the beginning," point to the early days when Israel's nationality was formed. What was her political constitution then? First, she had "a King"—Jehovah was her King, her Judge. 1 Sam. viii. 5, 7, x. 19, 24, xii. 12; Psa. ii. 6, xxiv. 8, xlvii. 6; Ezek. xxi. 27; John i. 49, xviii. 37; Psa. vii. 11, teach us that. The people rejected God their King* "that He should not reign over them," and demanded an earthly Sovereign as JUDGE, who in point of fact sat on "Jehovah's throne" at last (1 Chron. xxix. 23). Israel of old had therefore a royal Head, a King, in the beginning. We need not say we British answer accurately to that part of the Divinely-appointed Constitution. We have the crown, and its wearer is a scion of the House of David, seated on Jehovah's throne; but in ancient days (Moses' time) the chief servant, or Prime Minister of the King, was Moses. The Lord called him "His servant," and he *was* "the chief" (Num. xii. 7, 8; Psa. cv. 26), made of God "a god to Pharaoh" (Exod. vii. 1). Our Constitution accordingly demands, and has, its "Prime Minister," the chief servant of the Lord's representative, the Crown. Joshua, Caleb, and others were Moses' servants and fellow-helpers, *his Cabinet* (Num. xi. 28).

* It may be said that Deut. xxxiii. 5 shows that Moses was "*King* in Jeshurun" during his days, not God. But Gen. xxxvi. 31 and 1 Samuel xii. 12 contradict that. The Lord Jehovah was always "King of Israel" as well as of Judah; and Moses and other earthly rulers were but His viceroys, servants, or prime ministers. Moses did not "reign." He was a "law-giver," acting under God's *visible* rule. "The LORD their GOD was their KING."

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But the estates of this realm are *three*—the Crown, the Lords, and the Commons. This triad of Powers has been gradually under formation here, and it is not quite perfect yet. The question is, Were these three represented in God's Government given to His people under Moses? and do we, and *we only*, of all nations answer as to them all, at the present day? We do, and no other nations answer as do we; not one. Where do we find in God's record what can be a parallel to the representative House of Legislature of our day, "the House of Commons?" Let the reader open God's Word at Exod. xviii., and beginning at the first verse, read carefully through to the end. He will see that Jethro, Moses' father-in-law, gave Moses advice, which, being God-sanctioned (verses 23, 24), ended in the calling together of a representative body out of *all* the people of Israel (*chosen by the people themselves, too*!—Deut. i. 13, 14, 15; Josephus's Antiq. iii. 4), "heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (or *tythings*), these "JUDGED the people at all seasons, every small matter they JUDGED, and they bore the burden with Moses" of the people's legislature — a function exactly parallel (if in embryo) with what the British House of Commons accepts as its constitutional function to-day. Dr. Hales, in his comment on this passage says that "Lord Bacon thinks in his essay on 'English Government' that Alfred the Great took *from hence*" (*i.e.*, from this passage of God's Word) "his idea of the old Saxon constitution of *sheriffs* in counties, *hundredors* or centgraves in hundreds, and *deciners* in decennaries or tithings, who were a sort of justices of peace in their respective divisions." "Our Parliamentary House of Commons," says Beeton, "is traced back to the free councils of our Saxon ancestors, which existed under the names of *michel-synoth* or great council, *michel-gemote* or great meeting, and *wittena-gemote* or assembly of "wise men." Sharon Turner considers the Anglo-Saxon *wittena-gemote* "was identical with our present Parliament in the orders and persons that compose it. God's Word, as we may see, prescribed that this representative council of thousands, hundreds, fifties, and tens should be composed of men who were "able," "God-fearing" persons, "men of truth," "who hated covetousness," to be taken "ont of the people." These in every respect answer to a modern British Parliament, whose individual elements should be "righteous." We have thus the Crown, the Prime Minister, and Cabinet, also the House of Commons, *as promised*, and all of them described in Scripture as "JUDGES."

What, then, of the House of Lords? Is that shown to be an institution God gave Moses, and has now granted to us "as at the beginning"—one which, as we have it now, is but a fulfilment of Isa. i. 26? Let a reference to Numbers xi. 1—30 tell us. It is an affecting chapter, one little read; but well worth deeply searching into. The burden of the people was too heavy for Moses. The murmuring, complaining, lusting people of Israel *would* have meat. God was angry, "Moses was also displeased" (verse 10). The meekest of men (Num. xii. 3) appealed to God to take his life, so great was the burden he, as God's Prime Minister, had to bear. God allowed the plea, and Himself found His servant a remedy, an alleviation, by giving him what was, we believe, the embryo of the present House of Lords to stand between the Crown and the Commons, to relieve the Prime Minister of his great and intolerable burden. God bade him thus: "Gather unto me seventy men of the *elders* of Israel, whom *thou knowest* to be the elders of the people." Here was the selection of the first peerage, the "earls," or "ealdormen," or "elders," the very names the Saxon Heptarchy gave to the nobles generally, in contradistinction to the *ceorls* or "freemen, the great middle class of the Anglo-Saxon nation" (Beeton p. 673). But the "elders" or "ealdormen" were the very class God specially directed Moses to gather to Him, being "officers over the people" whom He baptized with Moses' spirit and constituted *them* a great council (probably hereditary judging from the facts) to help the Prime Minister—His servant Moses—"to bear the burden with him of the people," that he bear it "not himself alone" (verse 17). This was the selection of the very first House of Lords, the great upper judicial council of the Israelite nation, which appearing again in the Sanhedrim of our Lord's days, re-appeared in the time of the Heptarchy under the original name of "ealdormen" or elders. In the time of King John, A.D. 1215, the two Houses seem to have been recognised as distinct, and they sat separately at some subsequent date which seems uncertain. The three estates of the Israelite polity, the Crown, the earls, or elders, and the Commons, with the minister of the Lord Jehovah, were constituted as it were by letters-patent Divine, and we find that in these our days, since Israel was settled in these "isles of the West," "our judges, as at the first," and "our counsellors, as at the beginning," have been very gradually added to us, *as promised*; till now, we may say that "at the end of the days," the Lord has faithfully fulfilled His word, and we have all that He said He would give us. The machinery still wants, it is true, some "reforms," some repairs, a fuller representation of the "congregation" of Israel. The human constitution also requires some very needful improvement to constitute both the representative and upper Houses "able," "God-fearing," "truthful" men, who "hate covetousness," fit representatives, in short, of a truly "righteous" nation, such as Israel of the Ten Tribes is soon to be.

Let us now look around. Is there another nation extant in God's earth to whom the Lord has granted "judges as at Israel's *first*, and counsellors as at her beginning?" Has America such a constitution? She has no king. Or France? She has none either. Or Germany? Hers is a kaiser, not a king, and her upper house is chosen from the States for each session. It is not a house of ealdormen or elders at all. Or Austria? The same remark applies. Or Russia? She has no parliament at all. Or Spain, and Portugal? Their Constitutions are not like British Israel's, and their kings are not of the House of David, nor their thrones Jehovah's. Their cortez or upper houses are chiefly only appointed for life. Look where we will, the Crown, the Lords, and the Commons of the British Empire are not repeated anywhere in Europe or elsewhere! and we may, therefore, discover in the unique facts of this case, as we now reveal them, that there is a new and splendid Identity herein opened to us, which politically proves our Hebrew origin in a startling way, showing that *as God promised* in Isa. i. 26 *to Israel*, so He has performed His promise to us British literally, to the very jot, to the very tittle. No other nation on the earth has any such proof to adduce that He has so regarded them. We, and we alone, English, Scots, Welsh, and Irish, respond by facts to the prophecy, and thus we are standing proofs that we, and we alone, are Israel. Much wants altering, mending, reforming in our Constitution no doubt. God will do that for us, as He hath promised. He has been engaged on the task since great Alfred's days, and the work will not be done till the Divine King reigns again on the throne of David in Jerusalem, as He hath appointed. Then the elders of Israel, of the House of Lords, will be men on whom God's Spirit again will manifestly rest, then will the Commons House of Parliament be filled with "able men, such as fear God, men of truth, hating covetousness," the foremost men, in short, of the foremost, because most righteous, nation on the earth.

(*To be continued.*)

ONE of the best tributes to the memory of the late Princess Alice is given unconsciously by a South German writer, when, after saying how much good the Princess had done them, he added, "Although through her influence, after the accession of the present Grand Duke to the throne, the peculiarly English Sunday was introduced into our Court-life, and the Sunday representations of the opera ceased in Darmstadt."—Note to "A Peerless Princess," by Miss Marsh.—L. P

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THE BRITISH THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH IN THE MATTER OF RAILWAYS.

A FRIEND, who says he is a constant reader of the BANNER, sends us from Halifax, Yorkshire, an extract from the *Leeds Mercury*, of Nov. 9, 1879, which is exactly to the point, in regard to our British railways. Our blind witness is the very man we want to call into the witness-box—a German railway manager. By his testimony our British-Israelite railways excel those of the whole Gentile world, "both as to the convenience of passengers and in regard to the management of traffic." We beg to thank W. S. for sending us this interesting paper, which we now lay before our readers as a new and splendid testimony that Deut. xxviii. 13 is true in another feature of our nation's character, regarding which those of us who have never travelled had always a suspicion "that they manage these things better abroad." Our article is headed—

"ENGLISH RAILWAYS FROM A GERMAN POINT OF VIEW.

"(*From the 'Railway News.'*)

"A very striking little work on English railways, their traffic and general management, based on personal inspection, was recently published in Germany. It is from the pen of a well-known writer, Herr Wehrmann, manager of the railway between Berlin and Dresden, and seems to have attracted great attention all over the continent. A full translation of the book, made by Messrs. A. Huberti and G. Mans, engineers of the Belgian State Railways, is published by Hachette, of Paris, besides which a long notice of it, by M. Crété, of the Northern of France, appears in one of the last numbers of the *Revue Générale des Chemins de Fer*, an ably conducted French monthly, devoted entirely to railway matters. Under these circumstances it may not be out of place to give a summary of Herr Wehrmann's book in the *Railway News*. It must always be of interest to know what 'neighbours think of us.' All the more so, of course, if our neighbours are good judges of what they see and observe. This clearly was the case with the manager of the Berlin-Dresden Railway on his tour of inspection in England.

"The first impression made upon Herr Wehrmann was the greatness of our traffic, together with the systematic regularity with which it is conducted. He was particularly struck with the arrangements made for conveying the millions constantly moving about in London; with the trains running every few minutes on the Metropolitan, the District, the Chatham and Dover, the South London, and other lines, and crammed with human beings, moving quietly in and out at every station, the trains stopping not a second longer than is absolutely necessary. Contrasting this with the slowness and irregularity of most Continental railways, the tedious delays occurring everywhere, the crawling of the trains, our German critic thinks it a sight approaching the marvellous. M. Crété, in the *Revue Générale*, agrees with him in describing it as a 'spectacle grandiose,' the like of which is 'not to be met with in the whole world.' Perhaps those of our countrymen who grumble and threaten to 'write to the papers' when their train is five minutes late will not agree with the verdict. But it is undoubtedly true. Nobody who has not had experience of foreign railways can sufficiently admire the certainly wonderful management of our own lines. But then, alas! as we too well know, familiarity breeds contempt.

"The second point which struck Herr Wehrmann was what he calls 'the sumptuous design and arrangement' of our great railway stations, not only in London, but in the chief towns of the kingdom, such as Manchester, Birmingham, Liverpool, Edinburgh, and Glasgow. He seems to thinks the 'luxury' almost too great, but admits that it is exceedingly pleasant. Where in Europe, or, indeed, in the world, are such stations to be found as Euston and St. Pancras, with their magnificent waiting-rooms, their vast bookstalls—'libraries' the critic calls them—their commodious booking-offices, open all day long, their lavatories and refreshment rooms, and last, not least, their broad and in many cases gigantic platforms, perfectly free to all comers and goers. If this is not quite true of all railway stations, some of them still shutting out persons not provided with tickets from their platforms, it is decidedly correct as regards most of them, particularly the two great metropolitan termini before named, those of the London and North-Western and the Midland Railway. One can well fancy the surprise of a Continental railway manager on paying a visit to Euston or St. Pancras. As is well known to travellers, the continental system consists in driving railway travellers, according to their respective classes, first, second, and third, into separate waiting-rooms, the doors issuing towards the platform being carefully locked. At the appointed time, often not more than a couple of minutes before the starting of the train, the bolts are withdrawn, and then begins the rush of the penned-up bipeds. But, like the imprisonment in the waiting-room, the further movement of the travellers to whom the privilege is allowed of going on a Continental railway is as carefully watched over as the maintenance of prisoners in gaol. Not all the carriages are unlocked together, but only in turn, and it is only when one has been completely packed that the next follows suit. It sometimes happens that individuals who think themselves specially clever attempt to get a little more breathing space by waiting till the mass of their fellow-travellers have been pushed into seats, trusting to the chance of the residue being assigned into a compartment not quite crammed. But this is a somewhat dangerous experiment. It is as likely as not that they may get no seats at all, or that the watchful officials, irate at such pranks being played upon them, order them back into the waiting-pens, to sit there in patience till the arrival of the next slow train. Such is the management on most, if not nearly all, Continental railways. One may well fancy, therefore, the surprise and delight of the German traveller on entering a train at Euston, St. Pancras, or may be Paddington. No human cattle pens, no crowding, no driving, but absolute liberty to all who wish to come and go. Parents placing their children into the carriages, affectionately bidding them farewell, with a scrutinising glance at their companions; friends offering a last hand-shaking, not leaving till the train absolutely moves on; and again, 'spectacle grandiose,' the sight of railway officials behaving, not as masters, but as courteous servants of the public. Where are such things to be found but in England, the paradise of railway travellers? It is curious to find that the manager of the Berlin-Dresden Railway has words of praise even for our much-abused refreshment rooms at stations. He found them charming; but then, perhaps he looked too deep into the eyes of the fair Hebes who ministered to his wants.

"Some of the most important remarks of Herr Wehrmann are upon the question of speed on our railways, not only as regards passengers, but in the carriage of goods. He expresses decided opinions that in regard to this we are in the van of the whole of Europe, and our example ought to be followed. His argument is that the first aim of all railway management should be that of the utmost speed consistent with safety, since this was the primary aim in the construction of iron high roads, and putting upon them trains propelled by steam. Had the locomotive not been able to draw carriages along at a greater speed than horses, even of much greater loads, we should never have had railways. What the author dwells upon, and very justly so, is, that to develop the trade and commerce of a country, together with the movement of the population, all the railways should have frequent fast trains; and this system is followed, he says, nowhere so well and so completely as in England. He gives some interesting facts as to the speed as well as frequency of goods no less than of passenger trains in

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connection with the working of the London and North-Western Railway. There start from the Camden goods station, he informs his readers, every night no less than 1,200 waggons, and the whole of this immense array are despatched between eight o'clock in the evening and four o'clock in the morning. The greater number of these trains, composed of from thirty to forty waggons each, proceed at great speed, those making the journey to Liverpool running at the rate of thirty miles an hour, or more than twice as fast as any continental goods trains. To make such speed possible, the trains are not heavily loaded, many of the waggons not carrying more than two or three tons' weight of goods. The tariff is higher, but not much, than in Germany; but, on the other hand, the immense advantage of prompt delivery is gained. 'Goods despatched from London at midnight are delivered at Liverpool the next morning, and may be placed on board the Atlantic steamers sailing before noon.' The English waggons, says Herr Wehrmann, are not so large as those used on the Continent; but this, again, he considers a great advantage. English railway managers do not wait for full loads, but look more, in the interest of their customers, to quick delivery of goods. On the Continent, the 1,200 waggons despatched every night by the London and North-Western Company, and speeding along at the rate of thirty miles an hour, would have been divided into four or five trains, despatched in as many days, and lumbering along at from eight to ten miles an hour, shunted at almost every station. It is satisfactory to learn, from so good an authority as the manager of the Berlin-Dresden Railway, that we need not say in all things, 'They manage these matters better abroad.'

"The book of Herr Wehrmann has a special interest at this moment, which, apart from its own merits as a trust-worthy account of English railways and railway management, may account for the attention it has attracted on the Continent. The tendency there—and a feeble echo of the cry is heard on this side of the Channel—is for the purchase of all railways by the State. Bismarck the Great is bent upon bringing all German railways under the domination of the central Government; and even in Republican France the legislation tends to make the great iron high roads of the country State property. Virtually, all French railways are already under State management, the control of the shareholders and boards of directors being merely nominal, reduced to matters of finance. It is the same in Italy, in Spain, in Russia, and other countries. Against this condition of things the book of Herr Wehrmann is an eloquent protest, not so much in words, but in recorded facts. He shows, and shows conclusively, that no State management of railways can bear comparison with that of the private management of English railways, as energetic, as sagacious, and unrivalled for efficiency 'in the whole world.'"

PRINCE LEOPOLD ON THE "MAGNA VIRUM MATER."

Our Prince Leopold, on the occasion of opening Firth College at Sheffield, concluding a speech instinct with the spirit of his noble father, after quoting from the poet Laureate the lines—

> "Men, my brothers, men, the workers, ever reaping something new,
> That which they have done but the earnest of the deeds that they shall do."

said, "And among the things that you shall do will be not only such as shall increase your wealth and spread your manufactures, but such as shall imbue you with that culture which descends from generation to generation, and that wisdom which should make of us all a people ever more worthy of our great country—

The Mother of Mighty Nations."

THE LATE JOHN WILSON'S VIEW OF "THE GATE" AS CONTRASTED WITH LORD SALISBURY'S.

It has sometimes been said that the late Mr. John Wilson had the correct idea of "the Gate of the enemies," which was God's promise to Abraham, and one of our Identifications. It is asserted, in fact, that the modern idea which links Malta, Gibraltar, Cyprus, and the rest of these strategic places and strongholds, with the true idea of "the Gate," is only a barefaced plagiarism from good John Wilson's thoughts. Let the reader judge if this be true. In "Our Israelitish Origin," page 36, lec. iii., Mr. Wilson lectured on "the Gate," *inter alia*. He said, "The second of these promises regards the *place of rule*—the kingship—which is expressed by its being said that they should possess 'the Gate of their enemies.' It was in the Gates of old that the people held their councils, and that rule was exercised. 'To possess the Gate of the enemy' was the same as overturning his counsels, and possessing his power.

"Now, it may be observed that it was from the North that the great enemies of Israel proceeded; the Babylonian, Median, Greek, and Roman, all proceeded from the North. These were the Empires that composed the great image described in Daniel ii., as well as the Assyrian, who had previously ravaged the land, and led away the main portion of the people into the North country, where they have multiplied as promised, and where they were given possession of the Gate of their enemies; and have GONE OUT OF IT, unto all parts of the world."

This, then, was Mr. J. Wilson's conception of "the Gate." Do the readers of the Banner recognise here even the faintest germ of the idea which is the true one? Mr. Wilson said Israel goes *out* of "the (promised) Gate"—*i.e.*, the North, or Great Britain, to conquer the world! We rightly represent that Israel leaves his little island in the North, and occupies the Gates, or strategic positions, everywhere *in his enemies'* (or neighbours') *lands*, South, East, and West, but not in the North especially.

In another work, "The Title Deeds of the Holy Land," at page 18, Mr. Wilson wrote again of "the Gate" on this wise: "Our view is that God, nevertheless, was true to His promise, and has so far accomplished it as that His people have become many nations—and these, even the chief of the nations—here, in the North country, so frequently intimated in prophecy as the principal quarter out of which His people will flow up to Jerusalem, when it shall be made the throne of the Lord. Already do they possess 'the Gate of their enemies.' *They have broken forth on all sides:* seem adapted for all climates and all occupations, and are rapidly colonising the globe."

Here, again, the idea seemed, in Mr. Wilson's view, to be attached to Israel's home in the North, and Great Britain to be the promised Gate. Do our readers recognise in that the true modern idea—even in its germ?

Mr. E. Hine did not attempt, in his "Forty-seven Identifications," to explain what the Lord really meant by the promise to Abraham.

Mr. J. Wilson, in his "Mission of Elijah," at page 126, speaks of the time after the restoration to Palestine, and says that "We suppose them (the Tribes of all-Israel) to be a multitude of nations who cannot be pent up into so small a space. They are, moreover, to possess the Gates of their enemies in all parts of the globe."

Here there is no hint of a present realisation of the gift, or its application to-day to such places as Gibraltar, Aden, Bombay, or Singapore. In the *Hebrew Christian Witness* for August 1, 1866, an article appeared on "Syria, Media, and England," in which, at pages 349 and 350, the writer alluded to the Gates. But he did so, first, as the prophetic evidence that Israel was destined "to supplant other nations" and

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possess the dominion everywhere. In the second case, he merely recorded a fact vaguely stated because, we suppose, he did not know its meaning; that Israel "was being given possession of the Gates of their enemies." We can see no traces here of the true idea God gave to man—a clue that he had lost.

Turn we now to Lord Salisbury, and let him show us what the "Gates" really are, and how we acquired those in the Mediterranean. The words occur in his Lordship's speech at Manchester, on October 17, 1879, and were reported in the *Times* on October 18:—

Men are much more readily persuaded by acts than by words, and therefore we occupied the island of Cyprus to show our intention of maintaining our hold in those parts. There has been a very great deal of absurd criticism upon the occupation of Cyprus. Some ingenious people think that they have entirely disposed of the policy of the Queen by finding out that, in a very rainy year, fever prevailed upon its coasts. (Laughter.) Fever prevailed in Malta, on the coasts of Greece and of Africa, and it prevailed throughout the Mediterranean in that year; but the occupation of Cyprus was merely following out the traditional policy of the English Government for a long time past. (Cheers.) When the interest of Europe was centered in the conflicts that were waged in Spain, *England occupied Gibraltar.* (Hear, hear.) When the interest of Europe was centered in the conflicts that were being waged in Italy, *England occupied Malta:* and now that there is a chance that the interests of Europe will be centered in Asia Minor or in Egypt, *England has occupied Cyprus.* (Great cheering.) There is nothing new in the policy; we do not claim to have anything new in our policy. Our claim is that we follow the tradition that has been handed down to us, with but one very disastrous interruption, for a long succession of Governments. (Cheers.)

Here, then, is the true idea. When Israel was concerned about a particular foreign land, our interests demanded that we should seize and occupy "the Gate," or stronghold, or strategic position dominating that locality. Such was Gibraltar, the Gate of Hercules; such was Malta, the Gate of the Levant; such Cyprus, the Gate of Syria and of the Promised Land. This is the true meaning of "the Gate," described and promised in Gen. xxii. 17, and it seems to us Mr. John Wilson missed it entirely. The time for the announcement had not then come, and, therefore, to one so privileged as to see almost the whole of the rest of Identity truth since published widely by his successors, it was *not* given to grasp what, if he had seen it, would have told him that the Gothic theory was utterly false—but the Anglican, God's own truth.

PREPARATIONS FOR THE COMING WOE.

We take the following from the *Bristol Times and Mirror*, of November 13, 1879:—

In spite of the expression of optimist views, the Continental Powers are evidently terribly afraid of one another, and are taking extraordinary precautions against surprises. Fortifications are being everywhere constructed. Russia is building half-a-dozen new forts at Ivangorod, in Poland, and pushing them forward with all possible speed. France seeks only peace, but she has nevertheless commenced the erection of fresh forts at Maubeuge, Lille, and Dunkirk, all on the Belgian frontier. The War Minister of Prussia reports upon the strategical necessity of adding another set of metals to the Moselle railway. Austria fortifies the Alpine Passes against Italy, while Holland is perfecting her inundation system, and Denmark discusses the protection of Copenhagen from the land side. While nearly every European Power is thus acting upon the proverb that the best way to secure peace is to be prepared for war, there are English Liberals who would have us disband our army and sell our fleet, and take the position in the settlement of European politics which would be allowed to a weak Power by its puissant neighbours.

JEWISH TESTIMONY AS TO THE "LOST" CONDITION OF ISRAEL.

Many of our opponents maintain that the "outcast" Ten Tribes have long since united with the "dispersed" of Judah. The following extracts are from a book written by one of those earnest believers in the literal fulfilment of prophecy who looked for the return of the Jews to their own land *after*, and not before, their conversion to Christianity, and he cannot, therefore, be charged with any leaning to Anglo-Israelism. The extracts are from pages 110 and 111 of "The Fall of Nineveh and the Reign of Sennacherib, Chronologically Considered, with a View to the Re-adjustment of Sacred and Profane Chronology," by J. W. Bosanquet, Esq., and published in 1853.

"I have before me a Jewish catechism, in which the twelfth article of belief runs thus:—'That the Almighty God will send a Messias to redeem His people, and that though you should meet with delays, nevertheless expect Him. This Messias shall be of the offspring of David, a branch of the root of Jesse the Bethlemite. He shall establish justice on the earth, and judge many nations; righteousness shall be the girdle of His loins; He shall see His seed and prolong His days over His kingdom; and there will be no other difference between the present state of the world and what it shall be at the time of the Messiah's coming, but that the kingdom, as it was originally, shall return to the people of Israel, and they shall inherit their own land, build their temple, and offer sacrifices as they did in their primitive station: the priests shall attend their service, and the Levites glorify God in their hymns. The Ten Tribes carried into captivity by the king of Assyria, and not since known or heard of, shall again be discovered, and joined to the Tribes of Judah and Benjamin.'"

On this Mr. Bosanquet says:—

"There is little in this article which a Christian may not believe. There is little in it which I and many do not profess to believe. And why? Because we believe that the Jews more truly interpret the words of the prophets than those who venture to do away with the direct meaning of expressions by what they call spiritual interpretation. Moreover, 'I surely believe,' with the pious Tobit, 'those things which Jonas the prophet spake of Nineveh, that it shall be overthrown: and that for a time peace shall rather be in Media: and that our brethren shall be scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time. And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, and not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof" (Tobit xiv., 4, 5).

W. Rowbottom.

Alfreton, Nov. 5, 1879.

"The only point in this connection [the idea of nationalities] on which Englishmen are agreed, is that England itself shall not be subject to foreign rule. The fiery resolve to resist invasion, though with an improvised array of pitchforks, is felt to be virtuous, and to be worthy of an historic people. Why? Because there is a national life in our veins. Because there is something specifically English which we feel to be supremely worth striving for, worth dying for, rather than living to renounce it. Because we too have our share—perhaps a principal share—in that spirit of separateness which has not yet done its work in the education of mankind, which has created the varying genius of nations, and, like the muses, is the offspring of memory."—*Theophrastus Such.* By George Eliot.

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ISRAEL KEEPETH SABBATH.

THE Rev. Dr. Philip Schaff, the American divine, speaking at the Evangelical Alliance in Switzerland, gave us some particulars regarding the Protestant and Christian character of the American and British nations (Manasseh and Ephraim), which it would be well to repeat to the readers of Identity literature. His statements regarding the love of the Sabbath, which both these sister nations exhibit, are pregnant proof of their Israelite origin. No other nations on earth show the like, and his testimony regarding their deep reverence for God's Word—the Bible—is equally striking. Two of our best Identities rest upon our national love of the Holy Scriptures and on our reverence for the Lord's-day. The former are the oracles of God, and they are, as St. Paul shows, committed to the Hebrews. In his days they were in the custody of the Jew (Rom. iii. 1, 2). In ours they have been transferred, as part of "the kingdom of God," to the keeping of Ephraim—the fruitful British nation, therefore Israel of the Ten Tribes (Matt. xxi. 43). What Dr. Schaff said was this (we take it from the *Christian Herald* of September 10, 1879) regarding the

"CHRISTIAN CHARACTER OF THE AMERICAN NATION.

"If the religion of the American people may be judged from the number of churches, and Sunday schools, colleges, and seminaries, from the extent of Bible-reading, Sabbath-keeping, church-going, liberal giving, and active charity, they need not fear a comparison with any nation in Christendom. The clergy are, upon the whole, the most respected and influential class of the community. They are invited to all public festivities, and called upon to open even political meetings with the invocation of the Divine blessing. Christianity is an integral part of the common law of the land, and enjoys as much protection in courts of justice as in any country under the sun. It is deeply rooted in national habits, which are even stronger than laws, and has a mighty hold on the respect and affections of all classes of society. A strict regard for

"THE CIVIL AND RELIGIOUS SABBATH

is a national American custom, and dates from the first settlement of the country, especially in Puritan New England. Law and custom go hand in hand. So general and deep-rooted is this sentiment in the American people, that President Lincoln, even in the midst of the civil war, when everything seemed to give way to military necessity, issued a memorable order enjoining the proper observance of the Sabbath upon the officers and men in the army and navy. The order, dated Washington, November 15, 1862, said,—

"'The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labour in the army and navy be reduced to the measure of strict necessity.'

"The sanctity of the American Sabbath is threatened by infidels and foreigners from the Continent, who would like to turn it into a day of secular amusement, and to substitute the theatre and beer saloon for the church and Sunday school. The Sabbath Committee of New York have done a good work in the direction of maintaining their time-honoured institution, and have stimulated similar efforts in other large cities. The great British and Foreign Bible Society forms a common platform for ministers and men who widely differ in their theological views, and continues to send forth complete versions or portions in upwards of 220 languages, and in an ever-increasing ratio.

"Truly, England may be said to be—in no exclusive sense, however—the land of the Bible. Attempts have been made, no doubt, to dissociate education from religious teaching. The Government no longer grants pecuniary aid or subsidy to schools in respect of the religious teaching. Probably those who agitated for the change were guided by a cold philosophy rather than by any particular concern for the spiritual good of the people. Be that as it may, it is certain that the popular instinct still demands and prefers religious education. Parents have a feeling that the Bible is the thing for their children. Sunday schools are more than ever flourishing and well cared for. Ladies, and gentlemen, and persons of humbler life also find their places as volunteer teachers. There is one ex-Lord Chancellor of England who has been all his life a Sunday school teacher. The names of the most recent holders of the Great Seal, Hatherley, Selborne, and Cairns, vie with one another in religious as in legal excellence.

"If England is the land of the Bible, it is undoubtedly the country of the Sabbath, in its most blessed sense as the Lord's-day. Whatever may be the premises, whether kept more or less as a Jewish Sabbath, or as a day of Christian liberty, whether from love or for fear, the conclusion arrived at is the same, to keep the seventh day holy. Most of us will recognise the perfect liberty of the Christian not to judge, or to be judged, in respect of a holy day; and I, for one, would even take my stand upon the Lord's most precious assurance that 'the Sabbath was made for man.' In proportion as that is recognised and understood, I believe the mind of man will be in accordance with the mind of God, and the observance of the Lord's-day must be both happy, and successful, and well marked.

"It is a grand fact—I hold it to be a great national fact—that the Sabbath is regarded by all thoughtful British Protestants as a Divine institution of the very first rank. I grieve to say that the modern facilities of locomotion and travel have made many of our people look to the Continent for some justification of a lax observance of the Sunday. But assuredly theatres, balls, bands of music, worldly pleasure-seeking of all kinds, par excellence upon the Sunday, must be distinctly contrary to the mind of God. The sanctification of the Sabbath, spoken of by Isaiah, points forward to the latter days. 'If thou turn thy foot from the Sabbath, the holy of the Lord, honourable,' &c. Great Britain has, to a large extent, reaped the blessings spoken of, and now desires that its voice may be heard gently, but yet firmly, protesting against the desecration of the Sabbath in other lands, while it longs sincerely that the blessing which has been realised in its own case may be extended in a still higher degree far and wide to all Protestant nations of the earth.

"I have pointed out thus briefly what seem to be three of the favourable features in the present state of Protestantism in Great Britain—reverence for the Word of God, observance of the Sabbath, active evangelisation."

We are glad of the Rev. Dr. Schaff's blind testimony; for a "protesting" nation must be—

1. A nation of "witnesses" for God—therefore Israel (Isa. xliii. 10—12).

2. A Sabbath-keeping nation—therefore Israel (Exod. xxxi. 13—17; Ezek. xx. 20).

3. A missionary race taking the Gospel "to ALL the nations and ALL the families of the earth" (Gen. xxii. 18, xxviii. 14)—therefore, most surely, of the seed of Abraham according to the flesh, since God's solemn promise, made on oath, was to that effect.

"A THOUGHT." By A. J. J. C.—It concerns Deut. xxx. 1. Not only is the blessing and the curse in present operation—viz., blessings on Joseph and Ephraim, but curses upon Judah—but *through our Identity* we are "calling them to mind in all the countries whither the LORD our God hath driven us." "The Identity" is discussed all over the Anglo-Saxon world, including Manasseh's home. Is not this a SIGN of Deut. xxxi. 3 being on the threshold?

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NARRATIVE OF THE PROCEEDINGS OF THE GREAT COUNCIL OF JEWS ASSEMBLED AT AGEDA, IN 1650.—BY SAMUEL BRETT, THERE PRESENT.

By Thomas Bales.

Although the following may not be strictly pertinent to the Identity, yet it raises so many thoughts in connection therewith, that I venture to send it you for the benefit of your numerous readers, for many of whom it will have no little interest.

About 300 rabbis assembled at Ageda, in A.D. 1650, to examine the Scriptures concerning Christ. None were admitted to the council who failed to prove their *strict Jewish* descent, and for this cause full 500, though doubtless true-born Jews, were excluded from the council, but permitted to abide, with strangers, outside the rail.

"On the second day the assembly being full, the propounder stood up, and made his speech concerning the end of their meeting. And this, said he, *is to examine the Scriptures concerning Christ, whether He be already come, or whether we are yet to expect His coming.* In examining this question, they searched the Old Testament with great care and labour, to be resolved of the truth thereof, having many Bibles with them there for this end. And about this point there were great disputes among them. The major part were of opinion that He was not come, and some inclined to think that He was come; being moved thereunto by their great judgment that hath continued now this sixteen hundred years upon them.

"One of the council seemed to be very apprehensive of the great and long desolation of their nation, ever since their destruction by the Roman Emperors; and he imputed this their affliction to their impenitency. And, comparing their present judgment with their other judgments they had suffered before, he ingeniously confessed that he did conceive it was for some great wickedness, and that their nation was guilty of the blood of the prophets sent from God to their nation, and the many massacres that had been committed by the several sects and factions amongst them. *For*, said he, *we are no idolaters, neither do I think we were guilty of idolatry since our captivity in Babylon: and, therefore*, said he, *I do impute this, our calamity and present judgment to the fore-named causes.* And this was the sum of that which was disputed amongst them the second day of their meeting, and so they adjourned till the next morning, which was the third day of their meeting.

"When being assembled together again, the point that was chiefly agitated was concerning the manner of Christ's coming. And this, some said, shall be like a mighty Prince, in the full power and authority of a King, yea, in greater power than ever any king had; and that He will deliver their nation out of the power of their enemies, and their temple shall be rebuilt again, and that the nations shall be of their religion, and worship God after their manner. For they hold that the *Messiah* will not alter their religion whensoever He cometh; and further, concerning His parentage, they did agree in this, that He should be born of a virgin, according to the prediction of the prophets; and they agreed also, that He may be born of such a virgin which might be of mean note amongst their nation, as was the Virgin Mary. And here some of them seemed to me to incline to think that Christ was come. Therefore, when they came together again the next day, the propounder demanded of them if Christ were already come, and who they thought He was? and to this demand they gave this answer, that they thought *Eliah* was he, if He were come, because he came with great power, which he declared by slaying the priests of *Baal;* and, for the fulfilling of the Scripture, he was oppressed by *Ahab* and *Jezebel*, yet they esteemed Him to be more than a mortal man because he so strangely ascended up into heaven. And because this opinion was contradicted by others, the day following they took into examination the same question, to answer them that said *Eliah* was not the *Messiah*. They of the contrary opinion did urge the care and love of *Eliah* for the good of their nation, in that he left them Elisha his disciple to teach and instruct the people; which they expect to be the care of their Messiah. These were the chief arguments they had to defend their opinion, and the same day, towards night, it came into question amongst them, What He then was that said He was the Son of God, and was crucified by their ancestors? And because this was the great question amongst them, they deferred the further consideration thereof until the next day.

"When meeting again, the *Pharisees* (for some of this sect were amongst them, that were always the enemies of Christ) they first began to answer the last night's question; and these by no means would yield that He was the Christ; and these reasons they gave for their opinions.

"First, because (said they) He came into the world like an ordinary or inferior man, not with His sceptre nor royal power; wherewith they affirmed the coming of Christ should be glorious. Secondly, they pleaded against Him the meanness of His birth, in that His father was a carpenter; and this, they said, was a dishonour that Christ should not be capable of. Thirdly, they accused Him to be an enemy to Moses's law, in suffering His disciples, and in doing works Himself that were prohibited on the Sabbath-day; for they believe that the Messiah will punctually and exactly keep the law of Moses; and where the Gospel doth testify of Christ that He did fulfil the law, they reject the testimony thereof, because they do not own the Gospel. But I observed these reasons of the Pharisees did not satisfy all that heard them, but there still remained some doubt in some of them concerning Christ; for there stood up one *rabbi*, called *Abraham*, and objected against the Pharisees, the miracles that Christ wrought while He was upon earth, as His raising of the dead to life again, His making the lame to walk, the blind to see, and the dumb to speak. And the same *Abraham* demanded of the *Pharisees*, By what power He did these miracles? The answer the Pharisees returned to him was to this purpose: They said He was an impostor and a magician; and blasphemously traduced Him of doing all His miracles by magic: thus, said they, He first caused them to be blind, to be dumb, to be lame; and then, by taking away His magical charm, they were restored to their former condition. Nevertheless, this answer gave little satisfaction to the said *Abraham*, but thus he replied that He could not charm those that were born in that condition, as blind, &c., and born also before Christ Himself was born; as it appeareth some of them were. This seemed to him an absurd paradox, and truly the pressing of this argument did almost put them to a nonplus, till at last they had this evasion (the weak and vile): They were (said they) by other magicians convinced to be so in their mother's wombs; and that, although Himself were not then born when they were born with these evils, yet He being a great dissembler, and more cunning than any magician before Him, power was given him by the devil to remove the charms which others had placed. And there was one *Pharisee* named *Zebedee*, who of the *Pharisees* there did most opprobriously revile Him, and vehemently urge these things against Him; but I conceive he did it not to the well-liking of many there that heard him, even members of the council. And as the *Pharisees* that day played their parts against Him, so did the *Sadducees* also endeavour (for some of that sect were also of the council) to render Christ vile and odious to the rest of the Jews that were assembled there.

"We are now come to the seventh and last day of their council; and on this day, this was the main query among them: If Christ be come, then what rules and orders hath He left His Church to walk by? This was a great question amongst them, and because they did not believe the New Testament, nor would be guided by it, they demanded some other instruction to direct and guide them in this point. Thereupon six of the *Roman* clergy (who of purpose were sent from *Rome* by the *Pope*, to assist in this council) were called in—viz., two *Jesuits*, two

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friars of the order of *St. Augustine*, and two of the order of *St. Francis*. And these being admitted into the council, began to open unto them the rules and doctrines of the holy Church of *Rome* (as they call it), which Church they magnified to them for the holy Catholic Church of Christ, and their doctrine to be the infallible doctrine of Christ, and their rules to be the rules which the apostles left to the Church for ever to be observed, and that the Pope is the holy vicar of Christ, and the successor of *St. Peter*; and, for instance, in some particulars they affirmed the real presence of Christ in the sacrament, the religious observation of their holy days, the invocation of saints, praying to the Virgin *Mary*, and the commanding power in heaven over her Son, the holy use of the cross and images, with the rest of their idolatrous and superstitious worship, all which they commended to the assembly of the Jews, for the doctrine and rules of the apostles. But so soon as the assembly had heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamours against them and their religion, crying out, *No Christ, no woman-God, no intercession of saints, no worshipping of images, no praying to the Virgin Mary, &c.* Truly their trouble hereat was so great that it troubled me to see their impatience; they rent their clothes and cast dust upon their heads, and cried out aloud, *Blasphemy, blasphemy*; and upon this the council broke up. Yet they assembled again the eighth day; and all that was done then, was to agree upon another meeting of their nation three years after, which was concluded upon before their final dissolution.

"I do believe there were many *Jews* there that would have been persuaded to own the Lord Jesus; and this I assure you for a truth, and it is for the honour of our religion, and the encouragement of our divines. One eminent *rabbi* there did deliver me his opinion in conference with me, that he at first feared that those which were sent from *Rome* would cause an unhappy period to their council; and professed to me, that he much desired the presence of some Protestant divines, and especially of our *English* divines, of whom he had a better opinion than of any other divines in the world. For he did believe that we have a great love to their nation, and this reason he gave me for their good opinion of our divines, because he understood they did originally pray for the conversion of their nation, which he did acknowledge to be a great token of our love towards them; and especially he commended the ministers of *London* for excellent preachers and for their great charity towards their nation, of whom he had heard a great fame. As for the Church of *Rome*, they accounted it an idolatrous Church, and therefore will not own their religion, and, by conversing with the *Jews*, I found that they generally think that there is no other Christian religion in the world but that of the Church of *Rome*; and for *Rome's* idolatry they take offence at all Christian religion. By which it appeareth that *Rome* is the greatest enemy of the *Jews'* conversion."

From this we learn that the Messiah was present in the thoughts of many of Judah's afflicted sons, and that Gospel light was then commencing to glimmer upon their reason. Now, I am told by one intimately acquainted with them, their conversion to Christianity is not far distant. In India they are openly enquiring of each other whether their forefathers did not err in rejecting Christ; in this country many of them are asking themselves the same question. Then let those who rejoice in the name of Israel, aid every effort for their conversion; and as they revered our divines for praying for them, so let us too win their gratitude and love by remembering them in our petitions to the throne of grace. Jehovah yearned for the penitence of Israel, and Judah is precious in His sight. In no way can we please Him more than by taking the name of His Son to them. Brethren once, long severed and estranged, let Israel's recognition re-unite them, and make them brethren again, worshipping the self-same God, rejoicing in the same glorious Hope, and ruled over by the self-same King. Thus it must be. God speed the time, and cause us to perform our duty in this and every respect!

We have a duty too, in respect to Rome, the chief enemy to the conversion of the Jews, and a growing evil in our Protestant land. Ours as Israelites to vindicate our faith, and oppose in every shape and form every wile and artifice of the woman in scarlet. Ours the reformation, and ours the cross of Calvary. Christ is ours and we are His, to extol His acts, to publish His love.

JUSTICE FOR OUR BRETHREN THE JEWS; AND LORD SALISBURY ON THE COMING "RE-ARRANGEMENT OF EUROPE."

WE take the following from the *Bristol Times and Mirror*," of July 28, 1879:—

"Lord Salisbury spoke rather strongly to the Jewish deputation on Friday for one who, as he described himself, was in the position of hearing and being bound not to say anything. His speech, read between the lines, contained a distinct menace to Roumania, a plain threat that if it does not do its part towards carrying out the stipulations of the Treaty of Berlin it may simply cease to exist *when that new re-arrangement of Eastern Europe comes which we so constantly see predicted.* Roumania, it appears, has made, and made only informally, propositions, or rather intimations, to the Western Powers on the Jewish question, which do not seem to them adequate to satisfy the demands of the Treaty. That is, England, France, and Italy, acting by virtue of the blood and treasure which they shed in the Crimea, inserted in the Berlin Treaty certain stipulations which they required Roumania to carry out with a view to improve the position of the Jews in that country—a country which, as Lord Salisbury observed, owes its existence to the acts of friendliness and goodwill of other Powers. In response, this ungrateful State has intimated, informally, that it will do certain things which do not amount to the stipulations. The question is at present, therefore, in a state of crisis, and Lord Salisbury accordingly intimates that it would be improper for him either to indicate any opinion as to the precise nature of the solution to be obtained—'to be obtained,' Roumania willing or unwilling—or to indicate what the results would be if no agreement should be arrived at. But none of the Powers, and least of all England, France, and Italy, are likely to recede from the very solemn international act recorded at Berlin.

"With respect to the future, it is obvious that in any case, putting apart all question of the proceedings of the Powers in the present day, Roumania will be pursuing a course of the greatest unwisdom if she does not heartily comply with the stipulations of the Treaty of Berlin, because no one can conceal from themselves that the equilibrium of the States in that part of the world is at present an unstable equilibrium, and that to give it stability is the great object of the diplomacy of the majority of the Powers of Europe at the present time. But any Power, any State which refuses practically to adhere to the international act by which that security and that stability are guaranteed, threatens it for the future, and if it should happen in the course of events that new confusions were to arise and that landmarks were again removed, and that Europe had again to take the territorial arrangements of any part of that extensive region into its consideration, a State like Roumania, owing its existence to the action of other Powers, and depending largely now for its existence upon a strict adherence to international law and regard to treaties, would have gravely compromised its own future chance of existence if it had treated those treaties with contempt.

"The deputation were not far wrong in interpreting this as an assurance that the English Government will do all that lies in its power to promote the civil and religious liberty of the Jewish population in Roumania."

We see from the above what Lord Salisbury expects:—

1. That "new confusions" in territorial arrangements in the East of Europe are possible.

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2. That dependent States like Roumania refusing to carry out the Berlin Treaty, may then be "gravely compromised" even as to a chance of future existence.

3. That one of the conditions of that Treaty, in which Roumania is now making default, is her treatment of God's ancient people, the Jews.

We are led to reflect from this, What if the great earthquake expected in 1882, should, after all, be caused by an Hebrew question? What if the Jews be the cause of it? What if Europe be plunged again into the Eastern Question war by the great cry, "Come out of her My people"—that people being Judah, and the scattering of Israel now on the Continent? We think that this may indeed be the course of coming events, and that Lord Salisbury has unwittingly predicted for us both the cause and the results of the great political disturbance approaching, which will bring about the "new re-arrangement" of Eastern, and of all Europe; indeed, that disturbance which God's Word calls the "Earthquake such as there was not since men were upon the earth, so mighty an earthquake, so GREAT" (Rev. xvi. 18); also "the great and terrible day of the LORD" (Joel ii. 31).

THE DOOM OF THE HOUSE OF NAPOLEON.

WE conclude our readers have often perused Isaiah xiv., and pondered on its wonderful verses. The head-lines of the chapter are for once not very misleading, for they are to the following effect:—"1. God's merciful restoration of Israel. 4—24. Their triumphant insultation over Babel." We propose to pass the chapter under review, and to suggest a rendering of verses 12—23, which is satisfactory to our own mind, which fits wonderfully to existing nineteenth century historical facts, and which we believe to be the true interpretation of what confessedly has hitherto been an obscure portion of Scripture.

The first four verses of course speak for themselves. God there promises mercy to "Jacob," that He will yet choose Israel (His Ten-Tribed people) and will set them after their long captivity in their own land, Gentiles being joined to them. Their triumphant position as the chief of nations, lording it over the Gentiles, is distinctly marked in verses 2, 3, as "The Ruling Race." With verse 4 begins the burden of Babylon and its king or ruler. Babylon we believe to be the modern, the anti-type of the first Babylon of the times of Nebuchadnezzar, the conqueror and oppressor of the House of Judah of B.C. 606. The modern Babylon consists, we think, of two representatives, the spiritual and the temporal powers, both enemies of the God of heaven—the one the Church and Pope of Rome, the other Rome's eldest son and right hand, France, and its late ruling dynasty, the House of Napoleon. We believe verse 6 commences with the record of the destined fall of Napoleon the Great. The rejoicing of the Gentile nations, whom he oppressed and "ruled with anger," follows. They exult over him at his utter and complete downfall. "All they speak and say unto him, 'Art thou also become weak as we? Art thou become like unto us?'" This, some of us can recollect, was the sentiment of the nations after the collapse of the great conqueror's power, when Israel's great and crushing blow fell on the foot of the image on the 18th June, 1815, at the fatal battle of Waterloo. With the 12th verse we suppose the Divine voice takes up the prophetic story, and describes what shall befall the man and his fallen house. Let the reader mark the passage well:—"How art thou fallen from heaven, O Lucifer, (O day-star!) son of the morning!" A fitting description of the great Napoleon. The "son of the morning," proud as "Lucifer the day-star," fallen yet brilliant! But what follows? "Thou art cut down to the ground, which didst weaken the Goyim or Gentiles!" This verily did the scourge of Europe! "He weakened the nations." What was his aim and object? "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God (above the political Powers and the highest thrones in Europe): I will sit also upon the mount of THE congregation (Israel of the Isles), IN THE SIDES OF THE NORTH" (in Great Britain, which was Napoleon's ambition). "I will ascend above the heights of the clouds; I will be like the Most High." This gives a vivid but true picture of the insatiable ambition of Napoleon, and possibly he did secretly design to be "like the Most High," in earthly splendour and power. Hence his tremendous fall, and that by the hands of God's people Israel! How goes on the account?

"Yet thou shalt be brought down to hell (the grave); to the sides of the pit" at St. Helena. "They that see thee shall narrowly look upon thee, and consider thee, saying" (as any one visiting the Invalides in Paris, and, as we have done, looking down on his tomb there), "Is this the man that made the earth to tremble, that did shake the kingdoms? That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (or margin, "did not let his prisoners," or DETENUES, "loose homewards.") This is exactly what Napoleon did in May, 1803, after the peace of Amiens of 1802, for when France was full of British tourists, during the short truce, and war broke out again in 1803, several thousand Englishmen were, by a decree of the First Consul, thrown into prison, and God's Word by Isaiah, 2,515 years before the event, recorded that this "Lucifer, son of the morning," in his pride and power, "did not let his prisoners or detinues, loose homewards"—mentioning it as an act of peculiar perfidy and wickedness, which it was. The account in verse 13 describes the burial of this great one; not like the burials of the kings of the Gentiles, "Who lie in glory each in his own house." "But thou art cast out of thy grave" (as at St. Helena, and probably, alas! yet again by-and-bye, when the Commune burns Paris, and casts out the body of the mighty dead from its glorious tomb in the Invalides). "Thou shalt not be joined with them in burial, because thou hast destroyed thy land (France), and slain thy people (the French): the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise against them, saith the Lord of hosts, and cut off from Babylon (France and Paris) the NAME (the Napoleonic name), and remnant" (the last of the dynasty, the Prince Napoleon, just deceased, alas! in Zululand, June 1st, 1879), "and SON" (the Duc de Reichstadt, who died a youth, in exile from France), "and NEPHEW" (Napoleon III., the late Emperor, who died an exile in Chislehurst, a few years ago), "saith the Lord." The fate of Paris itself we fear is given us in verse 23: "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

We know not what our readers' view of the above rendering may be, but we cannot but feel that if the facts we allude to be not the fulfilment of the prophecy, they have a most startling resemblance to the same. If we are correct, what conclusions do we arrive at? These:—

1. That no future ruler of France bearing the name of Napoleon shall ever be known there again.

2. That the lamented death of Prince Napoleon, having filled up the cup of the Lord's righteous anger against the head of that doomed house, the next event we look for is the judgment of Paris and its awful devastation, as by "the besom of destruction."

3. That all these events have come about in connection with Israel; since Napoleon the Great died on British soil in St. Helena; his nephew, Napoleon III., died in Great Britain itself, an honored exile there; and the "remnant" in Zululand, fighting nobly and gallantly, face to face with Israel's savage enemies.

4. That Napoleon's inordinate ambition led him to desire to rule "in the sides of the NORTH," even in "the mount of the

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congregation" (of Israel), and that possibly in revenge for that "evil thought" (Ezek. xxxviii. 10), the afflictions and destruction prophesied came upon him and upon his whole race.

These thoughts we place before our readers in no spirit of boasting. On the contrary, we feel that the solemn hour now passing, when the remains of the young Prince have just been consigned to their last resting place, it befits us not to regard with satisfaction the destruction which has befallen a dynasty once the bitter enemy of Israel. But we allude to the passage as proof of God's truth; of His tender love to Israel; and as the sure and certain testimony that His prophetic Word shall stand, even though man may forget his Maker, and fail to note that what He hath said, He also hath performed, and will yet fully carry out.

July 12, 1879.

BRITISH "SCIENCE AND ART EDUCATION" AS "THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," AMONG THE GENTILES.

We lately proved that the British workman occupied, as compared with his Gentile European brother, a position of superiority which God originally conferred only on "Israel obedient." The fact, therefore, was appealed to by us as pregnant proof of our Hebrew origin. We now take another ground, and declare that in "Science" as well as in "Art Education," the British people are "above only and not beneath" the continental Gentile nations, despite the protestations of our pessimists, who never tire of telling us that the country is ruined, and that the star of British supremacy in Science and everything else is set. We find here again our work ably done for us by a provincial journal we have quoted on previous occasions, the *Newcastle Daily Chronicle*. In its issue of the 18th September, 1879, we had an exhaustive and able article on the very subject we have now in hand, and we propose to make the greater part of it our own, because we think in such a department of our great subject as that with which we are dealing, it is important our readers, and opponents too, should receive the evidence, not from our too partial and prejudiced hands, but from those who, not knowing of, or rejecting, our Identity, prove our case for us in the most admirable and decisive manner. Speaking of the work of our national detractors and self-depreciating pessimists, the editor said:—

For thirty years now it has been repeated by all classes of public men, and by many influential writers, that the Germans especially are vastly superior to us in the intelligence displayed in their handicraft and manual dexterity. The people chiefly blameworthy in this respect are the educational reformers. The unselfish advocates of compulsory education, they know it has existed for years in Germany; convinced that the methods of enforcing instruction are in Germany the best, in that country they see everything to be best. In the same way there is no end to their admiration of French taste, and to their praise of the spread of technical knowledge in Belgium and elsewhere. In itself the mere exaggeration of foreign skill would be of little moment, were it not generally accompanied by a corresponding depreciation of our own intelligence and ingenuity. Yet there is scarcely now an educational meeting in any corner of the land where the superior skill of the foreigner is not only not disputed, but where it is brandished as the blue light of national decline, or as the pattern for national emulation.

At the outset, it is somewhat hard for an Englishman to be persuaded of all this, seeing that the moment he sets foot on a foreign strand his eyes encounter the skill and genius of his countrymen. Every steamer that ploughs the rivers and channels of Continental Europe bears the stamp of English enterprise, if not the actual hammer-mark of the English artisan. Excepting the few causeways that still exist, there is not a turnpike road in France, in Germany, or elsewhere, that shows not the impress, if not the name, of our own Macadam. And then the railway. So much is this the offspring of British ingenuity, that from the moment it has been transplanted to foreign countries, not a limb has been severed, or an organ added, to mar its national purity. From the sleeper to the engine-whistle the railways of the world are all English. So is it with the telegraph, even to the wires and non-conductors. So in the mines and quarries, in the workshops and factories of every country, one traces everywhere the creation of the English inventor or the skill of the English mechanic. English enterprise has brought water to foreign cities, and lighted foreign towns with gas. Indeed, at one time, almost every gas company in Europe was English. In the rich meadows of the continental noble, if there be a steam plough or a locomotive thresher, it is, almost without exception, of British origin; and if the peasant has added one modern implement to his antiquated plant, it is an Aberdeen scythe or a Bedford turnip-hasher. Without saying more, therefore, it needs not even a patriotic Englishman to think twice before believing that his fellow-countrymen are so much more stupid than their neighbours. A nation whose industry and enterprise has done so much to modify the conditions of economy, and advance the well-being of the world at large, surely cannot be, comparatively speaking, so backward in education. Whether or not the cause is to be traced to these inherited educational forces, one thing is certain—namely, that the intellectual life of the English working classes will compare favourably with that of the corresponding classes in any other country whatever. Among our country folk, in our pit villages, and in our towns, it is rare to enter a workman's house and not find some books on the shelf; in corresponding houses on the Continent, and especially in France, it is rare to find any. The Mechanics' Institute, the debating society, the literary club—in so far as working classes are concerned—are peculiarly British; and the publishing statistics tell that, in no land on earth, do the labouring people spend more money on books than do those of our own country. The test of a people's education is not to be made by comparing the systems employed, but by observing the results as manifested in actual life. "I was brought up at the feet of Gamaliel," said Paul; and in times when the means of knowledge were private property, the argument held; but in our day, when the temple of wisdom has a thousand gates, the fact of a man's having attended a certain school, or listened to a certain professor, goes for little. We judge his acts. In short, the education of the people is to be tested by their moral and civil life, and especially by the extent to which they make subservient to their interests and comforts the natural forces surrounding them. It is to be seen in their raiment, in their houses, on their farms, in their workshops, in their tools, and in their manner of using them. And will anyone say that in the matter of tools the British workman is behind his neighbour? Is there, for example, in all Germany a shovel to be compared, in convenience and strength, with that used by the English navvy? The continental shovel is an iron scoop, with a bent handle at least six feet long. Out of England the delving spade is almost unknown; and the unwieldy shovel, a clumsy shoulder pick, and a kind of whin hacker are the sole implements for trenching. The typical trampick is never seen. The Continental waggon is a ricketty tumbril; spring carts for carrying goods are rare, even in the towns; while the four-wheeled lorry, the tipping box-cart, and the chaste iron-wheeled barrow of the English garden are instruments of labour unheard of abroad. Our village blacksmith—the most skilful and intelligent of mechanics—the man that can make a horse-shoe, pick a lock, ring a wheel, and turn his strong and dexterous arm to the hundred and one devices of his cunning handicraft, is unknown in other lands. Except at an agricultural show or in the meadows of a model farm, it is rare to find a well-made plough out of England. In the common French and German plough, the sock is often only a prolongation of the earth-board, the coulter is mostly placed too far in advance, and its blade is generally clumsy and badly set. And then the stilts—the unhandy wooden stilts—they spring from the body of the machine as if the ploughman were intended never to bend his back.

Much of the endless eulogy bestowed by our public men on foreign education and intelligence has its origin in a limited observation abroad.

Here, then, is the case fairly stated. Our race, which is declared to be distanced by the continental Gentiles, is found to be leading the van still in continental railways, in submarine and land telegraphy, in ocean and river steamers, in machinery of all sorts, in agricultural implements, in water accommodation and gas lighting within foreign cities and towns, in road making, in house building, in farms and workshops, in libraries, schools, and literature, in mechanics' institutes, in debating societies, and in literary clubs; in each and all of these the

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British are seen and known, and admitted to be, *facile princeps*, "the head and not the tail, above only and not beneath," the continentals. In ocean-going steamers of foreign lands, who are the engineers almost everywhere abroad? Scots or Englishmen! If a railway is to be laid out, planned, and constructed, what brains alone can ordinarily be trusted to carry out that design? An English—that is, a British engineer's! In mining operations it is just the same. Everywhere the chief agent for doing all the scientific practical work of the world is almost always British, and British only. We ask our readers to ponder these things, and henceforth never to give way to despondency, but, on the contrary, always and at all times to rejoice in their origin, also that God has cast their lot among His so favored, so highly-blessed people—the children of Israel.

POSTSCRIPT.—We had written thus far, when the Marquis of Hartington's speech at Newcastle, reported by the local *Daily Chronicle* on the 19th September, commenting on the editor's opinions above recorded, reached us. They are added for our readers' satisfaction, and as a full and clear confirmation by the Liberal leader of H.M. Opposition, of all we have written. He said:—

Ladies and gentlemen, I observed in the daily local journal of this town this morning, a very eloquent and powerful defence of the education of this country as compared with that of other countries, in comparison with which it is so often depreciated. *I am not prepared to controvert any of the statements made in that article.* I do not know whether its inspiration can be traced to any of the gentlemen who sit in my immediate neighbourhood, but at all events I think we shall all admit that it is a very gratifying and a very spirited defence of English education as it exists now. There can be no doubt, ladies and gentlemen, that whatever we may say in our fits of self-depreciation, our English manufactures are, and I hope will long continue to be, *pre-eminent throughout the world.* But I think we must also recollect that a great deal of the pre-eminence which has been obtained by British industry, has been the result of that indomitable energy which we know the British manufacturer and the British artizan to possess; and all the pre-eminence which they have attained has been in spite of, to a certain extent, some drawbacks under which we labour from our deficiency in scientific and artistic education.

DR. WYLIE GIVES BLIND EVIDENCE TO "OUR IDENTITY."

BY. R. S. CLARKE.

I HAVE great pleasure in sending you two extracts I made recently from Dr. Wylie's work, "The History of the Papacy." At page 484 the Rev. gentleman says:—

"It is obviously unnecessary to compare the shipping of France with that of England. In 1788 the French tonnage was 500,000 tons, and that of England 1,200,000. In 1848 the tonnage of France amounted *only to* 683,230 *tons, and that of England to* 3,400,809 *tons. These figures speak volumes.*" The italics are ours.

It must be borne in mind that the above work was written in the year 1851. And again at pages 492 and 493:—

"To make the contrast complete let us glance at the career of Protestant Britain during the past hundred years.

"In 1750 . . . . England was but a second-rate Power, not daring even to dream of the career of greatness which was just then opening to her. The British sceptre was swayed over not more than thirteen millions of subjects, including our North American colonies. . . . . The French were masters of Canada and Louisiana, and threatened to expel us from the American continent altogether. Our Indian Empire was then limited to the British settlement in Bengal, and the French who held the Deccan threatened to deprive us even of that. Holland and Portugal rivalled us as commercial Powers; France far eclipsed us in political importance, and Spain, mistress of the gold mines of Mexico and Peru, outstripped us in wealth. . . . . Since that period Britain has pursued a career unexampled in the history of nations. Canada has become ours. The Mogul Empire has fallen under our sway. We have called hitherto unknown continents and islands from out the Pacific, and are peopling them with our race and our language, ruling them with our institutions and our laws, and enriching them with our commerce, our science, and our faith. *Thus the chain of our power encircles the globe; we have become the mother of nations.*" The italics here are also ours.

I have been induced to trouble you in hopes that these extracts may prove interesting to your readers (See Deut. xxviii. 13; Psa. ii. 8; Hosea i. 10; Isa. xlix. 8, xxvii. 6; Deut. xxxii. 8, 9).

4, Athenæum-terrace, Plymouth,
October 31, 1879.

"IMPERIUM ET LIBERTAS."

THESE words were Lord Beaconsfield's, as everybody knows, used in his Guildhall speech, on Lord Mayor's day, Nov. 10, 1879. They have the true Israelite ring in them! They tell of "Empire," and of "Liberty;" but not a word of "Defence NOT Dominion," which Lord Salisbury gave out as our watch-word. Our true note is "IMPERIUM," and "LIBERTAS" for the whole Empire we have acquired. This is Israelite to the very core! and, as his lordship said, was "not a bad programme for a British ministry." No wonder "cheers" followed the sentiment. It is the true Israelite *rôle*. It recognises "kingdom and dominion under the whole heaven" as our British-Israelite portion, because it is God's own will, and it sees that our "Empire," or "*Imperium*," brings with it the happiness of the millions, the contentment of the subjugated masses, and the "liberty" of the whole earth under British Israelite rule (Dan. vii. 27; Isa. lviii. 6). We are thankful to know from Lord Beaconsfield's lips that "this programme is not one from which her Majesty's advisers shrink." We are not unaware of the grounds of the Prime Minister's confidence. We know well that *Imperium et libertas* have in India, as Dr. W. Hunter has so well taught us lately, done infinite good there to our millions in the heathen Empire of Queen Victoria. The proof is close at hand and personally known to us. When Upper India was torn in pieces by the mutiny in 1857 and 1858, all Central and Southern India rested in peace because Israel's rule was known and felt there to be founded on "justice, mercy, and liberty."

In Natal recently, even when Insandlwana gave to the 320,000 Zulus who there encompassed the 20,000 Europeans the opportunity of destroying them off the face of the earth had they been so minded, they lifted no finger against the dominant white race. And why? Because Israel's IMPERIUM was well known, and felt to be an Empire of justice, and of freedom, and of equity. The same knowledge has spread far and wide all over Asia, and hence we know that all Asiatic Turkey, all Egypt, and many parts of Africa are already stretching out their arms to Britain "to come and rule them." The reason is (who can doubt?), because God has given to His people a desire and ability to rule with justice and mercy, and liberty, freedom, and safety follow the British Raj or Imperium, wherever the "Union Jack" is planted in real power.

We thank God for Lord Beaconsfield's cheering speech, and though we cannot agree with him when he sees a prospect of a "long and protracted peace for Europe" if only British power and advice be maintained in the councils of her courts, we know quite enough to feel glad that our Prime Minister maintains our Israelite great "corner stone"—namely, that our motto must and always will be, not "Defence" only, but "IMPERIUM ET LIBERTAS."

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THE IDENTITY IN THE UNITED STATES.

BY OUR OWN CORRESPONDENT IN BROOKLYN.

I AM glad to inform you that the knowledge of our Identity is progressing very rapidly in this country. We hear of societies springing up in almost every State in the Union. There are more than thirty ministers of the Gospel proclaiming the glad tidings from Sabbath to Sabbath, and the arguments of our friends, who are engaged in advocating the theory publicly, are listened to with the greatest interest. The most encouraging feature, however, attending the success of our Identity in the United States, is the great amount of spiritual good it is effecting, and the testimony on this point is voluminous.

On Thursday evening, Nov. 6, the Brooklyn Identification Society held its first annual meeting, and although the night was stormy and cold, the attendance was large and enthusiastic. A faithful report of this meeting would furnish the best evidence of the interest which the subject of our Identity has created in the city of Brooklyn. This annual meeting had been looked forward to with great hopes and high anticipations, and many prayers were offered to Almighty God for its success. The day was ushered in, however, with a heavy snowstorm, which finally ended in rain, and when the time appointed for the meeting arrived, there was

"A murky storm deep lowering o'er our heads."

Yet, notwithstanding the inclemency of the weather, the attendance was large, and the meeting proved in every way a decided success. The President, Mr. George Ker, in the course of a very spirited address, reviewed the history of the society from its commencement, from which it appears that the editor of the BANNER OF ISRAEL was the first to suggest its formation. The chair was occupied by Joseph Wild, Esq., of Bay Ridge, who has been a staunch advocate of our Identity for many years. Addresses were delivered by the Rev. Joseph Williams, of Boston, and the Rev. Dr. Wild, of Brooklyn. A letter was read from Mr. J. H. Puleston, one of your Members of Parliament, now on a visit to this country, excusing himself for being unavoidably absent, and expressing his well wishes for the society and the cause it advocated. He believed there was a glorious future for Ephraim and Manasseh. The Rev. Mr. Williams was extremely happy in his remarks, and was listened to for more than one hour with the greatest interest and marked demonstrations of approval.

The introduction of Dr. Wild was the signal for a general and hearty applause, which was renewed several times during his address. His fine physique, his deep and magnetic voice, and his thorough earnestness, coupled with a powerful grasp of mind, are qualifications which make the great champion of our Identity in America a very effective and successful speaker. I make these personal allusions to Dr. Wild believing that many of your readers would like to know something of this American divine, who for the past four years has persistently and eloquently advocated our Identity with Lost Israel in the face of much opposition, and at the peril of sacrificing his ministerial reputation. Like Cowley's hero—

"His purpose chose,
He forward pressed outright,
Nor turned aside for danger or delight."

Dr. Wild is a thorough believer in our Identity. He believes that God's chosen people are found in the Anglo-Saxon race, and chiefly represented in the British Isles, and he further believes that it is the paramount duty of the Christian Church to make known this fact, and his particular duty to preach it from the pulpit continually. This he does every Sunday, and if we may estimate his success by the number of his hearers, then he has succeeded beyond all doubt, for his church is generally filled to its utmost capacity.

There is in the hands of a Committee of our Congress a bill for abolishing our present standard of weights and measures—Israel's standard—and substituting the French; or, as it has been designated, the infidel system. Great wealth and influence will be brought to bear upon Congress at its next session in favour of this measure; but I am happy to inform your readers that Manasseh is now preparing for a vigorous resistance. The Society of Engineers, now in session in Boston, have the matter under consideration, and an immense pressure is brought to bear upon this organisation by the promoters of the bill, in order to secure its endorsement of the French system.

The importance of this weight and measure subject cannot be properly estimated at present. It is believed by many that it will take its place as one of the great issues of the near future, when it will be known who are the people of God by the very weights and measures they use. This bill seeks to compel the universal adoption of this new infidel system, bringing to pass the literal fulfilment of St. John's Revelation (xiii. 17), "And that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name."

The future of this country is pregnant with the most important issues, which will immediately concern God's people Israel. Foreign Infidelity and Popery are the two great evils which menace the future peace of Manasseh; but once our people can be made to understand their Divinely-appointed mission and destiny we need have no fear for the future. May God in His infinite mercy open our eyes to see and understand His will concerning us.

G. W. G.

Brooklyn, Nov. 8, 1879.

"THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."—JUDGES V. 20.

TWICE recently has the BANNER made "honourable mention" of our article as above. "Not unto us, but to God be all the glory." He it is who has given us all we possess; and if we are, or have, at any time been able to influence a single soul, or suggest a single thought to another upon the wonder-working ways of Providence, it is not for us to glory therein, but still continue humbly to work in the same way, assured that we shall be blessed as far as the cause is for God's honour and not our own.

A fear of making the article too long prevented our previously quoting from Josephus respecting the defeat of Sisera; this and a few further thoughts we now supply. From Judges iv. we learn that the Israelites had been oppressed by Jabin, King of Canaan, for twenty years, when Deborah, for his encouragement, predicted to Barak the defeat of Sisera at the river Kishon: and the history goes on to say that "The Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak" (Judges iv. 15). Josephus says, "The battle began, and when they were come to close fight, there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the face of the Canaanites, and so darkened their eyes that their arrows and slings were of no advantage to them, nor would the coldness of the air permit the soldiers to make use of their swords; while this storm did not so much incommode the Israelites, because it came in their backs. They also took such courage, upon the apprehension that God was assisting them, that they fell upon the very midst of their enemies, and slew a great number of them; so that some of them fell by the Israelites, some fell by their own horses, which were put into disorder, and not a few were killed by their own chariots" (Ant. v. 5, 4). The peculiarity of the Scripture writers (and also observable in Josephus), is that they trace everything up to God. It is He who fights for Israel when they turn from their evil ways, and cry unto Him. Our

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Lord assured His disciples, "Even the very hairs of your head are all numbered" (Luke xii. 7); and, if this is so, and if we believe it, can we doubt that He takes part in all the affairs of men? Can we doubt that it is by His permission that nations engage in deadly conflict, and that He has a purpose to be accomplished in this way? Dreadful as war is, we believe that it has a mission in the present state of things. It is very easy to declaim against it in this country, and profess the peaceable doctrines of our amiable Quaker friends, as long as we live under the shadow of Britannia's flag, for we all know that wherever that standard waves, there is a Power behind to which we can appeal (and not always in vain) for justice and protection.

The progress of our arms in the present day, in Zululand and Afghanistan, will furnish matter to test the Identity in this light. If our cause be not agreeable to the will of God, we shall be miserably overthrown, sooner or later; but if it be, though disaster after disaster may meet us, the circle of British influence will steadily advance; and probably, humanly speaking, in spite of any and every disaster; while it is also not at all impossible, and far from improbable, judging from the past, if we proceed in a right spirit, we may see that even the natural elements fight on our side. If we, as a people and a nation, could but realise this nearness of God, and that in His hands we are but instruments to do His pleasure, and becoming awed by this thought, would seek to learn and do His will, we should soon see a great and beneficial change come over the character of the great bulk of our countrymen. Rampant vice would be abashed, and, slinking away, disappear from our midst; while the loud-mouthed scepticism, which has so grievously invaded even our churches, would be confounded and put to silence by the universal faith in the Word of the living God.

"The Lord reigneth: let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness round about Him:
Righteousness and judgment the habitation of His throne."
Psa. xcvii. 1, 2.

"God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.

* * * * * *

Come, behold the works of the Lord,
What desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge."—Psa. xlvi. 1—3, 8—11.

Such being the "Rock" of our salvation, therefore we have great confidence that, however dark and gloomy may be the look out, all is well; for "we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). Seeing that these things are so, and that God worketh according to His own will among the hosts of heaven above, and the inhabitants of the earth beneath, there is no room for fear, for "perfect love casteth out fear" (1 John iv. 18); and "if God be for us, who can be against us?" Moses long ago testified, and age after age since, has only added weight to his testimony, that there is "none like unto the God of Jeshurun. . . . . The eternal God is the refuge" of Israel, and "underneath are the everlasting arms. . . . . Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii. 26, 27, 29). "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

J. THOMSON.

October, 1879.

THE POLITICAL EFFECT OF THE IDENTITY DESCRIBED BY THE MUSSULMAN EDITOR OF A NEWSPAPER IN BOMBAY.

WE have received the annexed from Mr. M. Mark, of Liverpool, and publish it with great satisfaction. It is a matter of even national concern that our Identity, presented to the Mohammedan mind, should lead the Mussulman subjects of her Majesty the Empress of India to acquiesce in her rule with feelings of loyalty and content. The letter we now publish shows this is likely to be actually the case in Bombay, where the editor of a native newspaper is teaching his fellow-countrymen that the governing race, as the "sons of Isaac," are after all, their own "rich relations," since they are themselves from the same forefather Abraham, by Ishmael. We commend the letter and the subject to our rulers, to whom we trust copies of this issue of the BANNER will be sent; and we hope it will circulate largely also in India. Our Identity is a national, political matter, of the gravest importance both here and in India, and we are sure, ere long, that fact will be duly recognised. The letter we allude to is as follows:—

Extract from a letter received from Bombay by a friend of mine, Richard R., Liverpool:—

"Many thanks for your extreme kindness in continuing to send me the BANNER. There are several people of my acquaintance here now who eagerly borrow them. The other day in a Mussulman Hindustani paper, which I take in for the sake of acquiring a knowledge of the best newspaper terms when translated into Hindustani, I came across a statement that a new prophet, named Hine, was making himself known by his writings in England, those writings having for their object the dissemination of the fact that the British are the Lost Tribes of Israel. The editor—a devout Mussulman with whom I am personally acquainted—concluded by stating that he thought it not unlikely; and that, in his opinion, it was an omen of good for India that their governing race should appear to have every prospect of eventually making good their claim to such an illustrious ancestry.

"Of course, all Mussulmans consider themselves, through their connection with the Arabs, to be in some sort related to Abraham, and thus the Anglo-Israelite theory gives them a chance of putting themselves into a position of the poor relation of the greatest Power the sun ever yet shone upon."

November 13, 1879.

PROGRESS IN LINCOLN.

A NEW LECTURER.

ALL honour to Mr. John Young, the respected organist of Lincoln Cathedral! He has given an excellent lecture on "our Identity" in his own town, which, by request, is to be repeated in the "Masonic Hall," on December 2, 1879. We hear his lecture gave great satisfaction, made a great impression, and was hardly opposed at all. "Not an outwork of our Identity fortress was taken, or for a moment in danger." The public notice of his lecture, which follows, we take from the *Lincolnshire Chronicle* of November 7, 1879:—

"A most interesting lecture, on 'The Identity of the British Nation with the Lost Ten Tribes of Israel," was delivered in St. Paul's Mission-room on Thursday evening, to a large and appreciative audience, by Mr. Young, the respected organist of Lincoln Cathedral. The lecturer was frequently applauded during the delivery of the lecture, and at its close an animated discussion took place on the subject, in which the Rev. Mr. Fynn, the Rev. the Precentor, and others, took part. We believe it is Mr. Young's intention to continue the subject on some future occasion. Mr. Young generously gave the proceeds of the lecture towards the reduction of the debt on St. Paul's church.

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JOHN BUTTERWORTH ON HOSEA XIV. 8.

In Banner, No. 122, page 175, our friend L. G. A. R., commenting on Hos. xiv. 8, wrote as follows: "Saith Ephraim, 'What have I to do any more with idols?' God says, 'I have heard and regarded him.' Saith Ephraim, 'I am like a green cypress.' God says, 'From Me is thy fruit found.' The cypress is supposed to be a tree with a hard grain, producing no edible or useful fruit."

Our distant coadjutor in the Deccan (India), John Butterworth, commenting on the above, writes to us under date Sept. 14, 1879, to the following effect:—

"I see our friend L. G. A. R., writing on the 30th of April last, or at least in that number of Banner, does not know that in the East, from time immemorial, the cypress has been used as the symbol of freedom, and gracefulness, and perfectness. And so he misses a point he might have made in speaking of Ephraim comparing himself to a 'green fir tree' (he is responsible for the word cypress) in Hos. xiv. The cypress is also taken as symbolising 'fire the all-reducer and over-comer, because its shape is so like a flame.' The Mussulmans always plant the cypress in their graveyards to denote that the souls of the buried true believers have become as a flame always tending upward, free, and perfected as if purified by flame. This idea is prevalent throughout the East, and is constantly alluded to in all Persian and Arabic poetry, and when the prophet represented Ephraim speaking of himself as a cypress, probably he meant to convey the idea of complete freedom and perfectitude becoming the ulterior attributes of the future nation of Ephraim. Now for a bit of your old argument. What nation is celebrated for its perfect liberty, distinguished among the other nations for its (comparatively) fair dealings, and famed for its upward tendencies and godly aspirations, and at the same time for its irresistible strength in reducing and annihilating nations, in all parts of the earth? Why, Englishmen of course! Another Identity!"

We are glad to hear from our distant correspondent, and to find him throwing light reflected from Oriental philology and poetry upon God's Word. As the Lord's overcomer we know that He has granted to Israel, His cypress tree, the dominion over the Gentile nations as declared in Rev. ii. 26, 27. To the British is now given this *rôle* of rule over the heathen races, breaking them in pieces as at Ulundi, the Peiwar Kotal, Char Asiab, and at Cabul, "treading them down" in such wise that "there is none to deliver" (Micah v. 8). From John Butterworth's point of view a fresh beauty attaches to the imagery of Hos. xiv. 8, and we are glad to think the light is flashed to us, as by a Scriptural heliograph, by our Deccan Israelite who is always on the watch to help on our cause.

FRESH EVIDENCE OF A SOUL SAVED BY IDENTITY KNOWLEDGE.

We have the following from one whom we highly esteem, and feel justified, without mentioning names or addresses, in giving our readers the purport of the testimony we have received.

"The Banner," says our correspondent, "has still its old delight for me. 'Calais' was no more engraven on Queen Mary's heart than our 'cause' is on mine! But where hers was 'heart-breaking' ours is 'soul-renewing.' R. L., regarding whom we corresponded, is savingly converted to God now, *solely through Identity study.*"

Reader, let us thank God for this! Let us now earnestly and kindly press on our opponents this fresh case (one of so many), and ask them to think more favourably and lovingly of a view prevailing so widely, which has on it so manifestly God's blessing. It must be of Him, for it leads men who study it to the sinner's Saviour, Jesus Christ.

THE EXETER ANGLO-ISRAEL ASSOCIATION AT WORK.

We take the following from the *Western Times* of Exeter, published on November 8, 1879. We understand Mr. Norman had a good audience, and the lecture was a success. We congratulate our Exeter friends on so good a beginning, and trust their Association will rapidly grow in importance and influence. Our extract is as follows:—

The Anglo-Israel Association.—Last evening Mr. J. E. Norman, the honorary secretary and treasurer, delivered a lecture before the members and friends of the Exeter branch of the Association, on the "Identity of the British Nation with the Lost Ten Tribes of Israel," in the Assembly-room of the Devon and Exeter Coffee Tavern. The lecturer handled his subject in a capital manner, and at the close very courteously answered the various questions put to him by those present. W. H. Peters, Esq., of Harefield, presided.

We are glad to welcome Mr. Norman's new work, "Gleanings from the Great Pyramid with Diagrams." It can be had from Mr. W. H. Guest, in Warwick-lane, London, for threepence, and will be found a useful help to beginners in Pyramid knowledge. Mr. Norman describes the building, suggests who built it, discusses the various problems the building solves, enters on the question of its sacred chronology, and concludes a very readable pamphlet by pointing to A.D. 1881-2 as "a year of tremendous import to mankind."

Review.

Horæ Propheticæ. A Commentary on the Prophecies Concerning the Ten Tribes of Israel. Exegetical and critical. By the Rev. H. Marriott, M.A. Vol. I. Price three shillings. W. H. Guest, 20, Warwick-lane, London, E.C., and I. E. Chillcott, 26, Clare-street, Bristol.

Third and Final Notice.

(*Concluded from page* 459.)

The Rev. Mr. Marriott has something to say respecting Romans xi. 22, which the general reader little suspects, and never realises. It has a strong bearing on our position as a Gentile Church, if we are such, as our opponents never tire of repeating. After showing that verse 17 has been wrongly rendered, and the Gentile wild olive *branch* has been translated improperly "a wild olive *tree*," he points out that verse 22 positively declares the time must come when that wild olive Roman Gentile branch "is to be cut off." The fact is, the English translation has supplied two words not in the original, expressed in the statement "*otherwise* thou also shalt be cut off." Read as the original Greek records it, Mr. Marriott shows that the decision is express—"The Roman Gentile Church is doomed to be finally cut off." The Old Testament parallel and confirmation of this fate is found to be in Daniel's vision of the metallic man in chap. ii., and in the consumption and destruction of the fourth beast in Dan. vii.

We beg our opponents to consider these facts. If ours be as they allege—a Gentile Roman nation and Church—then Daniel's teaching, corroborated by St. Paul, dooms our race and Church as well, to destruction, from which there will be no recovery, while some yet undiscovered Christian nation—Israel of the future—will trample on us, acquire our possessions, occupy our present place of God-favoured privilege, leaving us to be "cut off." We either must be Israel, and so escape this doom, or, being Gentiles, shall incur it and be undone. Let our opponents say which they prefer.

Mr. Marriott has some original views to give us in his chapter on "The Captivity" (page 104). He points out that this state of captivity exists, as proved from Scripture, long after the conversion and restoration of Israel to God's favour; that it is the condition of the nation to-day. Deut. xxx. 1—5; 2 Chron. vi. 36—39; Isa. xlix. 21, 25, vi. 1—13, are quoted to show that the state of captivity in Scripture language is Israel's portion "as long as the Land of Promise is retained by the sword of the destroyer." It has nothing to do with the prosperity and grandeur of the captive nation; nay, it is quite compatible with a high condition of both, but answers

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merely to the status of "transportation," or absence from their own land, and will last while that lasts.

Mr. Marriott, at page 108, has a fine exposition of the meaning of Ezek. xvi. 53—55, which has puzzled many commentators, and has been variously explained by Israelite writers. We are not sure that the author has hit upon the right meaning when he identifies Sodom with the two and a-half Tribes to the North and East of Judah, beyond Jordan. We are not prepared to suggest a better rendering of an obscure prophecy, and think Mr. Marriott's is worthy of careful consideration. Such are some of the salient points in the volume we have been reviewing. We have great satisfaction in recommending the work to our readers' notice, and are glad to hear that already a second edition is being spoken of, and will soon be wanted. We think the plan Mr. Marriott has adopted of treating the Scriptures topically is interesting and advantageous. We wish him, for the effort he has now made to throw light on the Word of God, the blessing of the great Jehovah, the King of Israel.

Correspondence.

"THE TIMES," AND OTHERS, AGAINST THE GREAT PYRAMID.

To the Editor of the "Banner of Israel."

DEAR SIR,—Suffer me to supplement Professor Piazzi Smyth's excellent article under the above title in the BANNER of Nov. 12, by pointing out that, however closely men who have no faith in the supremacy of Holy Scripture may cling to Manetho *versus* Moses, as the late Baron Bunsen unhappily did, when he frantically sang of Manetho—

"Truth have I sought at thy hands,
Truth have I found by thy aid"—

the early chronology of Egypt, as interpreted by the Turin papyrus of the age of Ramesses the Great, which is 1,000 years earlier than the time of Manetho, not only confirms the truth of the Hebrew, or Biblical chronology, as against the Egyptian scribe, but as far as may be computed from that ancient document, yields the date of B.C. 2170, as the era for building the Great Pyramid of Ghizeh. It would trespass too much on your space to show this at any length; but having recently written articles on Assyriology and Egyptology in two of the London quarterlies, I am delighted to find such important and yearly increasing evidence in confirmation of the truth of the Bible,

Yours, &c.,

BOURCHIER WREY SAVILE,
(*Rector of Shillingford.*)

Nov. 12, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR.—The Lord, by the prophet Isaiah (liii. 8) declares our Saviour was stricken for the trangression of His chosen people, the House of Israel. God having cast off His people, is at the same time very anxious as to their end; hence we find Him in Hosea xi. 8, saying: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God and not man." God's first thought seems to be: "How shall I give thee up, Ephraim?" To give Ephraim up to utter destruction He could not do, so we therefore find God asking Himself the question: "How shall I deliver thee, Israel?" He looked and there was no man, and He wondered there was no intercessor; therefore His own arm brought Him salvation, and His righteousness it sustained Him. Ephraim was so utterly bad that there seemed no hope. He got worse and worse and there was none to plead his cause, but just at the time of Ephraim's extremity—which we may reasonably conclude was when Christ was born—the arm of the Lord, even Jesus, brought salvation to the "Lost sheep of the House of Israel." "For the transgression of My people was He stricken." God having through Christ blotted out the handwriting that was against His covenant people, is desirous to receive them at once. He asks further by His prophet Jeremiah (iii. 19): "How shall I put thee among the children and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call Me, *My Father*, and shalt not turn away from Me." Our Saviour may have had that verse in His mind when He taught the disciples to say: "Our Father which art in heaven." When, then, would Israel accept the invitation? St. Paul believed that when he lived was the accepted time for the children of Israel to return to God, for he says that God declared that then, even then, "was the accepted time—the day of salvation for the *House of Israel*." That he meant the House of Israel is clear, or else why should God through the Psalmist desire His people not to harden their hearts as in the wilderness, when their fathers tempted Him, proved Him, and saw His works. The people Paul applies that Scripture to was none other than the House of Israel, and he distinctly says that then was the accepted time, the day of salvation for them. But our opponents no doubt would tell us, "We do not dispute that Israel would believe in Christ, but what we contend for is, that it would be only a remnant, just as all did not die in the wilderness because of their unbelief; so in the Christian dispensation there would always be a remnant, but the rest would be blinded, as the bulk of the Jews are to this present day." But was such really to be the position of God's chosen people during 1800 years of the Christian dispensation? We believe not, for Ephraim was to hold a very high position in the Christian world. This we find by referring to Psa. lx. 7, where God says: "Gilead is Mine and Manasseh is Mine; Ephraim also is the strength of My head." Now we may reasonably desire to know how Ephraim was to be the strength of God's head. If we turn to Isa. lix. 17, we shall find that God says: "He put on righteousness as a breastplate, and a helmet of salvation upon his head." Such being the case, we may fairly conclude that Ephraim, if the strength of God's head, would be as a helmet, and such a helmet as to be none other than the means whereby salvation was to be heralded to the ends of the earth. Is there any nation or people of whom it can be said that they are the strength of God's head, in the spreading of the tidings of salvation to a lost and ruined world? Yes, thank God there is; that nation is Great Britain as the nucleus of the whole Saxon race, as the entire body. In face of such an indisputable fact, how can we be any other than Ephraim, than Israel? Praise ye the Lord!

Yours faithfully,

HUGH SOWDON.

13, Aberdeen-terrace, Whiteladies-road,
Nov. 8, 1879, Bristol.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I think it is a fact to be deplored that though there are so many believers in our Identity in the British Empire, nothing (as far as I am aware) has been done to aid the formation of a really working Prayer Union. I note, with great satisfaction, that you, sir, as editor of the BANNER, do individually direct your readers' attention to prayer, but still I think that something more ought to be done. Would you permit me, as a firm believer in Anglo-Israelism, to throw out a few suggestions as to the formation of a Union? The first difficulty is to obtain a gentleman who is willing to act as honorary secretary. That settled, the next thing would be as to membership. Ladies and gentlemen who are convinced that they are really and truly Israelites, might become members on sending their names and addresses to the secretary, and engaging to pray morning and evening—

1. For his, or her, own personal salvation.
2. That God would continue to spread Identity truth.
3. For the speedy coming of Christ; and
4. For the spread of Missionary effort both at home and abroad.

Of course I do not lay claim to infallibility, and many of your readers perhaps will be able to suggest something better, always bearing in mind that the above are *only* suggestions.

In conclusion, I would add that I should be pleased to hear from my brother Israelites through your valuable columns, on this subject.

Apologising for trespassing on your space,

I am, dear sir,

Yours in the hope of Israel,

ROBERT S. CLARKE.

4, Athenæum-terrace, Plymouth,
Nov. 11th, 1879.

NOTICE.—We have received papers from Professor Piazzi Smyth (on "The Sacred Cubit"), from Major Nickle (on "The Lily"), from Mr. Bales, L. P., Mr. Sydney Hall, Reuben, A Vicar, C. Horner, and others, which will appear as soon as room can be found for them in the BANNER.—ED.

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The Editor cannot undertake to return rejected MSS. unless stamps for the purpose be sent. Parties requiring an answer should enclose a stamp.

FRIENDS of the Identity are invited to attend DRAWING-ROOM READINGS in the Minor Prophets, by the Rev. H. MARRIOTT, at 30, LADBROKE GARDENS, KENSINGTON, at 3 p.m., on the 10th and 17th of December.

NEW PAMPHLETS.

THE DECEMBER MONTHLY PART OF THE BANNER OF ISRAEL. May be had, by ordering, of any bookseller or newsagent.
London: W. H Guest, 20, Warwick-lane, Paternoster-row; and Robert Banks, Racquet-court, Fleet-street, E.C.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.
PRESIDENT: VISCOUNT FOLKESTONE, M.P.

The Hon. Sec. will be pleased to receive APPLICATIONS FOR LECTURES, irrespective of distance, for the New Year. In addition to those delivered with marked success during the last few months under the auspices of this Association, the following NEW LECTURES are specially prepared :—

DOUGLAS A. ONSLOW, Esq., J.P. Subject: "The Anglo-Saxons—the Chosen People."

CHARLES STUBBS, Esq., B.A. (London University). Subject: "Our Scythian Ancestors."

REV. JAMES BILLINGTON, F.S.A., F.R.H.S. Subject: "England's Place in Universal History."

The terms are such as specially commend these Lectures to Identity friends. Address, Offices, 334, Strand, W.C.

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The main idea I wish to convey in this book, is that God is conducting His Providence through His ancient chosen people, Israel, whom I believe are found in the Saxon race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the *rôle* of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence, and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to an universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 154. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 10, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE POLITICAL ASPECTS OF OUR IDENTITY.

OUR HOME AND FOREIGN POLICY AS THE HOUSE OF ISRAEL.

(*Continued from page 478.*)

PART II.

IN our last we drew attention to the fact that the prediction in Isa. i. 26, appeared to us to have its fulfilment in our nation's political Constitution. In restoring to us "our judges as at the first and our counsellors as at the beginning," we pointed out there had been given us by our God the form of Government which He Himself devised and granted to Israel after they had left Egypt, and were on their journey to the Land of Promise. The Constitution of this country, based on the Crown, the Houses of Lords and Commons, had its counterpart, we showed, in the Divine king, the representative assembly, and the council of elders (earls or ealdormen) whom Moses selected out of the officers who were over the people. Having these, *and no other nation possessing them in the whole earth*, there was wanting, we remarked, only the reform of the three estates of the realm to make them the exact counterparts of what God gave Israel at the first as "judges."

The next subject for our inquiry now is, having such a constitution as God has approved and blessed, such as was described also by the inspired king of Israel in Psa. cvii. 32, what ought to be the politics, home and foreign, of God's people British Israel? Manifestly, as regards our domestic legislation and political action, we ought to be a people attached to the throne. Thank God we are that! No nation's heart beats truer to the monarchy than Israel's does to their Queen Victoria! God for ever bless her! Then next, there must be no doubt or hesitation in regard to the Houses of Lords and Commons. They must be preserved—reformed certainly—brought nearer to the pattern God gave us "in the beginning," but respected, honoured as the Divinely constituted and best constitutional arrangement possible for Israel's government now, and they must be earnestly prayed for! With what end? That on the elders, "earls," or House of Lords, the God of Israel will be pleased soon to pour out His Spirit, as He did on the "seventy," first set apart for their hereditary functions as "judging ones," to help God's then "Prime Minister." That the House of Commons, selected from the people soon to be "all righteous" (Isa. lx. 21), "knowing the Lord from the least of them to the greatest of them" (Jer. xxxi. 33), may be "able men," "such as fear GOD," "men of truth," "hating covetousness," fit to judge the people at all seasons (Exod. xviii. 21). In other respects it seems to us the home policy of those who know the truth of our Identity must be to advance all measures which make for the progress of the people, for their true education; for the promotion of godliness; of Sabbath keeping; for the putting away of drunkenness, of the social evil, of vice, and of all wickedness. These and many other measures and principles appear to us to be the necessary outcome of the Identity, and such as we, whatever our political creed, must strive to compass.

But what of Israel's foreign policy? On this point we must speak out with distinctness, and without fear of being misunderstood. To comprehend our true foreign policy as God's people Israel, we must realise our present position in the earth, and what God intends we should as a nation eventually become. We are even now an Eastern as well as a great Western Power. Our naval supremacy is beyond all doubt. All the ocean highways of the world are ours. We dominate in them everywhere. We hold these, and the great colonial and heathen empires of the earth besides, by reason of our possession of "The Gates." These are ours in the four quarters of the globe; God's true gifts to Israel! Why are they granted *us*? Because Israel is "GOD'S DOMINION!" He has decreed that "the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Psa. cxiv. 2; Rev. xi. 15). This DOMINION being His, and the "kingdom and dominion, and greatness of the kingdom under the whole heaven, being promised to the people of the saints of the Most High"—that is, to "the children of Israel"—the British—surely our readers see that our foreign policy must, and ought to be, to accept whatever enlargement of territory, power, and dominion God Himself puts within our reach and never to decline them! Thus, when in 1846 God gave us the Punjab and we refused it, we did it to our own great damage. He forced us by chastisement at last to take it! When Zululand

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was offered us and we declined or hesitated to accept the charge we were stimulated to action by a tremendous chastisement at Insandlwana, which forced us to accept the duty of breaking up Zululand and to assume its protectorate! When Afghanistan lay at our feet, before the treaty of Gandamuck was signed, and we refused to undertake the jurisdiction, God forced us to conquer the country and to become its masters by causing foul treachery to destroy our envoy, and thus to pass a frightful, unpardonable insult on our national honour.

So it always has been! And shall we *never* learn our lesson? Are we *always* to refuse what God insists on—namely, *our domination of the earth*? And are we always to force Him to chastise us till we consent to do His settled will? We think, then, our foreign policy should be to embrace all lawful openings to extend this Christian empire; to take possession of new Gates whenever offered us in all parts; and to hasten the day when the whole earth shall fall under the power of a race which, being Imperial and Cosmopolitan as well, has the will (God-given), as well as the wealth and the power (both God-given), to take the Gospel of the grace of God, the Bible, the saving knowledge of our Lord and Saviour Jesus Christ, and the means of otherwise benefitting the Gentiles, to all the dark, fettered regions of the earth, in order to bring those that are blind, enslaved, and "out of the way," to the knowledge and freedom of Jesus Christ, the Son of God. The dominion of the world being God's, and Israel being the Lord's dominion (Psa. cxiv. 2), His battle-axe and hammer, it is ours knowing the facts, to forward God's plans, but never to thwart them. Such plans being for HIS GLORY and not ours, we are bound, we contend, to carry out His wise purposes by extending the empire of the stone (God's kingdom), till it literally "fills the whole earth" itself (Dan. ii. 35 and 44). We need not add that we would never accept "Dominion" obtained by fraud, or crooked ways, by violence or unrighteous paths, for those would not be God's. But where God opens the road Himself, we say we are nationally *bound* to follow it; and taking up points of vantage, to acquire new avenues of national influence whereby the Gospel may advance and the imperial rule of righteousness may prevail. Therefore we would never give up so much as a rood of the present British Empire. We would not consent to the surrender of Gibraltar to Spain, or of Malta to the Italians, of India to the Hindoos, or of Cyprus again to Turkey! We should repudiate such an act as that which gave up the Ionian Islands to Greece, and we would consent to the surrender of the Transvaal to the Boers and to barbarism at once, only when "the Vaal river should run backwards to its source, and sun and moon ceased for ever to shine in South Africa!" Would this be a policy of blood and war, and a needless meddling in the affairs of foreign nations? Not so! We would rather confine ourselves to our own world-wide Empire and its vast complications, leaving Europe to its own approaching troubles. We would speak firmly to such a Power as Turkey, and insist by threats, and if needful by direct pressure, at "The Great Gate" (destined to be ours), that the lands over which we have secured a protectorate, shall, and must, be reasonably administered. We would present a firm front to such an Empire as Russia, bidding her to take note that the limits of her rule are fixed, and beyond them she must not come, on pain of war. And these menaces would suffice! Neither Russia nor Turkey, nor both combined, are prepared to resist the British Lion's God-given strength. They would and must submit! All opposition does, and must, crumble before Israel!

Such, then, we consider is the political aspect of our Identity. Our Hebrew origin, in God's hands, shapes our political destinies, and what these destinies are, we know! God's Word tells us! It says that as to our domestic condition they point to a people "all righteous;" "whose God is the Lord;" while they are His subjects, and their political Constitution God's own devising. In reference to our foreign policy, it proclaims that its aim is universal domination; since being the stone of Daniel's metallic vision, it is surely destined, after the destruction of the Gentile polities, to grow into a great mountain AND TO FILL THE WHOLE EARTH, ITSELF!

(To be continued.)

SYRIA STRETCHES OUT HER ARMS TO ISRAEL FOR GOOD GOVERNMENT.

WE rest our proof of the allegation that Syria is crying out to the British to govern them on the statements of the correspondent of the *Morning Post*, published Oct. 27, 1879, and dated from Constantinople, Oct. 16. The writer said, regarding Sir Henry Layard's late tour:—

Sir Henry Layard returned last Monday. His trip seems to have been a decided success. Everywhere he found the people rivalling the authorities in their demonstrations of friendship. After all, the heartiness and coldness of valis and pashas is of slight consequence in comparison with the feelings of the great body of the inhabitants: and if we indeed run a certain risk in forming our judgment from the attitude of the mob—since cheers are too easily raised to be infallible tests—in Turkey, where silence and indifference generally prevail, the warmth, and at times enthusiasm, with which the masses greeted Sir Henry Layard must be regarded as of the utmost significance. What, then, provoked this unusual outbreak of popular sentiment? England has no particular claim to the affections of the Syrians. It is indeed true that we have assumed the protectorate of Asia Minor; but did we not exclude Syria from our sphere of operations? The Syrians answer, No! To their minds the Anglo-Turkish Convention is merely the thin edge of the wedge. *The true political instincts of the people of Syria and Asia Minor lead them to turn with eagerness towards the British Empire.* To repulse them would be to commit the fatal error of driving them into the arms of another Power, for under the shield of some State able to protect them they are determined to be. Recollect that there is no need to pull down the Crescent if we accept the responsibility. We should simply have to secure to these provinces a sound, just, and honest administration, and this we could do without injuring the Sultan's authority. And at no period has it ever been more requisite that Great Britain should strengthen herself in the East.

Why do "the people of Syria and Asia Minor politically turn with eagerness towards the British Empire?" Because the British being Israel, "they are the seed the Lord hath blessed," and the Syrians and Asiatics seeing them, acknowledge "they are so." Because, also, to this race, as Israel, is reserved "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High" (Isa. lxi. 9; Dan. vii. 27).

ISRAEL'S NAVY AS REGARDED BY GENTILE FRANCE.

IN our leading article in BANNER, No. 152, we quoted the *Times* of Sept. 24, to show that our navy is now "stronger than *any probable combination of foreign navies.*" We have now to present our readers with a Gentile confirmation of that verdict taken from the *Standard* of Nov. 19, 1879. That paper quoted the Parisian *Liberté*, a financial and commercial journal, which, speaking of the late Turkish complications, declared regarding reported intrigues between Russia and Turkey, as follows:—

In the presence of these intrigues, more or less disguised, England did not hesitate. She determined not to be trifled with, and to put an end to any mysterious plotting. She resolutely faced and met the danger. Armed with her private treaty, she required its fulfilment, AND HER FLEET—THAT MIGHTY FLEET WHICH, AFTER ALL, IS ABLE TO COPE WITH ALL THE NAVIES OF THE UNIVERSE—WAS set in motion to support the British ultimatum. This show of energy did the business. The Porte gave way, and Russia herself, if it i-

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true that she had founded hopes on the Sultan's resistance, has been compelled to postpone her designs. We can now understand Lord Beaconsfield's speech at the Guildhall. England will never allow Russian influence to be paramount in the Sultan's Councils. She fought that influence in Afghanistan, and will combat it in Turkey. It is her Indian Empire she is defending, and while she is protecting her own interests she is also protecting the interests of Europe. No one in England dreams of destroying the Turkish Empire and taking possession of it, as no other Power will be allowed to do so; and thus we regard England's private treaty, taken together with the Treaty of Berlin, as a guarantee that that peace which all stand so much in need of, will not be destroyed. It is on these grounds that we applaud the policy of England as energetic, prudent, and in the highest degree calculated to prevent complications and secure the repose of Europe.

WHAT SAY THE JEWS TO THE QUESTION—"ARE THE TEN TRIBES LOST?"

IT is the fashion in some quarters to deny the fact that Israel was "lost," and to assert that the Ten Tribes were not "lost;" also, that they returned with Ezra and Zerubbabel from Babylon in B.C. 530, and are now amalgamated with the Jews. What say the Jews themselves, however, to these assertions? If any one ought to know the truth, *they* should! Do they lend countenance to this modern argument of "our opponents?" Certainly not!

We proceed to quote the first few sentences from an article published on Dec. 13th, 1878, in *The Jewish Chronicle*, on the subject now under consideration, and headed "The Lost Ten Tribes." The Jews do not admit the truth of our contention regarding our "Identity," but *they* are not stupid enough to allege that the Ten Tribes are now in union, and amalgamated with themselves. They know better than that! Let the reader carefully weigh the following, recollecting they are the views of a well-educated Jew, one by race, and by religious convictions too. The writer, who is, we believe, also the editor, says respecting

THE LOST TEN TRIBES,

We can only approximately guess how much learned speculation has been wasted in the endeavour to trace the existence of the Ten Tribes, who appear to have vanished out of the world leaving little behind them but a name in history, and ample food for the recondite speculations of literary leisure. Theory after theory has been advanced only to be cast aside, as ingenious at the best, but entirely unworthy of credence. It may be that among the multitude of conjectures there have been some which approach more or less near the truth, but when no one is able to determine where the truth lies, the conflict of theories is continued with no practical result, and the Ten Tribes of Israel remain "lost" as before—hidden somewhere in a cloudland, deepening in density as the centuries roll on. It may be said, and with some little show of truth, that these conjectures, shallow or learned as the case may be, have served the purpose of keeping alive an interest *in the fortunes of our brethren who are living in lands remote from the civilising influences of Europe*; and, further, that in causing search to be undertaken for descendants of those who once did exist, many valuable discoveries have been made. But side by side with discoveries of real value, there has been a great deal of so-called "discovery" which has served no practical purpose, and only furnished hypothesis-makers with fanciful trimmings for bald theories. Dr. Hermann Adler, in a recent sermon at the Bayswater Synagogue, has directed communal attention once more to the fate of the "Lost Ten Tribes," and has, as is his custom, put forth some practical suggestions which are well worth consideration. *Now, it will scarcely be denied by the great majority that the special interest which surrounds the Ten Tribes is that they are "Lost."* If by any accident they were to be discovered living in a "Happy Valley" in some out-of-the-way part of the world, uncontaminated and unvexed by the anxieties of the nineteenth century civilisation as we understand it, the subtle and mysterious charms which now surround them would be lost. The Anglo-Saxon race would in the eyes of some people lose its great privilege of Israelitish relationship, and even the poor Afghans would suffer a heavy discount in the market of physiological and speculative romance.

So far the Jewish journalist writing only four months ago. He knows nothing of the utter disappearance of Israel or of the amalgamation of the Ten Tribes among his own people, the House of Judah. The special interest which surrounds the Ten Tribes, says the Jew, "is that they are lost." Nothing can be clearer than this testimony! Similar is the evidence of modern Jewish historians writing of the "Lost House of the Ten-Tribed Israelites."

The Misses C. and A. De Rothschild, in their "History and Literature of the Israelites" (London, 1870, vol. i., cap. 129, page 489), say:—

The Israelites were, almost without exception, ruled by weak or sinful kings. The gloom of their history is rarely relieved by a ray of prosperity or hope, *yet their ultimate fate of being entirely merged in the race of their hated conquerors*, is full of melancholy and touching interest. For the Ten Tribes of Israel were not even permitted, like the sister kingdom of Judah, to bequeath to later ages and Western nations, the memory of rich and varied destinies. *They were irretrievably lost*; and a deep and impenetrable silence clings around their dispersion.

These Jewish ladies, differing from the Jewish journalist, believe Israel of the Ten-Tribed House were mixed with the Gentiles, and so "lost." Both agree that the "sister kingdom of Judah" has none of them now in safe keeping or amalgamation. The Jews contradicting each other thus as to the whereabouts of Israel, the matter is at large, and our proofs as to the discovery of the Tribes await their consideration.

A WORD OF WARNING.

THE SCRIPTURE TESTIMONY REGARDING Η ΣΩΤΗΡΙΑ

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16).

"He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John iii. 18).

"Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among ALL nations, *beginning at* Jerusalem" (Luke xxiv. 46, 47).

It appears, then, that "THE salvation" for the Jews can only be had on the same terms as it is offered to Gentiles and Israel—viz., by repentance, and by faith *in the Lord Jesus Christ*.

That Jews as well as Gentiles are in need of this salvation, and are "lost" without it, are facts testified by Rom. iii. 9—31; John iii. 14—18, 35, 36. None can dispute the doctrine there laid down. Similar is the testimony borne by 1 John ii. 1, 2, v. 10, 13, John vi. 47; Acts iv. 12, xiii. 38, 39, 41. This last text was addressed *to Jews only*.

Acts xiii. 46 is a solemn passage to those who allege that the Jews are under a different obligation regarding "THE salvation" from that by which Gentiles and Israelites are bound. St. Paul told the Jews, who were blaspheming and contradicting his Gospel, that "It was necessary that the Word of God should FIRST have been spoken to you: BUT seeing ye put it from you, *and judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles." Thus "THE salvation" for the Jews, was bound up in St. Paul's days with acceptance of the Gospel of Christ, and its rejection entailed self-condemnation and LOSS of everlasting life for *them*. *Has anything happened since to alter the conditions by which the Jews can be accepted by the Lord, and thus only partake of* THE *salvation?*

Acts xvi. 31 was addressed to Gentiles only, and it shows that they, as well as the Jews, were, and are, under one rule in regard to the soul's safety.

The conclusion of the whole matter is this:—Luther's fundamental principle "of a falling or a standing Church"

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holds good both for Jews, Gentiles, and Israelites to-day! They can find "THE salvation which is OF the Jews" (John iv. 22) only through "repentance towards God *and faith towards our Lord Jesus Christ*" (Acts xx. 21). This was St. Paul's inspired testimony regarding "both Jews and Gentiles," as the passage itself proves, and woe be to us, as believers in our Identity, or to anyone else, who dares to shake that foundation laid in the blood, the precious blood, of the SON OF GOD! Jews, Gentiles, or Israelites rejecting this only remedy to-day, do so at their own proper, personal peril.

THE SACRED CUBIT AND THE PALESTINE EXPLORATION SOCIETY, LIMITED.

(A LETTER.)

MY DEAR FRIENDS,—When one of you in the West, and then another in the South, write so earnestly desiring me to answer the recent article on "The Sacred Cubit," in the "Quarterly Statement of the Palestine Exploration Fund for October, 1879," pp. 181—184, I cannot but deeply sympathise with you on the violence which has been done to your ideas of what is in this case just, true, and long since of good report.

Under the name of the one and only *Sacred* Cubit which is possible for *them*, Christians generally, and Israelite-Christians in particular, have learned a great deal of late years; and have found so much of it bound up with Scriptural expressions in religion, and superlative exactness in cosmical science of the highest range, that they cannot but feel exceedingly surprised at the Palestine Exploration Society, of all other societies in the kingdom, having just assisted a Mr. S. B. to rush into the subject with their types, declare everything hitherto supposed settled, even in the grandest manner, to be totally erroneous, and to bring out instead sundry new and raw inventions of his own.

The amount of mischief that will be done is perhaps incalculable; for the said society has such large printing and publishing agencies, such an array of learned divines, noble lords, and wealthy commoners to subscribe to its funds and guarantee its statements, that nearly the whole religious public already follows them in whatever they give out; and in the present matter, who can save them?

No one man whatever. It depends on the pleasure of God alone, whether the following of the Palestine Association are to see the light of truth again in this most important, "sacred" subject of the day wherein we are living.

But for yourselves, my friends, you whose letters testify that you, two individuals only, have not been deceived; and who have been for years past well accustomed to study this question down to its very foundations, and have found the calm, the stedfastness, and the consolations of the Rock of Ages; you have no need that I should attempt to write anything. It is for you merely to think for a moment, to remember the principles you have long since learned to respect, and the new theory spontaneously falls into pieces before you.

Let us take an example:

That practical weights and measures can only be settled by practical and doubly contemporary exhibited specimens, is now the full and final outcome of all the metrological history of not only this country, but of all the civilised world. In perfect conformity with which grandly deduced principle, the really *Sacred* Cubit of the Bible—viz., the cubit of Noah and Moses—as you have learned to know and respect it, may be seen still and tested, in its nearly 25 British inch length, by positive examples in both granite, limestone, and living rock in a prophetical stone building dating even from before Moses; a grand building stamped with the inspired words of the Messianic Hebrew prophet, and visited daily still, as through centuries past, by a ceaseless train of European travellers.

Surely that is a foundation for your belief in what "the Sacred Cubit" really is, in the matter of length, not very easily disturbed either in character, age, world-wide notoriety, or Scripture documentation. And what does the Palestine Exploration book set forth on its most opposite side?

Their author, "S. B.," writes thus on p. 182: "The formula I have adopted for the actual value of a cubit (the Sacred Cubit of the essay) is $\sqrt{3{\cdot}14159} \times 10 = 17{\cdot}7245$ inches."

That is—he has no example contemporary with the times of the Theocratic lives of the Israelites; nothing at all of that age to show; only his own opinion to set forth, formed on his own will; he, a man living in the present day amongst us. And what an opinion for the sense thereof. It states that the square root of the quantity 3·1459 (which every Pyramid reader will perceive is the well-known π, *pi*, of the Great Pyramid), when multipled by 10, makes or yields "17·7245 inches." But where did Mr. S. B. get the inches from? He might just as well have called his numbers miles, or leagues, or anything; for his formula is merely a piece of arithmetic, which expresses itself necessarily in certain numbers, but has no reference to any unit or standard of linear measurement whatever.

To get, therefore, any cubit at all in that way, is folly; but to pretend to obtain the Sacred Cubit of the God of Israel in that manner, is far worse; yet is it not the end of the lamentable stumblings of "S. B.?" for thus he follows up and intensifies his first error:

"And I" (S. B.) "regard $\sqrt{3{\cdot}14159}$ as the ancient standard or canon of proportion, and the foundation of every standard of length and capacity used by the ancients."

Here, my friends, you see once again that the sole metrological authority with "S. B." is his own will; and what an awful and *anti*-sacred position generally, it leads him into. For he would make out that all the profane, idolatrous, and Cainite nations of old possessed the same idea, which he would pretend constituted the peculiar virtue of the Sacred Cubit of the Bible.

How happy you should be, you two who trust in the truth, that the length we have believed to distinguish the Sacred Cubit of the God we, and all the best of our fathers from Abraham, have worshipped, contains nothing of that one thing which "S. B.," whether rightly or wrongly, attributes to the ancients generally. The religion of Revelation in all its accompaniments, as well as in its central ideas, is perfectly distinct from the idolatries invented by man.

Indeed you may see evidently, that whatever lamentable assertions have appeared in the "Palestine Exploration Journal," your position is not disturbed in the slightest degree. And, in fact, there is only one other point to which it is in any way worth while to call your attention—as thus: After having formed his own mental idea of what ought to be the Sacred Cubit's length, "S. B." then proceeds to apply it to recorded measures of actual buildings in Palestine, and declares it must be correct because it fits them exactly.

But what are the buildings so fitted?

They should be of the same primeval age as the first giving forth of the Sacred Cubit, and of the events described in the Pentateuch;—*i.e.*, in an age when God was graciously pleased, on certain occasions, to speak with man; and the Abrahamic promises, on which the whole Anglo-Saxon race is now counting so much, were ordained and established for as long as the sun and moon should endure.

The following are the nearest approaches that "S. B." makes to what is required:—In his first case he speaks of a Roman-dated arch, and quotes a measure of it from Josephus about 70 A.D. And in his second case, "S. B." actually refers to no older a document than an Arab MS. of 1444 A.D.

But what possible authority of the *contemporary* kind can those very recent cases be in matters of Abraham, Isaac, and

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Jacob, and what the Spirit of God did appoint to them in their day and for evermore?

The application of the stated principle of test to merely *mediæval* cases of modern Palestine exploration, can only bring out the measures of the moderate times they belong to. And if it has already, in "S. B.'s" hands, brought out something very near to 18 inches for a cubit, that is by no means because the Sacred Cubit of old was of that length; but because Josephus lived in a late, degraded, and impious day of Jerusalem, when the Jews both spoke and wrote Greek, used the Greek cubit 18 inches long, crucified Christ the Son of God; positively desired that His blood should be upon them and their children; and did everything they possibly could, to convince a subsequent Christian world that at that time they, the Jews, had not the oracles of God with them; neither His precepts in their hearts, nor His Sacred Cubit in their hands or before their eyes! The blood, therefore, of the Crucifixion does not soil the 25 inch cubit of the Great Pyramid, but lies thick on that profane 18 inch cubit, nearly, which the Palestine Exploration Society is rashly affirming must be the Sacred Cubit of God, the Father of our Lord Jesus Christ!

PIAZZI SMYTH.

THE JEWS OF GREAT BRITAIN.

THE *Globe* newspaper some months ago published a remarkable article on the Jews of modern England, in which it broaches the view that the British Jews are being absorbed into the Anglo-Saxon race, and that thus a "theory recently revived by a writer on prophecy" (evidently Mr. Edward Hine), "regarding the merging of the missing Ten Tribes in the present inhabitants of Great Britain," is corroborated and supported by actual facts. We republish a portion of this article for the reader's information.

We remark the striking fact, if such it be, that just as the time approaches when, according to God's Word, "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 the Lord hath given to their fathers for an inheritance,"—just at that very epoch, it should be found that an amalgamation of Judah with the British-Israelite population is commencing—a prelude and promise of the time when Judah and Israel shall be "no more two nations and two kingdoms, but one nation and one kingdom on the mountains of Israel" (Ezek. xxxvii. 22).

The editor of the *Globe* said:—

"Wherever fashion exhibits itself, the Jew is now part of the show. The proudest of our best descended people accept his hospitalities, and his children intermarry with the families of our aristocracy. And what is done in this respect by our great families is done also by our gentlefolk of inferior rank and status.

"This being so, a question arises respecting the future of our Jews. So long as Christians kept aloof from them, and deemed intermarriage a physical contamination and a moral defilement, it is not wonderful that Jews remained a separate and distinct people. It was physically impossible for them to be lost in a people that refused to be intimate with them, or for familiar purposes even to touch them. But under the new conditions of English society such a fusion of the two races is not only possible, but in some degree probable. For whilst the Christians of our country exhibit increasing tolerance of Judaic thought and usages, the Hebrews are seen to avail themselves gladly of their new opportunities for blending with our people. In their eagerness for a complete absorption into their adopted nation, or at least in their desire to be taken for genuine English folk, our London Jews are seen to modify the spelling of their surnames, or to assume the names of our historic families. Every new volume of Mr. Kelly's 'Directory' contains a larger number of Jewish names that have been artfully manipulated into English ones; and in every quarter of the town the bearers of these cleverly doctored patronymics pass for Christians with their ordinary Christian acquaintances, or at most labour only under a faint suspicion of secret Judaism. Are not these facts so many indications that the Jews of England will at no very distant date be amalgamated with the ordinary stock of the country? To answer this question in the affirmative is not to declare disbelief, or even to suggest a doubt, respecting the eventual fulfilment of the sacred prophecies touching the chosen people. Even if the English Jews should be thus inseparably incorporated with the Saxon race, the bulk of the Israelitish people would still remain for the complete accomplishment of the Biblical predictions. Such absorptions of branches of the Israelitish people have taken place in past times. It is the general opinion that the Lost Tribes were removed from history through their amalgamation with other peoples. *Indeed, the theory revived by a recent writer on prophecy, whose doctrines have the approval of some of our religious schools and circles, is that the missing Tribes were somehow merged and lost in the present inhabitants of Great Britain.* Anyhow, it is certain that one great absorption of Israelitish populace has taken place in this country. Though some fifteen or sixteen thousand English Jews preferred exile to conversion in Edward I.'s time, several thousands of their brethren took the less heroic course and were converted to Christianity in order that they might retain their diminished wealth and remain in England. There is no question that these 'New Christians' of Plantagenet England were absorbed into the English commonwealth. Such an absorption of Jews having been accomplished by our forefathers of mediæval England, why should not a larger multitude of Israelites be absorbed by the English of the nineteenth and following centuries?

DO TWO LIGHTS CREATE DARKNESS?

THE fears of Anglo-Israel opponents take various forms. One is, that this belief interferes with a due appreciation of our Christian privileges; that it "shunts us off the main line," to use an expression applied to the subject by a late writer in the *Christian*.

It is a poor compliment, if we may use such a term, when speaking of this most serious subject, to deem the glory of Christ's gift of salvation is dimmed by Israel's promised earthly and spiritual blessings, past, present, and to come.

But we are aware arguments of this kind have no influence on those who, instead of carefully weighing them, put them hastily aside. Therefore, we will turn on them, and ask, in the name of mercy and pity, why they seek to add to the terrible responsibilities of our Jewish brethren, by trying to bring them to a knowledge of Christ Jesus, to whom, if converted, they must, in spite of themselves, offer an added insult to those of which they are already guilty. Poor souls! they cannot, if they would forget who they are; they cannot deny their descent from the chosen people of the God of Israel; they cannot refuse to believe they are heirs, with the other Tribes, of the future glorified Promised Land; they cannot cease to know they are destined to dwell in and about a restored and perfected Jerusalem, in a country abounding with every source of wealth and comfort, under the especial blessing and government of God, while to their capital the steps of all the world will be bent to hear and learn about Jehovah.

If this knowledge is to cause the Messiah to be dishonoured afresh, to be put aside as a secondary subject for adoring gratitude, and the worship of Him is to be lost in worship of their own coming greatness, then, we say, better they should remain ignorant of Him altogether. They will be weighted more heavily with sin than heretofore if they are taught to believe

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in the atoning sacrifice of the Lord Jesus, and then when converted say: Secondly we are Christians, but first and above all we are Israel. This, according to the arguments of our opponents, must be expected on the conversion of the Jews to Christianity, IF we being Christians, the natural result of believing we are also Israel, would be to make us despise the former for the latter privilege.

Who can rightly dare to say that any light from heaven shall quench or dull another brighter one springing from the same source? Rather shall they mix, and blend, and intertwine one with the other, increasing, if possible, the brilliancy of each, to the glory of the Giver of all light, and life, and salvation, through Himself, the Sun of Righteousness.

L. P.

November.

BLIND TESTIMONY (JER. XXX. 11.)

BY L. G. R.

"THE 20,000,000 of Indians our forefathers found in North America have dwindled down to 2,000,000. The 200,000 natives found by Captain Cook in 1776, at Tahiti, have been reduced to 8,000; the Sandwich Islanders from 400,000 to 80,000; the Maories, in forty years, from 1836, have decreased from 180,000 to 40,000; the Tasmanians are gone. Brainerd's translations are unintelligible; not one of his Delaware Indians survives. The subjects of Montegunia have vanished like a dream; gloomy is the prospect of the Moravian missions in Greenland and Labrador. Humboldt met with only one creature that could then speak any words of a once mighty Indian nation's language, and that survivor was a parrot that had outlived its teachers"

[Extracted from Bishop Ridley's "Appeal," first Bishop of Caledonia. September No. of *Missionary Gleaner*, 1879.]

"THERE is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. . . . . Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted, as possessors of the most truth and the most tonnage, to carry our purer religion over the world and convert mankind to our way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends. . . . . We must rather refer the passionate use of the Hebrew writings to affinities of disposition between our own race and the Jewish.—From *The Modern Hep! Hep! Hep!* Forwarded by L. P.

REGARDING THE JEWS.

BY A VICAR.

THE 11th of Romans is a very wealthy chapter, and will, no doubt, repay study, which will yield much instruction in our cause. There is matter concerning the Jews which we may well note as being favourable to them in a special manner. It will go to refute the charge of short justice done to them by us. I refer more particularly to the purposes wrought by their rejection of Christianity, and the glorious reversion of their condition upon their obedience. Not only has salvation, revelation, &c., come to the Ten, and to the Gentiles through their rejection of Christ—a blessing great enough in itself—but also, it seems to me, that their rejection and obstinacy has served, and still serves, the purpose of keeping alive the expectation of the fulfilment, both material and spiritual, of the promises made to Abraham (Rom. xi. 11, 30, 31). Were it not so, the still futurity and peculiar nature of those promises would be forgotten or lost sight of. The determined way in which all God's promises are made to refer merely to a spiritual Israel, and to things spiritual, is greatly counteracted by the presence of the Jew in the world; except for these I can almost imagine that we should have declined the possibility of there being actual descendants to inherit actual promises. Further than this, it does not seem to be remembered that, after all, the Jews are sharing very largely the prominence and the blessing which attaches to Israel, even though some may say that it is merely representative; for, Judah was to hold the sceptre and give the law until Shiloh came, not as I understand commentators to say, at our Lord's first advent, for it is with great difficulty that an appearance of such a fulfilment occurred at the first advent, but rather until Shiloh comes, and the gathering of THE people to Him take place—*i.e.*, to the end of this dispensation, when the two sticks become one in the hand. Now, if this is so, the case of the Jews is not so utterly despised as some suppose, they have not stumbled, that they should fall; indeed, at the head of this great nation of Israel sits the ruler of the Tribe of Judah, Her Majesty Queen Victoria; the Jews are, therefore, represented in her, and actually rule the destinies of Israel's Empire. The prospect, moreover, constantly before them, is "the receiving of them," which, as compared with their casting away, will be so full of blessing that it will be as life from the dead.

I have taken the translation which the Rev. W. Saumarez Smith B.D., Principal of St. Aidan's College, gives of Gen. xlix. 10—viz., "There-shall-not-depart sceptre from-YHUDAH, nor-lawgiver from-between his-feet; until that-there-come SHILOH, and-to-Him [shall be] obedience-of peoples," where the gathering of the peoples seems to be an event coincident in time with the coming of Shiloh.

I have been writing above merely a train of thought, which is not at all worked out, but it is put down in order to send it through the mill of thought, in the hope of fine flour coming out at the finish.

In connection with Gen. xlix. 10, "the gathering of the peoples," we should read Hag. ii. 7: "The desire of all nations," and, shall I say, put for "all nations"—"the Twelve Tribes?" Haggai prophesied during the time of the governors of Jerusalem, after the captivity.

THOUGHTS.

BY THE REV. A. J. J. CACHEMAILLE,
Vicar of Oldham.

1. HOW strange it is that people cannot see there is no *collision* between a *spiritual* truth and an actual *material* truth, such as our Identity offers to our contemplation! I suppose this is the "blindness *in part*" that has happened to Israel. They have a moral, mental, or spiritual obliquity of vision.

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2. Mr. James Rankin has very well written on the translation of Luke ii. 32 in BANNER, No. 133, page 291. It seems to me that ἐθνῶν in this passage should refer to the Ten Tribes, and λαοῦ σου Ἰσραήλ to the Twelve Tribes. The ἔθνος of John xi. 49, &c., is peculiarly accurate for the *Jewish* nation; whereas ἐθνων of Rom. ix. 12 and 13, and Luke ii. 32, is equally accurate for the Ten Tribes; for besides the fact of their numerical majority, there was the promise that they were to be "a nation and a company of nations." They could not, therefore, be spoken of in the singular number as merely "the nation" or "kingdom of Israel," for they truly were "*the nations of Israel.*" In Luke ii. 32, I should refer δόξαν λαοῦ σου to the whole Twelve Tribes, and φως. . . . . ἐθνῶν to the Ten. Actual facts are in accord with this. Christ has been "the light" which revealed the Ten, as He will be "the glory" of the Twelve. Therefore, I suppose,

τὸ ἔθνος	would mean	the Jews.
τὰ ἔθνη	" "	the Ten Tribes.
ὁ λαος σου Ἰσραήλ	" "	= the Twelve Tribes.

Review.

Israel! An Earnest Appeal from the Pew to the Pulpit. By John Gilder Shaw. Price Sixpence. Robert Banks, Racquet-court, Fleet-street. S. W. Partridge and Co., 2, Paternoster-row.

WE are glad Mr. Shaw has published this valuable work in a separate form. In its original manuscript it was offered by the author to the pages of the BANNER OF ISRAEL some months ago; but we were unable to accept it because of its length, and from the fact that it seemed to us unsuitable in various ways to a weekly serial, where shorter articles, sub-divided into telling chapters, are better appreciated naturally, than such a clear but exhaustive argument as our author has brought to bear on his unbelieving pastor, the Rev. E. R. Conder, M.A., of Leeds.

After a preface and introduction, which the reader should by no means miss, the earnest layman who so boldly appeals from the pew

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to the pulpit (whence he is spiritually taught), opens on his minister the battery which he calls "*Israel!*" Mr. Shaw's views are too well known from his other works to need any recommendation or illustration from us. Suffice it to say, he is a full supporter of all the teaching which finds its expression in the BANNER OF ISRAEL, and in the best of Mr. E. Hine's works. Accordingly, we find these largely quoted. The Rev. E. R. Conder, it seems, is an opponent of Israelite teaching, and that of the most decided kind. He holds that the Jews represent the whole Twelve Tribes now. He spiritualises many of the promises, though not all, and considers that in so doing he is honouring God, since "the spiritual sense is the higher sense" (page 28). Herein Mr. Shaw grapples with his pastor, and shows him that "to be spiritual" is one thing, but "to spiritualise," and thus evaporate all God's promises, is another. Mr. Shaw hits the point when he tells Mr. Conder that "the idea of a spiritual Israel other than a real Israel *made perfectly righteous*, is preposterous!"

The work which we are discussing is a close, clear, consistent argument, without break or pause from first to last, and therefore one to which, we fear, no review can do justice. To give the reader a good idea of its power entire pages should be transcribed and quoted. Our space forbids that; but we must give our readers one gem of an argument which runs quite parallel with what we ourselves so constantly urge as to the necessity God is under with reference to His faithfulness, His oath, His truth, and His covenants with Abraham, to give what He promised him to Hebrews only, but to Gentiles never. As we have these covenants and promises, the argument stands that we must be Hebrews; or God is a God who is unfaithful to His own solemn oath (which God forbid!).

Mr. Shaw, at page 32, says: "I cannot see how any Gentile nation could possibly be in possession of the blessings—taken in the aggregate—promised unconditionally to Abraham, unless God broke His oath to Abraham—unless, too, our covenant-keeping God had altogether changed His character. . . . . If God had thus changed, should we not find some faint approach to a parallel in a loving father—say an Englishman—vowing to give some substantial gifts to his son, which said gifts were to remain as an heirloom in his family for ever. And in defiance of his oath, that loving (?) father sought some Caffre, Hottentot, or North American Indian, and not only bestowed the gifts upon such a man, but entailed them to *his* family? Would not the descendants of such a father have just reason to curse his memory? But anything approaching to this conduct could never be perpetrated by the God of Abraham, who has said, 'I will not suffer My faithfulness to fail'" (Psa. lxxxix. 33).

The little volume sparkles with passages like this, and we need not say that we recommend the book. We do so heartily, and re-echo the Rev. C. W. Hickson's opinion, which appears at the end of a letter he addressed to Mr. G. Shaw, published at page 64: "*It is excellent.*" We have only one suggestion to make in reference to this work. It would, we think, be improved in the second edition if it could be sub-divided into chapters, or sections, each with its appropriate subject noted. This is often a relief to the eye, and a guide to the reader in the careful perusal of a book—both matters of some importance when the difficulty is to get men and women to read to any purpose at all.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reference to your remarks upon "Israel's Chronological Chart," at page 466 in this week's issue of the BANNER, I would observe that while diversities of opinion do, and must, exist, as to the interpretation, or symbolism, of the various features of the Great Pyramid, it is of the utmost importance to maintain the integrity of the measurements as given to us by Professor P. Smyth in "Life and Work."

Whether the true length of the grand gallery be 1881·6 as claimed by Mr. James Simpson, or 1910, as assumed by Mr. Walsh, may, in some minds, be open to a question, and I should be loath to make any assertion on the matter. But when Mr. Walsh takes 1,878 as the end of the ceiling of the grand gallery, he is manifestly in error on either view of the grand gallery length. For 1881·6 minus (seven overlappings, and the amount due to the one degree of the impendence of the South wall) 26·79, gives 1854·8 for the end of the ceiling. And if we take 1,910 minus 26·79, we have 1883·31 for the same, so that in neither view of the subject can 1,878 (by whatever process that number is arrived at) represent the point on the floor at which a plumb-line dropped from the end of the ceiling would strike it.

I am, yours faithfully,

SYDNEY HALL, C.E.

London, Nov. 20, 1879.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I have been so constantly and intimately associated with the clergy all my life, that I feel but little surprise, although much sorrow, at the blindness prevailing amongst them with reference to our Identity with Ten-Tribed Israel.

Their sermons are almost invariably confined to dissertations on detached texts of Scripture, seldom going beyond the moral and religious lessons therein inculcated. The wider range of prophecy is rarely entered upon, as to do so would call for much research and labour, and require more leisure than many possess, thanks to the multiplied services now said to be necessary, on week-days as well as Sabbaths, although there is for such no warranty in Scripture. Probably, also, those who have hitherto looked upon the names of Judah and Israel as referring to the same people, find it difficult to admit their error, or rather, their want of attentive consideration of those passages of Scripture in which each is so distinctly mentioned, and to which such opposite careers are assigned, and, like Mr. Clifford and his party, are far too much accustomed to work in one narrow groove to endure the idea of quitting it, however old and worn out it may be.

For myself, who have from early life delighted in the study of prophecy, the light thrown upon the apparent contradictions contained in them, by the belief in our Identity, has been a joy and comfort to my heart, by the proofs that this knowledge affords, that God's purposes of love and mercy to the children of His friend, are daily being fulfilled, and that very soon the long-lost, but now found, Ten Tribes of Israel, will be joined to their brethren of the Two Tribes, Judah and Levi—one people under one King.

A RECTOR'S WIFE.

October, 1879.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

We re-publish the following circular, as requested, with our best wishes for its success.—EDITOR.

DEAR SIR,—In consequence of the increasing work of this Association the Committee have felt it to be necessary for them to remove to more commodious offices in a prominent central position, easily accessible to all its Members and Friends interested in its operations. They have therefore secured very suitable accommodation at No. 334 STRAND, opposite Somerset House. One of the rooms will be so furnished as to form a comfortable meeting place for about sixty or seventy persons, and it is arranged that Weekly Meetings for Prayer and Addresses shall be held therein, to be conducted by prominent friends of the Identity Cause.

The Committee are most anxious that the expenses of Furnishing these offices shall not be defrayed out of the General Fund of the Society, but by special donation given for that purpose; and have therefore among themselves contributed for this object part of the necessary funds. May I be permitted to seek your co-operation in accomplishing this task, by asking your kindly assistance in contributing however small a sum to attain the desired aim of opening and furnishing the offices *free of debt*? The sum required will be about £50. Faithfully yours,

JAMES BILLINGTON,
Hon. Sec.

20, Warwick Lane, London, E.C.,
November 17, 1879.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 155. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 17, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE POLITICAL ASPECTS OF OUR IDENTITY.

THE CONSTITUTIONS OF GENTILE NATIONS.

(*Concluded from page* 494).

PART III.

WE have stated already our view in regard to the Scriptural origin of the Constitution God has given these realms as His provision for the House of Israel, in fulfilment of the promise He made to His people in Isa. i. 26, also our proper policy, foreign and domestic, under the circumstances (as far as it seemed to us to be right to pursue the subject), in the light of our Identity.

We propose now to describe the various Constitutions under which the Gentile nations are living politically, that our readers may compare their condition with our own. We shall take the nations in order, observing first, in regard to our Israelitish brethren in America, that they naturally do not fall into the comparison we propose to make, since their political Constitution, to distinguish them from Ten-Tribed Israel, was necessarily Republican, and not under a Crown at all. Their polity further differs from ours in reference to the constitution of its Senate, which is elected by the various States Legislatures for six years only. The United States, therefore, wanting the Crown and the House of elders or earls—*i.e.*, hereditary lords—has not had fulfilled to them God's promise to Ten-Tribed Israel, conveyed (Judah being, as facts prove, inadmissible) in Isa. i. 26. Turn we now to

FRANCE.—She has no king! Her Constitution, which dates only from Feb. 25, 1875, prescribes that the Upper House, or Senate, shall be elected for nine years as regards 225 members by the Departments and Colonies of France, while seventy-five were nominated by the National Assembly and elected by the Senate. France thus has no claim to Israel's form of Government.

RUSSIA.—Is a pure despotism, all power being centered in an emperor—not a king. She has no right at all to Israel's blessings.

GERMANY.—Has no king, but an emperor. Her Constitution dates only from April 16, 1871. Its Upper House or Bundesrath is composed of members nominated by the Governments of the States, for each session; and therefore, neither as to the Crown, nor as to the Upper House, does German polity bear any comparison with Israel's Constitution.

SPAIN.—Was lately a Republic, and its present king has no hereditary right to the throne like Israel's, nor has its Cortes any resemblance to our House of Lords. Its senators or Upper House are of three classes.—1. Those who are senators of their own right—*e.g.*, the king's sons—grandees, admirals, and other ex-officio persons. 2. One hundred life nominees of the Crown; and 3. One hundred and thirty nominated by the Corporations of State *pro. tem.* Spain, therefore, has no claim to compare with the British Constitution.

PORTUGAL.—The Constitution dates from April 29, 1826. The House of Peers was once hereditary in certain families, but now is *wholly nominated by the Crown for life.* The comparison thus fails *in toto.*

ITALY.—Has a Constitution dating only from March 4, 1848. The Upper House of Legislature, or Senate, is composed of princes of the royal house over forty years of age, and an unlimited number of members *all nominated for life by the Crown.* Italy, therefore, has no approach to Israel's God-appointed Constitution.

NORWAY.—The Constitution dates from Nov. 4, 1814. It has one representative assembly only, called a Storthing, which the king controls as to its measures. The Storthing, a nominated and then self-elected assembly, in practice divides into two Houses when sitting; the "Lagthing," and "Odelsthing," the former representing the Upper House. Norway, therefore, has no political likeness at all to Israel, and cannot share her political blessings.

SWEDEN.—Has a Constitution dated June 6, 1809. The Crown is assisted by two Houses, *both elected by the people*, for nine and three years respectively. This, then, is only an imitation of Israel's Constitution, and cannot compare with it.

AUSTRIA.—Since 1867 has been a bipartite State—Austria and Hungary. Each country has its own Parliament and Government, but the two have one emperor (*no king*) and a Parliament of 120 members called the "Delegations," sixty for Austria, sixty for Hungary, sitting and voting in two chambers. These delegations are elected, and therefore in no way respond to our Constitution.

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BELGIUM.—Was endowed with a chartered Constitution in 1831. It has a king, a "Chamber of Representatives," and "The Senate." Both Houses are *elected by the people*. It is not, therefore, to be compared with our Governmental system.

DENMARK.—Her Constitution dates from June 5, 1849, modified in 1855, 1863, and 1866. The king is assisted by an Upper and Lower House, the latter a House of Commons. The Landsthing, or Upper House, of 66 members is partly *nominated for life* by the king, and partly *elected by the people* for eight years. The system thus bears no comparison with ours.

GREECE.—Has a king and a Constitution dated Dec., 1863, but as it has only one House, or Chamber of Representatives, it cannot be compared with the British Constitution.

THE NETHERLANDS.—Has a Constitution dated Nov. 3, 1848, by which its king, aided by two Chambers, an Upper and Lower House, *both elected*, carries on the Government. This is not Israel's form of Constitution, and must be rejected.

TURKEY.—Is a modified Despotism, under a sultan—not a king. It has no resemblance to the British Constitution.

SWITZERLAND.—Is a Republic, and therefore quite outside the purview of our inquiry.

Other minor States have no conditions in common with our complex form of Government, and may be dismissed also from consideration.

It remains only to sketch the well-known features of the ancient British Constitution to see how superior is ours, and how "our peculiar form of Government has ever been, and still continues to be, a model to all the nations of the earth." They all copy ours; and what they have is quite modern in comparison!

First, we have a limited Monarchy, holding power by inheritance and election; the Sovereign, a Protestant by law, and, therefore, God's "witness" under the Act of Settlement of William III., sits on David's throne, which is Jehovah's, being also in real fact a lineal descendant of the son of Jesse! (2 Sam. vii. 12—16; 1 Kings viii. 25; 1 Chron. xxviii. 23).

2. The supreme legislative power of this empire is vested, by very ancient usage, in the Parliament, which has its origin in Anglo-Saxon times, and was derived, as we have shown, from Mosaic models, furnished in Exod. xviii. 21, and Num. xi. 16.

3. The Parliament has been divided into two Houses since the time of Edward II.—a Plantagenet, A.D. 1308.

4. The lords, or peers, hold their seats for England,—(1.) By *hereditary right*; (2.) By *creation* of the Sovereign; (3.) By virtue of office, as in case of the English bishops; for Ireland (4.) By election for life; for Scotland (5.) By election for duration of Parliament.

5. The Commons House is selected by the votes of the people, and consists of—(1.) Knights of the shires or counties; (2.) Of citizens, or representatives of cities; (3.) Of burgesses, or representatives of boroughs.

The very names of some of the representatives mentioned in Exod. xviii. 21, as those of hundreds and of tens (tythings), are still known among us. They were restored when the Saxon Heptarchy merged into the British Monarchy, and we have their clear traces still. The Prime Minister and his Cabinet had their counterpart in Moses, and his servants Caleb, Joshua, &c. (Num. xi. 28). All were, even in those days, as now, the "ministry," or "servants" of the king (Jehovah in those times, the royal descendant of David in these), and yet were sometimes called to account by the "congregation of the people," and "the assembly of the elders" (Psa. cvii. 32). This seems to have been the case at the time mentioned in Num. xvi. 3.

On the whole, we find the British Constitution to be derived by clear descent from an Israelite origin; and as the Gates testify (*ab extrâ*) that we are Israel, so does the glorious British Constitution (from within); since it has its pedigree traceable for 1,000 years back to great Alfred's days, and beyond that again to B.C. 1491—a period of 3,370 years!—when Moses was God's first Prime Minister on earth, and the first peerage of ealdormen with the first Commons House of Israel's Parliament, were summoned to "judge" His people. On the other hand, facts testify that all the other nations being Gentiles, have no share in this stupendous Identity, bearing by contrast, as it does, on the political Constitution of their respective States. It *ipso facto* testifies by an unanswerable chain of evidence that *they* are not the Ten-Tribed House, or "kingdom" proper of Israel, as our Gothic friends allege, but that we ALONE are!

Finally, we beg our readers to call to mind the almost mysterious devotion to our political Constitution which we British evince, as evidence of a valuable kind to our innate God-taught respect and reverence for a Heaven-given polity. To what else are due our frequent cries, "that the Constitution is in danger," when a rough hand from whichever party so much as touches it? To what else our almost nervous adherence in our Upper and Commons Houses of Parliament to the rule that precedents must ever guide all proceedings, even to the smallest jot and tittle? To what else our still strongly implanted national belief that a Divine right doth hedge our kings, since Shakespeare says:—

> "There's such Divinity doth hedge a king
> That treason can but peep to what it would?"
>
> —Hamlet, act iv., scene 5.

Is there not evidence, also, of this same Divine origin in our very State Church prayers for our Sovereign the Queen, when, after the ten laws of God are recited in our hearing, we are taught thus to pray for her?—"So rule the heart of Thy chosen servant VICTORIA, our Queen and Governor, that she *(knowing whose minister she is)*," &c., ("duly considering *whose authority she hath)*, we may faithfully serve, honour, and humbly obey her; *in Thee and for Thee*, according to Thy *blessed Word and ordinance*." Here seem clear retrospective allusions to a God-given royal appointment, pointing to our Sovereign as God's gift to Israel, according to the Mosaic Constitution and "ordinance" granted to His people "at the first."

Our task is done. We leave these reflections to the public as a strong confirmation of our views, and desire to thank God for enabling us thus to add one more proof, of a valuable kind too, to our already strongly supported contention, that we are in truth "God's people," to whom He promised, 760 years before Christ, "to restore their judges as at the first, and their counsellors as at their beginning." Israel, Praise YE the Lord.

MRS. HANNAH MORE ON THE BRITISH CONSTITUTION.

MRS. HANNAH MORE writing in 1825, fifty-four years ago, to Sir Hart Davis, quoted the following opinion with approval, supporting in a singularly forcible way our views as detailed above on the origin of our noble unique God-given British Constitution. She said:—

"I cannot send you his (Mr. Harford's) letter; but I will quote a part of it. 'The Roman Catholic gentry . . . . are very sincerely attached to the British Constitution; for they are not so blinded by party as not to see *that they may traverse the whole world, or call up the spirits of all the ancient legislators and statesmen, and that nothing could be devised to compare with the British Constitution.*'"

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BRITISH IDENTITY WITH THE LOST TEN TRIBES.

By J. Green.

From the Scriptural evidence which your readers well know, we have fair grounds for deducing the following facts:—

1. That the Houses or families of Israel and Judah are as distinct and separate now as they were under Jeroboam and Rehoboam, because the Jews have never literally realised the promises which God made (on oath and without condition) to Abraham, nor fulfilled those predictions which the dying Jacob uttered in reference to Israel—*i.e.*, to that particular son and his offspring to whom the birthright had been transferred, and in virtue of which the distinction of "Israel" was originally given, because he "prevailed" (Gen. xxxii. 28).

2. That in virtue of those promises made by Jehovah no Gentile nation or the aborigines of such countries can effectually stop or hinder the onward flow of the Israelitish stock. And—

3. That wherever Israel is found, they have the prevailing birthright with its accompanying signs or marks by which they may be known from all the rest of the human family. For as the "gifts and calling of God are without repentance" (Rom. xi. 29), how can we conceive of the omniscient Jehovah, who "ends remote from their beginnings sees," vainly making all those declarations personally and through His prophets, accompanied so often by the terms "for ever" and "evermore?"

How can we conceive that He who hath said, "This people have I formed for Myself, they *shall* show forth My praise" (Isa. xliii. 21), "Thou art My servant, O Israel, in whom I *will* be glorified," could possibly fail in His choice or "cast away His people" (Israel)? St. Paul answers, "God forbid!" To deny a literal, as well as a spiritual, Israel, so long as there is a single promise unrealised or one prediction in reference to this people unfulfilled, would be to deny the veracity of God, or drag Him down to the level of a man who has failed in his purpose, which cannot be. Besides, every living Jew now on the earth proves the stability of God's Word; for how could they (the House of Judah who crucified our Lord and cried, "His blood be upon us and on our children") be preserved through all time whilst the Ten-Tribed Israel are extinct or irrecoverably lost, and that too, in the face of Jer. xxxi., especially from verse 35, which was written 130 years after the Israelites were taken into Media?

Now this leads us to ask the plain question, "Where are these Ten Tribes or their representatives to be found?" What nation or people under the sun will answer to each and all of the signs given in Holy Scripture and by which they must be eventually recognised? We say the Anglo-Saxon—the English-speaking race—whose seed is becoming as the stars or the sand for multitude, who do blossom and bud, and will eventually fill the earth with fruit. How strange that we do not recognise how wonderfully our own country answers to the description here! We *have* been blessed with the blessings of heaven above, inasmuch as at the present day there is not a land upon the broad surface of the world where we, by our missionaries, are not proclaiming the Gospel of salvation in such a manner as no other nation ever did since the beginning of the world. To England, too, are there not the "blessings of the deep that lieth under?" Has she not the lion's share of the empire of the seas both for war and commerce? To her is there not also the blessing of a numerous seed pushing its way, as was prophesied, to the ends of the earth and becoming a multitude of nations? Cannot we see in the form of our peculiar Constitution the reproduction and development of those principles originally stamped upon the Israelitish national character during their training in the wilderness, and in the peculiar way other nations melt away before us—melt away not so much by contact with the superior discipline or combined efforts of sudden military force, as by the individual superiority and force of character of a dominating race, which either compels an aboriginal population to change their inferiority of character or causes them gradually to become extinct. This effect happened when the Israelites invaded Canaan; this happened when the Anglo-Saxons invaded England; and this happens when their descendants occupy America, Australia, or any colony. They are, in fact, the *melo-hag-goim* of the Bible, and must prevail. Then there is the direct historical evidence, which is more remarkable still, but into which I have not the time nor the space to enter now; suffice it to say that the Saxons (who were the dominant race) came, according to Sharon Turner, from near the Caspian, the very place where the Scriptures leave captive Israel; at the very date, too, when from Scripture we know the Israelites were there. Truly "Israel's grave was the Saxon's birthplace."

But the question, *cui bono?*—what is the good of it all?—seems to be uppermost in the minds of many. First, it is a great good to us spiritually; we can place our finger upon prophecy that has been fulfilled or is being fulfilled; feeling at the same time that an essential ingredient has been added to our faith which will make us strong in confidence towards our covenant-keeping God, knowing full well that the every "jot and tittle" of His Word must be fulfilled. It will also do more to convince the sceptic (yea, it has done more already than anything else in the time) that our Bible is the inspired Word of God. By this light they see a beauty and a harmony in it which was not before visible, through our expounders spiritualising those portions which demand from their very contexts quite a different rendering; but, above all, this Identity truth is, we believe, God's way of bringing about the restoration of His people to their own land. Upon this Jehovah Himself tells us through His servant Jeremiah (xxxii. 41), He has set His whole heart and His whole soul. The joining together of the "two sticks" described by the prophet Ezekiel (xxxvii. from ver. 15) and which has never yet been fulfilled, is God's great desire; so that "the knowledge of the Lord may cover the earth as the waters cover the sea;" therefore it ought to be the earnest desire of every Christian. I have mentioned the Restoration, for in addition to the references given above, we have Ezek. xxxvi. from ver. 11; Isaiah xi. 10—16, with many more passages all unfulfilled, and all proving that God will set His hand again the *second* time to recover the remnant of His people, and that He will do better for them than at their beginning. In reference to this event we think that the Scriptures read in and by the light of our own history, together with all those events and doings amongst the nations which are causing all thoughtful students to inquire, What can these things mean?—I say, these things, compared with the dates and information vouchsafed to us through the inspired Word, greatly aided by scientific and other information, lead all clear discerners of these "signs of the times" to the conclusion that this event must take place before long. Daniel's "two thousand three hundred days" (years), the "forty and two months" of the Revelation, the "eighteen hundred and eighty-two inches" in the grand gallery in the Great Pyramid, the astronomical events which are pending and which will shortly be in full force, all speak trumpet-tongued of great and momentous changes. 1881-2, as set forth in the above references, is thought by many to be pregnant with wondrous interest—some say the Restoration will take place about that time, which, according to the Great Pyramid, is the end of the Gospel dispensation; but this we are all agreed upon, that the House of Judah or the "Jews" will return as a whole, for they are to be gathered together from the four corners of the earth. They are also to come to Israel, who are to bring their brethren as an offering unto the Lord (Isa. xviii. 7; Zeph. iii. 10). Now although this people (the Jews) that are scattered and peeled are to return as a whole, the people by whom and through whom their return will be accomplished —"a people terrible from their beginning hitherto" (Israel)—

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will not all return. It is only a selection of the people that will return in the proportion of two from each family; this is clearly taught in Isa. x. 22, 23; Jeremiah iii. 14: "One of a city and two of a family," the proportion being according to "the consumption decreed," the scale being determined by the Lord. It is held by some of our "Identity" friends that before this return takes place, the ark of the covenant will be discovered; that this ark is likely to be found in a mound at Tara—a mound containing arches, and that beneath the fifth arch it is most likely to be deposited, the finding of which is essential to the return, for the glory of the Lord is promised to be "their rereward." It is also held by some that the finding of this ark with the Urim and Thummim, and other title deeds (which will be sought for before 1882) will be the means appointed by God to bring the "two Houses" together; but in these minor details I am not an authority; it is sufficient for us to know we shall "all flow together" and see "eye to eye."

If I have unduly trespassed upon valuable space, it is the importance of the theme which has compelled me; for if through the investigation of this subject we can only lead people to the truth, spiritual as well as temporal, we shall be amply repaid.

FREEMASONRY AND THE GREAT PYRAMID.

WE take the following from the *Freemason* newspaper of. Aug. 30, 1879, being sure that our Masonic believers will be interested, and that those who are not Freemasons will be glad to know that our subject is attracting attention in unexpected quarters:—

DERBY.—ARBORETUM LODGE (No. 731).—The regular monthly meeting of the above lodge was held at the Masonic Hall, Derby, on Wednesday, the 13th inst. Bro. G. T. Wright, P.P.J.G.W., as W.M. (in the absence of Bro. W. Cooper, W.M., who was unavoidably absent from the town), Bros. J. C. Merry, P.P.G.D. of C., as S.W., &c., &c., &c. The lodge was opened at 7.15, and the minutes of the last lodge were read and confirmed. After the election of two candidates for Freemasonry, the W.M. opened the lodge in the Second Degree. The lodge was then advanced to the Third Degree. The W.M. said that he should at once proceed to the principal business of the evening, which was to listen to a lecture, which they were all expecting with very great interest, from one of the visiting brethren. The subject was one which he (the W.M.) had studied, and in which he found an inexhaustible and fascinating charm. He would at once introduce to them Bro. W. Rowbottom, the orator of the evening. Bro. Wm. Rowbottom, Royal Alfred Lodge, 1028, rose to deliver his lecture, entitled, "The Great Pyramid of Egypt; its Masonic Origin and Teaching." It should be said, in passing, that for the intellectual treat afforded by this lecture the lodge is indebted to Bro. H. Burn, P.M., by whose influence it was arranged some months ago, but the somewhat heavy work of the lodge prevented its earlier delivery, and it speaks highly for the character of the lecture, and the strong interest felt in the subject, that at this holiday season so many brethren attended, some from long distances. One of the most remarkable signs of the progressive state of Masonry in the present day seems to be that we are not content to limit our attention exclusively to speculative Masonry, the ordinary and beautiful ceremonies of our ritual, or the attractions of the Fourth Degree, but there is an increasing desire to penetrate and study the historic work and teachings of our ancient brethren in the far-off ages of the past, in which they left their mark upon the world, "in records that defy the tooth of time." It is quite impossible in a short report to give anything like a fair *résumé* of this admirable lecture, which was delivered quite orally and in the number of figures and statistics proved Bro. Rowbottom's memory to be one of the most retentive. In eloquent language the lecturer

> "Scrutinised the dates
> Of long past human things,"

showed how architecture "is the printing press of all the ages," giving the Masonic history of every time, from the Pyramids of the Pharaohs to the cathedrals of our own day. The theory and construction of the Great Pyramid, and its dependence on the proportions of the square and circle, were dealt with in a masterly manner, proving clearly their connection with Masonic ritual and teaching. By observing the tendencies of analogous formations, it is most interesting to trace the links in the design of this wonderful and mysterious structure, and their intimate connection with general Masonic laws. Every great national architecture "is the manly language of a people inspired by resolute and common sense," and rendering resolute and common fidelity to the legible laws of an undoubted Great Architect of the Universe. In summarising the symbolical teaching of the mystic numbers in the measurements of the passages leading to the centre, or king's chamber—the corner stone—the grand base and apex of this four-square pyramid, or perfect pentagon, the lecturer concluded by proving an eloquent parallel between the time of its construction, and the days of the later Temple, in the course of which the chronological symbolism of the passages was explained, and its result applied to the sacred narrative. In an eloquent peroration, showing how all this ancient symbolism, worked in imperishable stone, which time ever consecrates, and which, though grey with age, still more eloquently teaches—illustrating the unity and consistency of that old and illustrious brotherhood, whose immemorial watchwords have been "Love, Relief, and Truth"—the speaker brought his most interesting lecture to a close. Bro. Whittaker, J.W., proposed a vote of thanks to Bro. Rowbotton for his exceedingly interesting and instructive lecture. For his own part he had been delighted to listen to it, and, judging from the rapt attention of the lodge, he had no doubt he was expressing the sentiments of every brother present. Bro. Taylor, P.M., seconded, and the vote was carried unanimously. Bro. Wm. Rowbottom, in reply, said that it had given him great pleasure to be present that evening with the Arboretum Lodge, and if anything had given him more gratification than another it was the great attention with which the brethren had been pleased to receive his lecture. At the conclusion of the business of the evening, the W.M. received the "hearty good wishes" of the visitors, and the lodge was closed in harmony.

THE FEDERATION OF THE EMPIRE.

WE must often recur to this proposal. It is the next great subject for Israel's consideration affecting her domestic policy. Without it the true significance will not be given in fulfilment to the Lord's promise to Jacob our forefather, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). Our colonial parliaments are beginning to see this, and are looking forward to the time when the Federation must be a fact. We noticed in our leader in BANNER No. 147, that the subject had been debated in the Cape legislative assembly, also in that of Griqualand West. It has been discussed in the *Westminster Review* of this year, No. cxi., July, and following Nos., with rare ability and care, by a Canadian writer, as we are informed.

We have also noted in our columns (see pp. 385, 386) that foreign writers (the *Moniteur Universel*, to wit) have made up their minds that "the bonds of Federation are the only ones suited to the British Empire;" to result in a force "so colossal that it would only be counterbalanced by the Federation of the other States." The leading article in *The Colonies and India*, a paper of large circulation, had on September 13, 1879, the same idea ("Imperial Federation") for its theme. So exactly did its views coincide with ours of Oct. 22, 1879, published in BANNER No. 147, that a friend in British Guiana has written to us, gravely to ask if "Philo-Israel wrote it or inspired that article!" We had not seen *The Colonies and India* of Sept. 13, when our article was penned. But we were glad, indeed, subsequently to read its editor's treatment of a matter which he justly observes must shortly be taken up and carried into operation if our Empire is to continue united. What the writer said about the proposal is this:—

The one broad fact has but to be dwelt upon for the present—viz., that Federation must be the outcome of the growth of our dependencies, and that a Council of the Empire must eventually be formed to decide upon all matters affecting the Empire at large. The Imperial Parliament, as at present constituted, is, we regret to

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say, year by year becoming gradually more and more an assembly wherein parochial matters are debated, and where some petty dispute tending to further party interests receives more attention than vital questions which cannot be made subservient to the interests of Liberal or Conservative. It is impossible that Colonies which, in less than half a century hence, will have populations of European descent as numerous as the inhabitants of the mother-country, will be content to be ignored in representation, and if Great Britain wishes not only to maintain her prestige and supremacy amongst nations, but to enhance it many times, she must take the Colonies into her counsels, and give them the right and opportunity to exercise co-equal power and influence with herself. Intensely loyal and patriotic as are the Colonies now, it is impossible to suppose that they would feel the same warm disposition to the mother-country if, when they were rapidly approaching it in wealth and power, they saw no readiness to treat them as on a par, but as excluded from real Imperial influence. At the same time, whilst the mother-country should offer a share of her authority to the Colonies, the latter must be prepared to accept the attendant responsibilities. Otherwise there can be no community of interests or unity of action. It may be that the Royal Commission just constituted to consider and report upon the question of Imperial defence will be but the *avant courier* of some scheme intended to cement the Colonies still more closely with the parent country, and thus be a powerful factor towards the establishment of Imperial unity and Federation.

The difficulties connected with the just liabilities of the Colonies in the matter of the cost of Imperial defence are, of course, the chief matters requiring adjustment and agreement between the mother and her daughters. On this subject our Israelite friend, Mr. F. R. A. Winter, of Demerara, British Guiana, sends us some observations for publication which we cannot do better than append here. "The problem of Federation for the Empire," he says, "is not easy of solution, and the apportionment of the cost of Imperial defence is not the least of the difficulties which have to be surmounted. The votes for the army and navy are the heaviest in amount of any on the estimates. Taking them as in 1877 at £30 millions sterling as the ordinary peace estimate, the question arises, What impost, having imperial scope of operation, could be levied to meet such an amount? The imports into Great Britain in 1877 from foreign countries exclusive of India and the Colonies amounted to £304 millions sterling. The cost of the army and navy, then, was just a tythe of the imports from countries which would lie outside the limits of the Federacy. A tythe of foreign imports into Great Britain would, therefore, cover the cost of the army and navy. But by giving this tax an Imperial action, an equal amount would probably be raised upon foreign imports into the Colonies and India, making an aggregate sum of £60 millions for Imperial defence. The levying of this Imperial Tax for defence *solely*, would not press heavily on any one class, or individual in the Federacy; leaving in Great Britain £30 millions for re-adjustment of taxes which have a special bearing upon classes, or individuals, *or for remission.*

"In such of the Colonies, or India, as now provide for partial protection, the amount raised to-day would be equally available for adjustment, or remission. An Imperial tariff for *defensive* purposes could not reasonably be objected to by any of the Colonies. The figures I have used are in excess of requirements in time of peace; but the principle admits of contraction or expansion. The Royal Commission, sitting on Colonial Defences, may, perhaps, not despise a hint from even so remote a corner as British Guiana. Such combined action throughout the Federacy need cause no interference with the local powers of taxation and appropriation so long as the proceeds of the Imperial Tax, should be appropriated to the one purpose of *Imperial Defence.*"

So far Mr. Winter. We have satisfaction in giving publicity to his proposal, because we feel that the sooner the matter is agitated, the sooner shall we have the thing we want, which is absolutely needed to give the Empire cohesion and consistency. When the Federation is a fact, then will the Israelite "nation, and company of nations," respond to what we believe God intended it to represent—namely, *a dominion* which should be world-wide in extent and influence; which should, by its size and colossal power, bear down all opponents; not by violence, wrong-doing, or force, but by the influence of righteous dealing, justice, equity, and good government, the very personification of a "Christian nation." *The Colonies and India* says of such a Federacy:—

So far from an Imperial British Confederation being a menace to the world, it would afford a strong guarantee of peace throughout the globe. The *Moniteur* is correct in its estimate of the power which it would wield; but it looks at it from a wrong point of view when it alludes to the necessity of its being counterbalanced by the Federation of other States, and by the balance of power in Europe being established on a new basis. The Imperial Confederation would be *ever anxious to promote civilisation, peace, and prosperity*, all of which are threatened by wars and rumours of wars. Its strength would be colossal, and its immensity would be a guarantee against that strength being exercised, except under the most serious pressure and necessity.

We leave the subject for the present; but we must revert to it continually! It is one we are sure our God would have us constantly keep in view *now*. We feel satisfied that ere long He means to make the British Colonies to be in truth what they are aiming at to-day—namely, a "Confederation of States" in close and loving union with their old Israelite mother in the "Isles of the West" (Isa. xxiv. 15).

"THE MONSTROUS FABLE."

THE Rev. C. H. Spurgeon describes our Identity as "The monstrous fable of our Israelitish origin," but adds "that it is seriously believed." This last is true enough; and we wish our readers to note from the popular preacher's testimony, how this truth spreads! There is no man who constantly, and so beautifully in his sermons, bears "blind evidence" to our Identity as Mr. Spurgeon. This we have shown; and yet he parades his "blindness" (predicted indeed of him and his cloth in Isa. xlii. 19), so that no one shall doubt that God's Word is really fulfilled in every jot and every tittle! He, too, like Messrs. Cornall, Clifford, Benson, McClellan, Stanley, White, Clericus—that useful band of opponents—raises the shout of "Lo-Ammi," while in the next breath he is ready to pile proof on proof that verily we are as like Israel of old as we possibly can be. We have adduced some striking evidence of that fact in pages 67, 395, and 419 of our third volume. We should like our readers to turn to these, and they will find that if Mr. Spurgeon calls ours "a monstrous fable," he has himself given us excellent grounds for believing it!

BLIND TESTIMONY!

BY THOMAS BALES.

CASUALLY opening an old work this evening, my attention was drawn to a letter written—on April 2, 1660—by Raimond Gaches, pastor of the Reformed Church of Paris, "to the most famous man and most upright pastor, Richard Baxter." In this letter occur the following words, which by some may be considered as curious only; by others, as both curious and instructive; by others, again, as curious, instructive, and inspired:—

"I will say more: I could not but hope well of Britain; for I was, and am still, of this opinion, that God hath reserved to himself in England more elect, and more godly men, than ever flourished of old, or can be shewn now in any realm of Christendom. Let both fearful brethren and furious enemies judge your safety desperate, and ask in their unbelief who will give

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salvation to Israel out of Zion; God will provide; there are, not ten, not a thousand just men, but entire millions of godly men. I will hear what the Lord God will say, for He will speak peace to His people. But because the Most High Ruler of the world (who can, indeed, without the intervening of means, both scatter the darkness, and call back the light, yet nevertheless) wills not (for the most part) to put forth His power immediately, we ought (reverend sir) to lay together our studies, and all counsels to establish firmly the safety of Britain."

The conclusion, likewise, abounds with meaning:—

"Further, God bless your studies, your labours, your Church, and all your, nay, our England, which is the flower and glory of all the kingdoms wherein God is truly worshipped."

That Britain has often been associated, or Identified, with Israel in the writings of ancient authors, is as suggestive as it is remarkable. That Britain has ever been distinct from all other nations, both in the make and temper of her sons, is evident from the candid admission of intelligent foreigners. That Englishmen, with all their faults, passions, and vices, have, for upwards of three centuries, been regarded by the wise and learned of other lands, as the flower of Christendom, the upholders of order, and a God-blessed people, is a fact full of significance. That with such the aptest simile for Britain should be Israel, God's chosen, seems unaccountable, more especially since thousands here are still blind to the Identity, and deem its advocates the victims of a craze. Why these authors of old, and illustrious strangers, should have likened Britain to Israel, and paid their tribute of respect to Englishmen so earnestly and lovingly, is not readily realised, unless it were that Britain, even then, vividly displayed to their eyes, at least, some of those distinguishing characteristics peculiar to Israel of the prophets, and that it was owing to these Identities they were led by the Spirit so to write and speak.

If but one had thus declared, his sole declaration might be regarded as a strange conceit: if but a few had expressed themselves similarly, their expressions, though striking, might not be deemed of real importance; but when numerous authors unite in designating Britain Israel, we, who claim that name, are justified in asking our opponents to explain the reason. Did these men wildly write they knew not what? or were they instructed of God? Turner's glowing masterpieces are said to have been the result of excessive visual perception, the very opposite of colour-blindness. It may be, too, that the testimony under consideration was due to much the same cause, to undue perception rather than to blindness. It may be they had read the Scriptures in the spirit of understanding, or in that of prophecy, and were permitted to see, in part, the mystery of God in Christ, the redemption of Israel. It may be they were favoured with a glimpse of the dawn of the Identity, and consequently wrote of Britain's glory as an object of admiration, a mark of recognition, and an earnest of progression and expansion. If such were the dawn, its promise has been maintained; yet the splendour of to-day is but an imperfect symbol of that attainable at the national recognition and redemption. The streak of light that gleams on the Eastern wave when all around is black, gleams feebly at the first; but though darkness flee not away, the day must come; the sun will rise. In time the clouds disperse, the morning brightens, and light spreads far and wide. Then mounts the golden sun, and shines the perfect day. So with the Identity! Light is spreading. Israel's recognition and redemption will not long be delayed; nor will He long tarry "Whose countenance was as the sun." Those of old saw the Identity in faith, and wrote of Britain's destiny in hope:

"Then praise we our Father in heaven,
Him who has given us more; for to us has hope been transfigured,
Groping no longer in night."

The hope of Israel is fast approaching. Watching, waiting, praying for His coming, every believer's heart exclaims, "Sounds of His coming already I hear." How soon may not be known! Let all, then, watch and pray continually, that when the sun does burst through the clouds and mists of uncertainty, this spontaneous testimony may also burst from us:

"On His bosom
Freer breathes, in its coolness my breast; and face to face standing
Look I on God as He is, a sun unpolluted by vapours."

October 14, 1879.

HER MAJESTY QUEEN VICTORIA'S ACCESSION TO ISRAEL'S THRONE THE RESULT OF THE WISE AND URGENT ADVICE OF A JEW.

We take the following from the *Leisure Hour*, August, 1879, forwarded to us by Mr. James Rankin, F.R.A.S. Our readers will see in the facts, if true, a remarkable leading of providence resulting in all those great national benefits which are comprised in the historical fact that Queen Victoria has ruled this vast Empire for over forty years.

"Duke of Kent.—A German-Jew paper, the *Israelitishe Wochenschrift*, has published the following historical reminiscence: 'In the year 1816, under the nominal rule of George III., his third son, Edward, Duke of Kent, settled in Brussels, in consequence of the unsettled state of his finances, and of the necessity of living more economically than was possible in England. Two years later he married the widowed Princess of Leiningen, with whom he subsequently resided at her Castle of Amorbach, in the Odenwald. There the prince was visited by Moses Montefiore (with whom he was acquainted), in order to arrange some financial matters, and during this visit the last-mentioned personage took the opportunity of calling the attention of the royal duke to an expected change in the occupancy of the English throne, and advised him, therefore, to return to his native country. The duke was, however, unwell, and postponed his departure, being desirous of awaiting his recovery before introducing his consort at the English Court. Montefiore then betook himself to the duchess, and urgently pressed on her notice the fact that no one could be heir to the throne unless he or she were born in England; that, under the circumstances in which she was then situated, she owed it to herself and to her coming child at once to repair to England. He reminded her that the death of George III. was shortly to be expected; that both the Prince Regent and the Duke of Clarence (afterwards William IV.) were childless—the Prince Regent had lost his only child, the Princess Charlotte, in 1817; and that, consequently, after the two princes just mentioned, the throne would devolve on the Duke of Kent and his descendants. So earnestly did Mr. Montefiore press his point, especially with reference to the necessity for the heir to be born in England, that the duchess followed his advice, and urged her husband to accompany her to England. On May 24, 1819, she gave birth to a daughter, who, eighteen years later, succeeded to the throne as Queen Victoria. This circumstance, concludes our contemporary, was the result of the sensible advice given by Moses Montefiore, and in part accounts for the esteem in which the venerable baronet is held by the Court.'"

"THE HEAD AND NOT THE TAIL, ABOVE ONLY AND NOT BENEATH," IN RESPECT TO CAVALRY HORSES.

We ask our readers' attention to the following letter, signed "*British Centaur*," which appeared in the *Times* of Oct. 8, 1879. It furnishes us with authority for the statement we make above, that our "British horses are the best in the world for Cavalry purposes." Here again God's Word is found correct and true; His promises to "Israel obedient" in Deut. xxviii.

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4, 11, are fulfilled in the British nation—to the letter—since He has "blessed us in the fruit of our cattle," and made us also "plenteous" in the same. Our quotation proving our case is as follows:—

FOREIGN CAVALRY HORSES.

SIR,—It appears the Government is contemplating, or has already completed, the purchase of a large number of horses in Hungary wherewith to remount some of our cavalry regiments returning from India. Now, I know not on whose authority this step is taken, but from every point of view I do think it most injudicious and impolitic. In the first place, these horses are small and light—15 hands to 15·1 high—and this dwarfishness must place their riders at a disadvantage when opposed to cavalry mounted on taller animals. In the second place, these horses are notoriously deficient in stamina, as the experience of the German and French armies will prove. At one time these armies had a large number of Hungarian horses, and many were purchased every year. Now they have none, as it was found that in war-time these animals were nowhere against German or French, much less English horses. In the third place, at the present time horses are abundant in England and Ireland, and excellent troopers can be obtained at as low a price in the market, if not less than these Hungarian weeds will have cost the country. There are no better cavalry steeds in the world than the English or Irish saddle horses, and evidence of this is to be found in the fact that they are eagerly bought at our markets and fairs for every European army, and are exported in great numbers almost every week. And, in the last place, it is surely most impolitic, when there is such severe agricultural depression, when so few people are buying horses and so many farmers have them to sell, to neglect the interests of our own breeders and send good money out of the country to buy the untrustworthy, undersized, and very expensive (comparatively) hacks of the foreigner.

BRITISH CENTAUR.

Review.

The Anglo-Israel Almanac for 1880. Edited by Rev. Jas. Billington, F.S.A., F.R.H.S., Hon. Sec. Metropolitan Anglo-Israel Association. Robert Banks, Racquet-court, Fleet-street; W. H. Guest, 20, Warwick-lane. Price 3d.

THE Hon. Sec. of our Metropolitan Association has done a good work. The almanack he has just issued is an excellent idea well carried out, well printed, nicely got up, and sure to be popular. It has, we plainly see, cost our Metropolitan friends much money to publish, and we trust all Israelites throughout the Empire will order and pay for large numbers to be given away in view to spread the knowledge of our cause. The little volume contains not only the usual matter one looks for in a good almanac for a new year, but original articles by Identity writers on various topics, all interesting and carefully written, prepared solely for this publication. Thus we have Mr. Westfield writing on "The Grand Consummation;" Mr. Cavill on "God's Hand in Israel's History;" Mr. Onslow on "Literal and Spiritual;" Mr. Danvers on "The Extinction of the Aboriginal Races in British Possessions;" Col. Larkins on "The Adoption—to Wit, the Redemption;" Mr. J. L. Wood "On What the Scriptures Say Regarding Israel;" Mr. C. Horner on "The Great Pyramid;" Mr. Anderson on "Emigration;" poetry by Hecla; "Our Ancestral Pride," furnished by Miss Lawrence; and a paper on "The Gates" by Philo-Israel. Besides these attractions Mr. Billington has furnished what we have long tried, but in vain, to obtain for the BANNER—viz., a correct list of all Anglo-Israel Associations in the United Kingdom, with names of presidents, secretaries, treasurers, &c., &c. Next year we hope the Colonial and American Associations, affiliated and otherwise, will be added to this list.

We have much pleasure in recommending the results of Mr. Billington's labours to the public, and have not failed ourselves (*as an example*) to send to the publisher a fairly large order for the almanac for circulation in our own locality.

NOTICE.—The editor's three papers on "The British Constitution" will shortly be republished as a pamphlet, under the title, "Our Government and Constitution. Where They Come From." By Philo-Israel. To be followed by a paper, we trust, by L. P., entitled, "A Necessary Consequence."

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—I am a constant reader of the BANNER OF ISRAEL and a firm believer in the Hebraic origin of the British nation. With your permission, therefore, I would ask to be allowed to point out what appears to me to be a fallacy in your otherwise admirable article on "The British Coustitution." You say, "The estates of this realm are THREE—the Crown, the Lords, and the Commons." Of the same opinion was the late Lord John Russell, but I must join issue with both of you. I contend that our beloved Queen never has been an "estate" of the realm, nor ever will be, any more than King David was before her. You are perfectly right in saying "the estates of this realm are THREE;" but pardon me if I maintain that you have mistaken the trilogy. The true three estates of the realm are, the estate of the Lords spiritual, the estate of the Lords temporal, and the estate of the Commons. The Crown, with all due deference to you, is no estate at all.

I believe the analogy which you wish to bring out will not lose, but gain in force by this correction, and that must be my reason for troubling you.

I remain,
Your obedient servant,
FREDK. ARTHUR HYNDMAN.

2, Glebe-villas, Mitcham, Surrey,
Dec. 4, 1879.

NOTE BY THE EDITOR.—We thank our correspondent for his correction, which is perfectly right no doubt, technically. We used the word "estates," however, in its more commonly accepted signification, representing the three great *Powers* on which the British polity rests, and of these three the Crown is, to use the language of the lawyers, *caput, principium, et finis.* We add in defence of our (strictly) incorrect position that "Chambers' Etymological English Dictionary" defines the word "estate" to mean "the legislature—KING, Lords, and Commons." Our "Judges" we contend are the Scriptural trilogy—*i.e.*, "Crown, Lords, and Commons," "THE LEGISLATURE," and that is our position *as promised* in Isa. i. 26. For all that, we repeat that our correspondent is right, and technically speaking the crown is no "estate."—ED.

DANIEL'S 1,290 AND 1,335 DAYS.—(J. Dean.)—These are of course to be reckoned from the same starting point as the great prophetic period of 1,260 year-days. Mr. Elliott, when we last saw him, had no doubt whatever that the latter period, which he measured from the decree of Phocas, A.D. 606, expired in 1866, or thereabouts. Then came the Vatican Council, the invitations to which were, as never before, confined to ecclesiastics, there being, so the Papal authorities expressed it, "*No Catholic Princes left.*" The Franco-German war now broke out, followed in a few weeks by the utter ruin of the *temporal power* of the Papacy. So that as regards the ending of the 1,260 year-days we are doubtless on firm ground. As to the events which may probably mark the termination of the two additional periods of 30 and 45 year-days, Mr. Elliott hazarded no conjecture—his mission, as he always declared, being far more with the past than with the future. But a few years ago Mr. Niven read a paper in which he accounted for the presence of these numbers in the book of Daniel, and their absence from the Apocalypse (where the 1,260 year-days are frequently referred to) on the principle that the latter is almost exclusively a Gentile prophecy, whereas many of Daniel's predictions have special reference to the chosen people. He therefore concluded that the 1,290 and 1,335 day-years (all measured from the decree of Phocas) would be found to mark important epochs in the future history of Israel or Judah. And in this we entirely agree with Mr. Niven, though without attempting to dogmatise as to the nature of the events intended. These are doubtless wisely concealed from us. The earlier date *might* mark the Lord's coming to "gather His saints," or—after an interval of uncertain duration—His glorious manifestation in the midst of them. Or the time of the gathering of the scattered remnant of Judah may be intended, or the invasion and (after another interval) the destruction of Gog and all his hosts. Again, one of the dates *may* refer to the return of the Ten Tribes, and the commencement of the Millennium, but it is useless to make impatient guesses.

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

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

VOL. III. No. 156. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 24, 1879. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"PEACE AND SAFETY!"

OUR readers have doubtless noticed that the two words we have placed at the head of this paper are quoted from St. Paul, 1 Thess. v. 3, where they are read as follows: "When they shall say, Peace and safety, then sudden destruction cometh upon them," and the contrast is the fate of those represented by the Christians whom St. Paul addressed. "But YE, brethren, are not in darkness that THAT day should overtake you as a thief!" The epoch to which allusion was made by the apostle was "the latter days"—our times—when the Lord's "great and terrible day" should be near at hand. That day, we consider (guided by the Great Pyramid), will be near us—nay, at the very doors—in 1882; and now, when 1879 is drawing to its close, we ought to be hearing men "say, Peace and safety" as the sign-precedent to the "great earthquake such as was not since men were upon the earth;" which, we conclude, is synonymous and synchronous with what St. Paul terms "the day of the Lord."

Do we begin to find now that, contrary to the evidence of their senses, and in the teeth of facts which none can gainsay, men are actually at this moment talking of "peace and safety" for the Continent, when really the Lord means war and dreadful "sudden destruction coming, as travail upon a woman with child?" We certainly do! Let the reader judge if it be not so, when the *Times* spoke as it did on the 24th Sept., 1879. Commenting on the recent conference of the "Two Chancellors" at Vienna regarding the disturbed condition of Europe, and the alliance which it is understood was the result thereof, the editor said:—

It is well known, too, that Russia has watched the Austrian occupation of Bosnia with ill-concealed jealousy and mistrust, and only accepted with reluctance the portion of the Treaty of Berlin which sanctioned it. On this side, therefore, the understanding between Germany and Austria means a check to Russian aggression and restlessness, a maintenance of the international settlement accomplished last year, and a determination on the part of the central European Powers that the re-organisation of Eastern Europe shall be conducted at least as much under Western auspices as under the not very disinterested patronage of Russia. On whichever side we look, therefore, we may see in an Austro-German alliance a fresh guarantee *that the peace and tranquillity of Europe will be maintained*. It has little direct influence, perhaps, on the immediate interests of this country; but, as our interests are always those of peace, as we have nothing to gain and a great deal to lose from disquiet or disturbance in Europe, we cannot but regard with satisfaction an understanding *which makes on all sides for peace*, and furnishes in more than one direction a security against aggressive impulses, the existence of which it would be mere blindness to ignore.

Here is the *Times* lulling itself and Europe into the false security that matters are tending to "peace and safety" because Germany and Austria have just cemented the alliance which, as we have shown in a previous issue, is destined to constitute one of the hostile camps into which "yonder ill-consolidated Gentile Europe" is shortly to be divided. So literally is God's Word fulfilled! Men are only "to say, Peace and safety!" St. Paul does not say they shall really believe it! That were impossible. For what are the facts? The *Daily Telegraph* told us plainly, in the early part of September, 1879, in the following words:—

It is useless to disguise the fact that a dark and threatening cloud, which may, indeed, be dissipated, still hangs over Europe, casting its gloomy shade upon trade and commerce, and vexing the souls of men with apprehensions. In what quarter, and at what moment, if at all, it may break and discharge its dire load of horror and calamity we cannot venture to predict. It lowers above the Continent, alike in the Northern, Eastern, and Southern sky, portentous of difficulties to come and political tempests. Circumstances may retard the cataclysms of which it is darkly symptomatic, but not for long. The lives of a few men, some already advanced in years, interpose between the present generation and eventualities of the gravest character. So long as the thrones of Germany and Russia continue to be tenanted by their present occupants, no outbreak of actual hostilities between those Empires need be apprehended; nor is any rupture between France and Germany likely to accrue during the reign of William I. over the united fatherland. For the moment, "the nations do but murmur, snarling at each others' heels." But the state of Europe promises no respite from diplomatic problems. Angry feelings are being fostered and encouraged—national prejudices and antipathies are being revived and stimulated. *With four millions of trained soldiers* "straining on the leash," and an inexhaustible stock of grievances to quarrel over, Europe cannot congratulate herself just now upon the outlook of her affairs—at least, as far as concerns the proximate future of the chief nations inhabit-

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ing her continent. More than ever it is necessary to dismiss the amiable idea that English ministers have finished with foreign politics, and need henceforth only devote themselves to domestic or parochial matters.

The picture drawn is a terrible one, but not a stroke is overdrawn! And yet the *Times* speaks of "peace and safety," of the "peace and tranquillity of Europe being maintained"—speaking, too, in the very words of Scripture—"saying" what is not even likely to be true, and which no sane man in his heart believes will be the upshot of present eventualities.

But God's Word must be fulfilled. As men, against their own will, have brought to pass the words of the prophet Hosea when he predicted that "in the place where it should be said to Israel, 'Lo Ammi'" (not God's people), "there it should be said to them, 'Sons of the living God;'" so now the words of the prophet Paul are strangely verified, quite unwittingly, by the editor of the *Times*, who declares that the meeting of the Chancellors "cannot but be regarded with satisfaction" as "an understanding which makes *on all sides* FOR PEACE!" We venture to say that, on the contrary, the alliance is one which prepares for the greatest war this world ever saw; and that, instead of "peace and safety," we are destined to see ere long —in God's own appointed time—"sudden destruction coming upon them" (the Gentiles) "as travail upon a woman with child; and" (awful words) "they shall not escape!"

Reader, let us thank God for our Israelitish origin! What should we do, knowing these things, if our national fate led us to be involved in "this sudden destruction?" Blessed be God, there is reserved for us a very different lot! "God hath NOT appointed us to wrath," says the same prophet Paul, but to obtain salvation (or safety, σωτηρίας), temporal and spiritual both; and then the apostle gives us that admonition we strive so hard to impress also upon our readers, and which is the New Testament version of the Old Testament "Fear not" consolation. "Wherefore" (says St. Paul) comfort (or exhort) yourselves together and edify one another even as also ye do" (ver. 11). The scenes we shall hear and read of (*but never see*) in Europe will be, during that "destruction," awful and terrible beyond all description! But God says to us, His people Israel, not once, but over and over again: "Fear not! I will help THEE." "Fear not, *I* will help thee!" Let us praise the Lord for this His distinguishing mercy—a mercy we do not deserve, but which is ours because of the Lord's promise to "our forefather Abraham and his seed for ever"—purchased for us by the precious blood of Him "who died for us, that, whether we wake or sleep, we should live together with Him" (1 Thess. v. 10). In His sovereign love, He has set His heart upon His people Israel; declared He is married to them (Jer. iii. 14); that they are joint-heirs with Him (Rom. viii. 17); that they are His people, He their God and King, and destined to live with Him for ever! Israel, praise YE the Lord for these His stupendous mercies to our ungrateful race!

ACTIVITY AT HASTINGS AND ST. LEONARDS.

WE are glad to see the editor of the *Hastings and St. Leonards Observer*, of the 22nd November, 1879, noticed our associations there in the following terms:—

"The 'Anglo-Israelites' of Hastings and St. Leonards clearly do not intend to submit themselves to the extinguishing process to which some very enlightened folk would subject them. They are still alive, and literally kicking against what they believe to be the benighted state of the local mind over the doctrine of the descent of the British race from the Lost Ten Tribes. And they are hopeful, too, of ultimate success. They have made, they say, more converts than they could have anticipated, and they are looking to the time when the Anglo-Israel Association is to become a prominent institution of the borough."

A WORD OF WARNING
REGARDING 'O PYOMENOΣ.

WE desire to say a few words regarding a view of Isaiah lix. 20 and Rom. xi. 26 which some of our fellow-believers have adopted, and which seems to us both dangerous and unsupported by the Scriptures. We allude to the rendering of these passages which makes "the Redeemer who shall come *to* Zion and unto them that turn from ungodliness in Jacob," a mere earthly "deliverer," a human "redeemer" or "kinsman," a sinful man like ourselves, one who "shall come *out*," or "on account, of Sion," as St. Paul renders the passage quoted from Isaiah.

On reference to these Scriptures the first thing that strikes us is, that the two verses are not transcripts or translations of each other. St. Paul, following the LXX., speaks of the Deliverer (*'ο ρυομενος*) yet to come "out, or on account, of Sion;" Isaiah, of the "Redeemer" (the same individual) destined after *his* day "to come *to* Zion." *'ο ρυομενος 'εκ Σιων* is distinctly THE Deliverer, THE redeeming One, coming "out," or "on account, of Sion;" but not "*a*" Deliverer, "who is to turn away ungodliness from Jacob" (Rom. xi. 26). We cannot find in God's Word any hint that a mere sinful man is ever recognised as capable himself of "turning men from their ungodliness" otherwise than *instrumentally*. Such instruments are described in Malachi iv. 6 and James v. 20.

But "the Redeemer or Deliverer" in the passages in question is described as acting in this matter as the principal or prime cause of the repentance of Israel: "For this is MY covenant unto them when I shall take away their sins." The Deliverer or Redeemer first came *to* Zion, we believe, when the Lord was born (A.D. 1). He will come "on account of" Sion, or "out" of Sion when the Identity is proclaimed and Israel is baptized universally with the Spirit in (say) A.D. 1881·6. Then will the Lord come "in the air" as the Divine One, once sacrificed in Sion; then will Psalm liii. 6 be fulfilled; then will the LORD deliver Israel *first*—nationally—from their sins (Jer. xxxi. 33, 34). The first coming was in humility, to end in Calvary. The next, in the air (as its first stage) to receive up part of the Church—that is, the "watching ones" of Israel, and to take "vengeance" on the Gentile world as a Man of war (1 Thess. iv. 17; Isa. xlii. 13, 14, lxiii. 4). This "coming" will, we suppose, be completed at the crisis of Armageddon, when the Lord descends to this earth with all His saints to save all Israel and Judah too, and to reign over His ancients in Mount Zion and in Jerusalem "gloriously" (Isa. xxiv. 23). And, meanwhile, before the proclamation of the Identity of the Ten Tribes, the Lord's *fiat* goes forth addressed, we think, to the Divine "Deliverer" or "Redeemer" (there can be none but a Divine sin-pardoning Redeemer—Psa. xlix. 7, 8) in these words: "As for Me this is My covenant with them, 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." The Lord Jesus' "seed's seed" is the same, we presume, as that mentioned in Isa. liii. 10.

As a matter of Hebrew and Greek criticism (which, after all, must have much to say to such a subject as the one in question) we beg attention to the following, for which we are indebted to the Rev. Herbert Marriott, the Rev. James McIntosh, and other competent Hebrew scholars:—

"The words of Isaiah lix. 20 are plain and the construction the usual one. The definite article is not in the Hebrew; but the word used is "near kinsman"—Gôel, which applies to *Jehovah* in Gen. xlviii. 16: "The One redeeming me from all evil." In Psalm xix. 14 it is, "Jehovah my strength and my *Redeemer*."

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In the prophecies the following is the use:—The word גּוֹאֵל Gôel occurs in Jer. l. 34, "Their *Redeemer* is strong, Jehovah his name;"in Isa. lxiii. 16, "Our *Redeemer*, Thy name from everlasting;" Isa. xlviii. 17, "Jehovah, thy *Redeemer*;" Isa. xli. 14, "Thy *Redeemer*, the Holy One of Israel;" Isa. xliii. 14, "Jehovah, your *Redeemer*;" Isa. xliv. 6, "His *Redeemer*, Jehovah of hosts;" Isaiah xlvii. 4, "As for our *Redeemer*, Jehovah of hosts is His name;" Isa. xlix. 7, "Jehovah, *Redeemer* of Israel" (no definite article); Isa. liv. 5, "Thy *Redeemer*, the Holy One of Israel;" Isa. liv. 8, Jehovah, thy *Redeemer*; Isa. lix. 20, *Redeemer* goes to Zion (no definite article); Isa. lx. 16 and xlix. 26, "Thy *Redeemer*, the mighty One of Jacob."

Let the reader reflect! Here are fifteen passages in which Moses, David, Isaiah, and Jeremiah used this word, and in fourteen the name "*Redeemer*" applies manifestly to Jehovah. Would it not be strange indeed if another person—a mere man—was meant in Isa. lix. 20 only, differing in all respects from Jehovah, the "Mighty One" specified in all the rest? Who can "turn away sin" from Jacob but "The Mighty One?" A sinful mortal? Never!

"The literal exact translation of Isaiah lix. 20 is (says Mr. Marriott) as follows:—'And goes to Zion Redeemer (or Kinsman) and to turners from wickedness in Jacob, declares Jehovah.' St. Paul follows the LXX., which reads, 'And shall come for the sake of Sion, the Rescuer; and shall turn away sins from Jacob.' St. Paul appears to have changed the ἕνεκεν into ἐκ ('out of'); 'but, if so, it really means the same thing, having the force of 'out of regard for;' and St. Paul's translation will bear this English: 'Out of regard for Zion, the Deliverer shall come forth, for those who turn away from sin, of Jacob'—that is, 'to take away their sins, to remember them no more, and to receive them again to His own favour.'"

So far the Rev. H. Marriott. No mere mortal, full of sin, and wanting redemption himself or herself, can fulfil the exigency of Isa. lix. 20 and Rom. xi. 26. We beg our readers, therefore, putting away the errors which we indicate, to adopt the only possible reading of these prophecies, as true believers in "our Identity," according to the Scriptures. To do otherwise is to dishonour our blessed Jehovah-Jesus, to bring "our Identity" into disrepute, and to stultify the Word of God.

A STRANGER DOTH NOT INTERMEDDLE.

We have been shown by Philo-Israel that Isa. i. 26 has been undergoing the process of fulfilment since our Constitution was formed, or rather restored, in accordance with God's promise, on the gathering together of the Tribes of Israel in "the wilderness" or the Isles of the West. We say advisedly in process of fulfilment, because the revival was not at once made perfect and entire, since for instance our legislators do not unfortunately answer the requirements as yet of Exod. xviii. 21. We are also about to suggest that a very important step will have to be taken before the promise of Isa. i. 26 can be fulfilled in another particular.

We hold that Deut. i. 15 and Exod. xviii. 21 prove that the rulers of the people were to be chosen entirely from among themselves, if proof could be required for what common sense would suggest, as a needs be, considering the exceptional position of Israel in relation to the "God of Israel," and as compared to all other nations. Therefore if the "judges and counsellors" of Israel are to be wholly restored, as at the beginning, we would contend that no foreign element can possibly be allowed to share in such rule, and that no foreigner or stranger, whose original extraction has not been wholly merged and lost sight of, by contact and absorption into Israel, can be permitted to hold sway in his councils and government.

We have been frequently shown by our Identity writers, and various historical proofs have been adduced, that the Southern Roman Catholic Irish are descended from the Canaanites or Philistines, &c., and are permitted to be a cross in our lot in accordance with punishment awarded to our forefathers in Num. xxxiii. 55. Centuries have failed to eradicate the signs of these Irish being a different race from that of the rulers and owners of the land where they dwell together. Their habits, characters, countenances, and adherence to a false religion set their indelible seal on them, and stamp them as aliens to the British, while deep in their hearts seems to dwell a hatred of the Saxon race, that no justice, kindness, patience, or liberality can apparently destroy.

Fragments may be broken off the main body, and in due course be swallowed up by, and all distinctiveness lost in, the general masses of Ephraim or Manasseh; but wherever a body of these our ancient foes congregate, there will assuredly be found the usual features of rebellion, discontent, and disturbance.

The Parliamentary history of the last few years is very significant, as regards the obstructive part that has been played by the members of the Lower House, who represent the disaffected portion of Ireland. This determinate obstructiveness has burst forth in a most troublesome and obstinate form, when least to be expected. People were looking for a better and more reasonable state of things in the Emerald Isle than had ever before existed. Wealthy landlords dwelt amongst their tenants, improved their properties for the benefit of all, and studied the comfort and well being of the peasantry. Traffic and prosperity had increased, religion was free, education encouraged, and an obnoxious established Church removed. What has been the result? The uplifting of the cry for "Home Rule" which is shouted forth, and grows louder and louder, bringing in its wake insidious words provocative of savage acts, and impediments to the advancement of needful business in the Imperial Parliament.

We think there is a lesson to be learnt from all this, and that is, that the Canaanite has no place rightfully in the councils of Israel, and that they shall, and *must*, go thence. For the counsellors of the Lord's chosen people are to be as at the beginning, alone provided "out of all the people" (Exod. xviii. 21). That there might be tremendous difficulties in expelling the Canaanite from the Imperial councils, and in making after arrangements, we are ready to admit; but difficulties in doing what is right are seen and acknowledged by the brave and true hearted, but to be fought, and in the end overcome, and the impossible is a term we do not find in our vocabulary, in connection with the revealed will of God.

Let it not be supposed that for a moment we imagine any portion of our dominions are to be cut off and parted with. Ireland is a portion of Israel's kingdom, given by the Great Ruler, and whatever changes may be made in its rule, from that kingdom it will never be rent. We believe that what God has given to us He has given to us lastingly, for surely in temporal, as in spiritual, things, God's gifts to His people are "without repentance." We are the "United Kingdom of Great Britain and Ireland," and may we not now add, of the colonies? and united we think we shall continue.

For some purpose of good, of that we do not doubt, the Canaanite was permitted to share for a time the rule over Israel, amidst the "counsellors" of the nation. But we distinctly confess our belief that the time is at hand when the councils of the nation shall be purged from this foreign element, and then, and not till then, can we expect it shall become as "at the beginning."

What part is to be played hereafter in the great stone kingdom by that enemy who, by being allowed to dwell in the land given to God's people (Num. xxxiii. 55), was to become a torment, a vexation, a perplexity, and a religious snare for many a long year in the then far away future, is not now revealed.

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We have little doubt, however, that submissive love is eventually to take the place of hatred, and mistrust and false accusations be succeeded by confidence and a ready trust; while false religion and idolatry will be exchanged for the pure worship of the God of Israel and Saviour of the world, through the teaching of the Holy Spirit.

L. P.

December, 1879.

"THY KINGDOM COME. THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN."

By Jared Dobeson.

These words form neither the beginning nor the end of the prayer which our Lord taught His disciples, but may be said to be the very heart.

Those who believe that this kingdom has already come cannot consistently use this prayer. Ever since the time when Christ dwelt among the children of men have His followers never ceased to pray, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

If it, however, be claimed by some that this kingdom means the reign of God in the hearts of believers, then we may justly conclude that its existence does not commence with the appearance of Christ among men, for we may date its existence back throughout the whole of the Old Testament times.

How the introduction of Christianity can be confounded with the reign of Christ, for which Christ Himself taught His disciples to pray, seems to me difficult to understand; besides, we see the whole creation still groaneth and travaileth, and Satan exercising great power; but when Christ reigns, all enemies shall be put under His feet, and then shall the Lord be King over all the earth. "For the kingdom is the Lord's, and He is Governor among the people" (Psa. xxii. 28). "All kings shall fall down before Him: all nations shall do Him service" (Psa. lxxii. 11). "When the Lord shall build up Zion, and when His glory shall appear" (Psa. cii. 16). "I will make them one nation in the land upon the mountains of Israel; and one king shall be over them all: and they shall be no more *two* nations, neither shall they be divided into two kingdoms any more at all. . . . . And David My servant shall be king over them" (Ezek. xxxvii. 24). "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, The Lord our Righteousness" (Jer. xxiii. 5, 6). "And the Lord God will give Him the throne of David His father: and He shall reign over the House of Jacob for ever: His kingdom shall have no end" (Luke i. 32).

To-day, we pray, "Thy will be done on earth, as it is in heaven:" but, during Christ's reign, God shall bless us, and all the earth shall fear Him.

Now, we ask God to "give us this day our daily bread;" but in those days shall the earth bring forth her increase, and God shall give us His blessing.

Now we labour under the curse; then it will be removed.

Again, we ask God to "forgive us our trespasses, as we forgive them that trespass against us (for if ye forgive others their trespasses, your heavenly Father will also forgive you)." To-day we frequently reap ingratitude for services rendered; and the number of those who forgive men their trespasses is not extremely numerous, and it may be doubted if we have made the progress in Christian love to our neighbour we ought to have made considering the knowledge we possess, and the advancement of civilisation: but this principle of love and equity can only be carried universally into practice when God shall write His law in our hearts, and when every man shall know the Lord from the least unto the greatest. To love God and not to love our neighbour means a contradiction, for the one implies the other.

Again, we pray, Leave us not in the hour of temptation, "but deliver us from all evil;" then all enemies shall be put under His feet, and by virtue of the preceding change and the removal of the tempter, "the knowledge of the Lord shall cover the earth as the waters cover the sea."

This brings us to that period mentioned in the concluding words of our prayer: "For Thine is the kingdom, and the power, and the glory, for ever. Amen." "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. The voice of weeping," &c.

("Because of untimely deaths, shall no more be heard in thee: for natural death shall not happen till men be full of days; as it is written (ver. 20), 'There shall be no more thence an infant of days'—*i.e.*, the people shall live to three or five hundred years of age, as in the days of the patriarchs; and if one die at one hundred years, it is because of his sin; and even at that age he shall be reputed an infant; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah." Kimchi.—*Dr. Adam Clarke's Commentary.*)

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inherit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."

Here we see the curse is removed. "The length of days is compared to the days of a tree, which, in the case of the oak, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying. The prophet's idea seems to be that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notion.

"The Rabbins have said that this refers to the tree of life, which endures 500 years."—Dr. Adam Clarke.

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

(That is, they shall not generate a short-lived race).

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. lxv. 17—25).

Christ's kingdom is inseparable from Israel and Judah, as we are told, "The Deliverer shall come out of Zion and shall turn away ungodliness from Jacob" (Rom. xi. 26).

The conversion of Israel and Judah will be the coronation day of the Messiah. These two events are indissolubly united, as the prophets unanimously declare.

"And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

"And the wolf also shall dwell with the lamb, and the

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leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them" (xi. 6).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

Then follows a description of the city of Jerusalem: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (ver. 24).

This description is uniformly maintained throughout the whole of the Bible, exhibiting one great and glorious period, the reign of Christ, or "Thy kingdom come. Thy will be done on earth, as it is in heaven."

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain until now.

"And not only they, but we ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 21—23).

Here the apostle shows the suffering state of the whole creation brought upon us by the sin of one man by whose disobedience sin and death entered into the world.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. lx. 18).

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (ver. 20).

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

In reading the book of the Revelation, we must take into consideration the period and circumstances under which it was written. Nero, who tortured the early Christians, was ever ready to find a pretext whereby to gratify his fiendish inclinations. And doubtless the apostle was guided by the Holy Spirit to clothe his utterances in such a way as to be understood only by Christians; hence, by observing the leading features of it, we shall be able to see the overthrow of those corrupt cities which existed then, with their different religions, and the final triumph of Christ's kingdom. The removal of the curse, Christ as the second Adam; the complete fulfilment of Jehovah's promises to His people Israel and Judah, a united Church, brotherly love, earnestness instead of cold formality, when men will be truly delivered from the bondage of corruption into the glorious liberty of the children of God; and it may be safely assumed that these figures of speech in the Revelation, which refer to a new heaven and a new earth, mean a great change in the universe, and have reference to the words of Isa. lxv. 17, which it is more reasonable to suppose is intended to convey the idea of the earth undergoing a complete restoration, than of it being finally destroyed, wherein dwelleth righteousness, when Christ shall be Head over all, "and the sucking child shall play on the hole of the asp, and the weaned child shall put its hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 8, 9).

"Thy kingdom come. Thy will be done on earth, as it is in heaven."

Gateshead.

PUBLISHER'S NOTICE.—We would respectfully remind Subscribers that the yearly Subscriptions are now due. For particulars see last page.

"THE BIRDS" AND "THE BEASTS."

COMMANDER G. ROBERTS, R.N., at a late meeting of the Clifton Israel's Identification Association, made some observations on the subject of the Scriptural distinction between the figurative expressions above indicated—"the birds" and "the beasts" of prophecy—which struck us as being forcible and original. He asked us to notice the "Ten-Tribed prophecy" of our Lord in Matt. xiii. 31, 32, wherein He likened the British-Israelite Empire to a vast tree sprung from a single grain of mustard seed, so great that "the birds of the air come and lodge in the branches thereof." Not a word is mentioned here of the beasts of the "earth." No shelter or lodging is afforded THEM by the great mustard or (shall we say?) "pepul" tree. It is only a shelter for the "birds of the air." Why is this?

Again the speaker bade us notice that when the great slaughter of the enemies of Israel's Captain takes place, as described in Rev. xix. 15—20, the invitation to feed on them, spoil them, and enter on the possession of what appertains to them, is issued "to the fowls that fly in the midst of heaven," and "all the fowls were filled with their flesh. No beasts of the *earth* were (in the New Testament Scripture) invited or allowed to partake of that "supper of the great God," though in Ezek. xxxix. 17, those of the *field* are distinctly included. The fowls or birds of the air only—those presumably "lodging" under the protection or "shadow" of the great tree—were permitted (in the Rev. of St. John) to have this privilege.

Turning to the Old Testament, we find the same figures presented to us in Ezek. xvii. 23, 24. The Lord plants "the tender one of the highest branch of the high cedar," and sets the regal stem upon a "high mountain and eminent" (in Irish Dan). It is "the height of Israel," and the "tender one" brings forth her branches and bears fruit, and becomes a "goodly cedar" (even the British monarchy). Under it there were to dwell "all fowl of every wing;" in the "shadow of the branches" (the colonial Empire) thereof shall they dwell."

We notice here, again, that the "goodly cedar" (or, we may add, the PEPUL tree) harbours the "birds of the air," and "all fowl of every wing;" but not a word is said of any refuge being afforded to "the beasts of the *earth*." These seem excluded from the noble tree's world-wide protection. It clearly affords them none. But protection from what? It is heat, fire, destruction, earthquake, "fiery deluge," that these "beasts" have to expect, since they are of the "earth," earthy; and, therefore, the "tree" of Israel and its world-wide colonial branches are forbidden to give THEM "shadow," protection, comfort, lodging, or refuge from the coming storm.

The "fowls" "dwell" or naturalise in the colonies or "branches" of the cedar and pepul, but the beasts have no such right, and fail to exercise it, or obtain what cannot be theirs. What is the fate, then, of the earthly "beasts," and where is their meaning explained to us? In Daniel vii. There we find the history of the four great "earthly beasts" divulged. The first is like a lion (not a real lion, but "like" one); the next like a bear; the third like a leopard; and the last, the great and terrible one with the iron teeth, which destroyed the residue of the beasts with its feet, but was itself destroyed by the power of the Ancient of Days; and the kingdom, and dominion, and greatness of the kingdom under the whole heaven, appertaining to these four great beasts (or KINGDOMS of the EARTH—ver. 17, 18), was finally 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" (ver. 27).

In this vision we find "the earthly beasts" are doomed entirely to destruction, but no mention is made of "the birds of the air" or "fowls of every wing" as participating in that

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destruction. The earthly "beasts," then, are the accursed rulers of "the earth," holding power from Satan, enemies of God's Israel, the "kingdoms" represented by the head, the breast, and arms, belly and thighs, legs, feet, and toes of the metallic image of Daniel ii. 35—44, destined to break up into a thousand pieces, and to give place to "the people of the saints of the Most High"—"the children of Israel"—THE BRITISH (Psalm cxlviii. 14).

Who, then, are these "birds of the air," "the fowls of every wing?" They are those nations, we believe, who, being territorially *outside* the Medo-Persian Greco-Roman EARTH of the "metallic man," are "the heathen" or "Goyim" of the Scriptures; "the nations" "given" of the Lord to Christ's own inheritance, the "overcoming" Twelve Tribes of Israel, for them "to dash and to break in shivers and to pieces like a potter's vessel;" "to rule with a rod of iron," and to bring them ALL finally to Christ (Psa. ii. 8—12; Rev. ii. 26, 27). Their's is the privilege, therefore, as "birds of the air," to take shelter and lodging under the "shadow" of the branches of the cedar, pepul, or mustard tree of British-Israel's colonial and heathen Empires; to participate (with the beasts of the *field*, not of the *earth*) in the "spoil" of Europe, perhaps as Israel's Sepoys or mercenary troops, what time "yonder ill-consolidated" territory is devastated with "our God's indignation, all His fierce anger," and devoured with the "fiery deluge of His jealousy;" what time, too, the chief prince of *Rosh* meets his doom at Armageddon!

Such is Commander Roberts' explanation of these figures, and we present them to our readers as what we believe to be original lines of thought, but which, at any rate, whether original or not, are new to *us*, and to BANNER readers generally. We believe they are as true as they are new to us, and we beg our friends to give them their due consideration as valuable "Identity" light.

A NOTE ON SOME RECENT SUGGESTIONS TOUCHING CERTAIN FEATURES IN THE GREAT PYRAMID.

BY CHARLES HORNER.

I NOTICE the BANNER, pages 418—46, contains articles by N. M. B. and Mr. J. F. Wood respectively, in which they make some suggestions on parts of the structure which have not, as yet, received a full and satisfactory elucidation.

I think the chronological questions relating to the low passage, and to the House of Judah, present difficulties; but it may interest your readers to know that our excellent friend and kinsman of Israel, Mr. Thomas Wilson, of Chicago, the editor of *Our Rest*, in a late private letter, writes to me as follows:—

". . . . I have been for some time prayerfully engaged in the study of that greatest wonder of earth, 'the Witness,' and the Lord has, at last, blessed my investigations by revealing to me what I sought after—viz., a perfect chronology, reaching back to the beginning of the world. I have felt impressed for some time with the idea that this building of His, so perfect in all other respects, would not fall short here, and so it has proven. The testimony is gradually being given, and in every instance it witnesses for the truth of that good old Book, the Holy Bible. O how my heart rejoices in this fact, that whilst thousands are trampling under foot this best boon of man, yet scarcely a day passes that God does not bring forth some new evidence of its truthfulness and authenticity . . . ."

Here, then, is a very remarkable and encouraging announcement from one who believes he has received great light from the Source of all light, even from Him who opened the understandings of those early disciples that they might understand the Scriptures. Wherefore, we may hope that he possesses the wisdom which shall clear away all obscurity and adjust all difficulties which at present surround the chronological problems adverted to. And let us remember that though on the one hand the revelations have been given to us with startling rapidity, yet the knowledge communicated, first to one here and another there, has uniformly been given by degrees.

In conclusion, I may notice in reference to the Northern "air channel," that since it does not open into the low passage or the ante-chamber, N. M. B.'s proposed interpretation cannot for a moment be maintained. Both channels enter the king's, or coffer-chamber, and, therefore, rather refer to an order of things pertaining to the new heavens and new earth wherein dwelleth righteousness. Where He that hath the key of David, who openeth and no man shutteth; whose gates are open continually, and where those made white by the blood of the Lamb, shall, as angels of God, have power to enter in and out.

THE LILY.



THE FORM OF THE LILY IN HERALDRY.

THE *fleur-de-lis* of heraldry is the bearing or cognisance of the Bourbons of France. This conventional form is understood to represent the lily, which is placed alternately with the Maltese cross upon the crown of Great Britain (Gen. xii. 2, xlviii. 19). Our history informs us that King Edward III. took possession of Calais in August, A.D. 1347, and that it was retaken by the Duke of Guise in 1558. In 1658 Dunkirk surrendered to Oliver Cromwell, and was sold by Charles II. to France for £400,000.

Thus we learn why some of our kings were styled Sovereigns, by the grace of God, of England, France, and Ireland, &c., &c., and why the *fleur-de-lis* appeared upon the Royal shield of the British nation in former times.

Now it is remarkable that when the British nation had no longer any territory in France, and, consequently, had to resign the proud title of Sovereign of France with the *fleur-de-lis* upon the shield, that the *fleur-de-lis* should be upon the Crown of Great Britain at the present time; one would naturally have supposed that this heraldic emblem would have been discontinued; but it appears to have been designed by the God of Israel to be attached to the Crown of the great nation, because we find that it is written, "I am the Rose of Sharon and the Lily of the valleys" (Cant. ii. 1), and that the Lord who is thus mentioned has declared by the mouth of His prophet, "I will be as a dew unto Israel: he shall grow (or blossom) as the lily, and (strike) cast forth his roots as Lebanon" (Hosea xiv. 5; Isaiah xxvii. 6). The whole of this chapter of Hosea is clearly applicable to the Anglo-Saxon nation at the present time, and accounts for the Israelitish emblem being seen in the conventional form of heraldry upon the Crown of her Majesty Victoria, the great Queen of Israel, by the grace of God.

Concerning the temple of Jerusalem it is mentioned, "That the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. And he (Hiram) set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin (*i.e.*, He shall establish): and he set up the left pillar, and called the name Boaz" (*i.e.*, in it is strength—1 Kings vii. 19, 21, 22, 26). These pillars appear to signify that the Lord has established the House of Israel to show forth His glory and praise in the isles of the West" (Isaiah xlii. 12, xliii. 21). "And in it is strength." "He (Israel) shall blossom as the lily." This is signified by the heraldic form of the lily on the Crown of the nation as it appeared on the crown of the pillars in God's house. Our Saviour in His sermon on the mount drew the attention of His hearers to the remarkable beauty of the lily: "Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you that Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28, 29).

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In conclusion, as our Lord is called "the lion of the Tribe of Judah," so He is also called the lily; and as He has stated through the mouth of His prophet that Israel was to grow and blossom as the lily, the Lord, therefore, chose the lily as the Israelitish emblem that should appear upon the Crown of the British nation in these latter days as one of the many Identifications of the Anglo-Saxon nation being the long-lost, now found, House of Israel who were to blindly fulfil (unknown to themselves) His sacred promises made to Abraham (Gen. xxii. 15—18; Isa. xlii. 19; Romans. xi. 25).

It is to be observed that the heraldic form of the lily has a triple appearance united, significant of the United Kingdom of Great Britain and Ireland.

R. W. D. NICKLE, Major.

Leamington, Oct. 20, 1878.

Review.

The British Nation Proved to be the Remnant of Israel, &c. The second of a series of lectures by J. H. Weldon, J.P. (Kilmalloch). Purnell & Co., Cork; George Herbert, Dublin, &c. Price fourpence.

WE are glad to receive a second lecture delivered, and since published, by Mr. J. H. Weldon, J.P. It is a thoughtful, carefully weighed essay on our subject that will repay perusal. Mr. Weldon strongly urges the necessity for distinguishing Judah from Israel in the prophetic Scriptures—points to Ezek. xxxvii. as proof of the literal character of the prophecies, and remarks that no one can read the Old Testament Scriptures without seeing the value of the "great prize to be attained by whatever people shall prove to be the remnant of the Lost House of Israel." We wish our opponents could recognise this! We are sorry our author has gravely alluded to the initial letters of our four British nationalities as representing the word "Jews," for in truth there is no force whatever in this argument. Setting this aside, the pamphlet is full of valuable thought, and well deserves careful study.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Church of God has in all ages been a great factor in the changes which have taken place in the Empires and kingdoms of the world, so much so, that the very bounds of the Gentile world are such as to leave the necessary room on the earth for the children of Israel. We are always conscious when we mention Israel as "the Church of God," that we are committing a grave error according to our opponents' views; but we are, nevertheless, reluctant to keep back a grand truth simply to avoid offence. We never have contended that the Church of God were simply Israelites and only the descendants of Jacob; but we look upon the chosen people of God as the olive tree, and the Gentiles who have been "grafted in" as branches from the wild olive tree. We make this affirmation with no pride, but simply as a declaration of the Word of God.

It is a leading thought with those who believe in a "spiritual Israel," that the Church of God is a "hidden people," born again by the Word of God, and of whom this world is not worthy. We, as Christians, believe just the same, with this difference, that we believe "the Church of Christ"—the bride, "the Lamb's wife"—has an immense influence over this world's polity, and has succeeded in getting the world somewhat to pay honour and partial obedience to their Lord and Master. Scripture will fully bear us out in this idea. Rev. xii. 1—6 gives the greatest support to this view. "The woman" therein mentioned, clothed with the sun and the moon under her feet, is clearly none other than the Church of God clothed with the righteousness of Christ and also with other signs, showing dominion and authority. She is the spouse of Christ, but we read she was with child and pained to be delivered. But what does she bring forth? "A man-child, which was to rule all nations with a rod of iron;" this "man-child" was caught up to God and to His throne.

Some would, therefore, interpret the man-child as Christ Himself; but this will hardly bear second thought when we consider that "the Church" is "the woman," and the Church could not have borne Christ, but Christ the Church. We find that Scripture will in this case, as in all others, fully explain who "the woman" was and who "the man-child" she brought forth was. Isaiah lxvi. 5—8 declares that the "Church of God" is none other than Zion, which was to bring forth a "man-child," and that man-child the same passage affirms—viz., ver. 8—is a nation. This nation, then, was to rule all nations with a rod of iron; and, according to the book of Revelation, this nation was to be the offspring of the Church of God. Here, then, we have a spiritual power acting through an earthly power in the advancement of the kingdom of Christ. Christ is the power that breaks the nations—Israel the medium. But thou "Israel art My servant." But though apparently an earthly power, it is, nevertheless, composed not of the "saints of the Most High exclusively," but also of the "people of the saints (woman) of the Most High." This nation, however, though an earthly one at present, was destined to hold a very high position, to be caught up, in fact, to God and to His throne.

In conclusion let me notice that this man-child was to exist during the time of the beast and red dragon. Where is that nation? Our answer is that in Great Britain is that nation—a people near unto the Lord; for "He hath not dealt so with any nation, and as for His judgments, they have not known them. Praise ye the Lord" (Psa. cxlvii. 19, 20). Yours truly,

13, Aberdeen-terrace, Clifton, H. SOWDON.
Nov. 30, 1879.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may be gratifying to you to know that here, in the South of Ireland, there are those who are greatly interested in the matter of which your paper treats, and who have become regular subscribers.

When writing lately to an old and valued standard-bearer, I mentioned an idea of mine for his consideration, styling it an extravagant conjecture; he replied: "I like your 'extravagant conjecture;' you ought to send it to 'Philo-Israel.'" I therefore venture to do so. It is this:—

1st. Israel, in her "Lo-Ammi" condition, was to be brought into *the wilderness*, and there comforted, &c. (Hos. ii. 14; Ezek. xx. 35.)

2nd. The faithful Church, or sun-clad woman, was to flee to *the wilderness* (Rev. xii. 6).

Wilderness, in both connections, seems to mean a "hidden place," or place of concealment, where blessing, and strengthening, and covenant-nearness was promised.

The "protesting" Church has had her true home and refuge in Britain. We recognise that Israel has also been led there. If so, Britain is "the wilderness," and the twofold prophecy has one fulfilment. Truly yours,

D. H.

NOTE BY THE EDITOR.—We refer our clerical correspondent to Vol. I., Nos. 23 and 25, pages 190 and 206, of the BANNER, for two papers on "Israel's Wilderness," where he will find the idea enlarged on. We republish it now, as confirmation is always acceptable.—ED.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I point out that the passages in Mr. Wilson's works, quoted by the writer of the article in your last number, on the late John Wilson's view of the "Gate," do not necessarily bear, and I fully believe were not intended to bear the meaning which he attributes to them?

Agreeing with earlier commentators in understanding possession of an enemy's Gate to signify having the power to rule over, or control him, Mr. Wilson, as I understand what he has written, says, in effect, that Israel, having multiplied and gained the power of ruling and controlling his enemies since he has been dwelling in the North Country, is now spreading on all sides, to do the same in the other quarters of the globe.

By having "gone out of it" he meant having gone out of the North Country, not having gone out of the "Gate."

There is no doubt some ambiguity in the words quoted; but they should be taken in connection with the context, and what he has said on the subject elsewhere. Yours truly,

Dunmore House, Stanwell, Staines, JAMES E. NELSON.
4th December, 1879.

NOTICE TO OUR READERS.—Our next number will consist of 20 pages including a 4 page supplement; giving reports of the lectures, meetings, &c., of the Metropolitan Anglo-Israel Association. This will be the largest Identity paper ever issued, and we trust our friends will give it a wide circulation. The Price will be 2d.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. III. No. 157. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 31, 1879. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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1879.

A YEAR of gloom; a year of trouble, of anxiety, of loss, national and individual; a year of disasters abroad, of wars and rumours of wars, of "distress of nations" and "perplexity;" a year when "men's hearts have been failing them for fear," and "for looking after those things" rapidly "coming upon 'the earth,'" is drawing to its close.

The year 1878 was bad enough, men said: but surely 1879 has been infinitely worse! It began with "hard times" (BANNER Nos. 106 and 108), dull trade, scarce money, bank failures, distress, acute and painful; with perishing want, though even then the dark cloud, as we pointed out, had for *us* its silver lining; for success having been vouchsafed to our arms in Afghanistan, the three great Gates of that country were finally surrendered to us by the Treaty of Gundamuck, dated May 26, 1879—an event of prophetic, nay, even of Great Pyramid, signification, as we showed in BANNER No. 128. But early in the year, trials and troubles awaited us in another quarter. South African confederation demanded Israel's attention and action, but the hostility of Cetywayo and of the Zulu nation, with its fearful "military man-slaying machine," stood in the way. War was precipitated by the action of Sir Bartle Frere—properly, as we think; improperly, as the *Times* never ceases to repeat—and then God sent our nation a disaster at Isandlwana, on January 22, 1879, which sent us in terror to our knees, but which was only a blessing in disguise (BANNER Nos. 112 and 118). It forced the nation to "go through," and true to His promise to Israel in Micah v. 8, the Lord gave our armies then a crushing, decisive victory at Ulundi, on July 4, 1879, besides previous successes at Ekowe and Kambula Kop, which closed the war, dethroned Cetywayo, sent him a prisoner to Cape Town, "broke in pieces" the Zulu armies and polity, and left us masters of the whole country (see BANNER Nos. 135, 137, 138, 139, and 146).

But the year did not end without further troubles in Afghanistan, which have not yet, in fact, quite cleared off. On September 3, 1879, our gallant envoy, Sir Louis Cavagnari, and his small escort, were foully murdered by Afghan soldiery and the rabble of the "cursed" city, Cabul, rendering it necessary for the British Lion at once to rush forward to revenge an insult, which, if it had been unheeded, would have cost us India, and had placed the foot of Russia on Israel's neck! How well Sir Frederick Roberts, with his mere handful of brave troops, beat down all opponents, took the city, captured all the enemies' guns, seized the Bala Hissar, conquered his country's enemies, and led to the abdication of the weak and worthless, if not treacherous ruler, Yakoob Khan, our readers full well know!

The year ends with improving trade, with peaceful prospects in South Africa, and with the certainty, under God, in spite of late sinister events, of a glorious termination of hostilities on our Indian frontier, which will give the Empire a secure defence; and on Afghan territory, under British rule, will provide an impregnable fortress to defy the attempts of the Prince of Rosh and "all his bands" "*to break through and steal.*"

The year has been one of great advance in respect to our Identity. The "good news" has gone into every city, town, and hamlet, we think, of the United Kingdom, and the Empire at large responds from many a quarter to the "glad tidings." We have sympathy and hearty greetings from New South Wales, from Melbourne, from Adelaide, Tasmania, New Zealand, Natal, Griqualand West, India, Montreal in Canada, from Barbadoes, New York, Chicago, Florence in Italy, and from British Guiana. On all sides the tidings reach us of advance, of increase, of spread, and of the circulation of our views and publications. Nowhere do we hear that opposition (rife enough) has succeeded in putting down what *we* know is God's truth.

At home it has been a year of severe and of painful controversy. During it, the Rev. J. B. Clifford, the aged, now the retired, pastor of St. Matthew's Church, Kingsdown, Bristol, wrote and published two pamphlets, which, for violence of language, for vehemence of expression, for want of ordinary, much more of Christian, charity, had an evil notoriety, amid

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the efforts of our opponents, to destroy our Identity, and to bring to bear on us their testimony to "Lo-Ammi." In vain. It has been hard for Mr. Clifford, for Mr. Stanley, for Clericus, *et hoc genus omne*, "to kick against the pricks." They have all been fully answered during the year, and have elicited the fact, which the public has appreciated, that the argumentative and controversial strength on our side is greater (we thank God for it!) than that on the side of our opponents (BANNER Nos. 124 *et seq.*).

This past year has also witnessed the publication of several works which will be valued by our friends. Such are the treatise by the Rev. B. W. Savile, M.A., on "Are We Israelites?" which is popular already; the Rev. H. Marriott's commentary styled "Horæ Propheticæ;" Miss Bird's and Miss Pearce's works; Dr. Wild's Sermons on "The Lost Ten Tribes and 1882;" a tale by Mrs. M. A. Searson, "The Sisters of Harrowdale Rectory;" the Metropolitan Association's Almanac for 1880, &c., &c., most of which have been received and noticed during the twelvemonth in the BANNER OF ISRAEL.

Regarding our own progress as a journal, it does not behove us to speak. We are thankful for the signs around us, which no editor can fail to note, that our labours are increasingly appreciated, and for that fact we desire to give God the thanks. It is, we feel, a high honour to be connected, even in a humble capacity, with a work such as that in which the BANNER is engaged; and in spite of obloquy, of public, and even of private, harass and contumely, which this work unfortunately brings with it to its managing literary conductor, we rejoice to think we are helping in the devolution of designs which the God of Israel has at heart, and which the glorious Redeemer of His people told us is one on which His "whole soul" is set (Jer. xxxii. 41).

We must not conclude our retrospect of the past year without tendering the thanks of a grateful public to those writers in the BANNER OF ISRAEL who have so kindly given its editor their gratuitous literary aid during the twelvemonth.

To Mr. J. T. Gott we owe special thanks, not only for the instructive contributions from his pen, which we have published from time to time, but for the indexes which the year's volume and the two previous ones also have given to our readers. These have been to Mr. Gott labours of love, very valuable to ourselves and friends; but the cost in time, and labour, and patience their preparation must have been to our friend, otherwise professionally employed, demand of us special acknowledgment, and, from his readers, thanks.

For ourselves, we cease from the efforts, the struggles, and the anxieties of the year 1879 with sad, and yet with grateful, feelings. Sad for omissions, neglects, faults, and errors which are visible enough now to us, and doubtless to our readers too; with grateful feelings because, in spite of them all, our friends have nobly stood by us, and condoned them all. We thank God for the results. And if by our humble but poor efforts the cause of our Identity has been advanced ever so little, the knowledge spread, comfort in its belief increased, and souls brought to Christ thereby, to Him be all the praise, to Him be all the glory, for by Him alone, whatsoever has here been done according to His will, has in very truth been brought to pass.

THE EDITOR.

ABOVE ONLY AND NOT BENEATH.

TELEGRAPH OFFICES ON THE NILE.—By letter, dated Cairo, Oct. 21, the manager of Messrs. Cook and Son's Egyptian business informs them that the Khedive's Administration has appointed English speaking telegraph operators to the offices of Assioot, Belhanah, Luxor, and Assonan, and the Administration wish the English public to be advised that they need no longer have any fear of the misinterpretation or mis-sending of telegrams from and to the above telegraph stations on the Nile.

THE RIGHT HON. W. E. GLADSTONE AS A BLIND WITNESS.

ON November 25, 1879, Mr. Gladstone addressed a large audience in the Music-hall, Edinburgh, on the occasion of his first address to the electors of Midlothian preparatory to the general election and his candidature for that locality. During the course of his speech he made some statements regarding the British Empire and its late growth which require our attention and some comments from the BANNER. He enumerated the annexations of the present Government, and classed them as follows:—

1. The Fiji Islands—an annexation excusable and proper.
2. The Transvaal—a violent and unprincipled proceeding.
3. Zululand—a land now unjustly ours by military force.
4. Cyprus—an annexation the enormity of which is to be mentioned in a future speech.
5. Egypt—where, with the French, we now virtually govern.
6. All Central Africa—whose conquest we threaten.
7. Asiatic Turkey—which we have (a monstrous proceeding) engaged to defend and govern.
8. Afghanistan—a country that we have wantonly "*broken in pieces.*"

But Mr. Gladstone made many other statements besides the above which point to our Hebrew origin. For example, he showed—

That "this small island at one extremity of the globe peoples the whole earth," which was the function of Daniel's stone (chap. ii. 35—44) and the predicted future of Jacob's seed (Gen. xxviii. 14).

That it had subjected 240 millions of the ancient races of Asia to its rule, which was the promise of God to Israel regarding its heathen Empire (Psa. ii. 8).

That its commerce is such as no imagination ever conceived in times past or poet painted—a description of Israel whose "seed should be in many waters," "doing business in great waters," "a seed known by all beholders to be blessed of the Lord" (Numbers xxiv. 7; Psa. cvii. 23; Isa. lxi. 9).

That we had "broken in pieces" with our forces the Afghans' country, and, he might have added, Zululand, Secoeceni's, and Basutoland as well, which was the assigned duty of the Lord's Israel (Psalm ii. 9; cxlix. 7—9).

Such are some of Mr. Gladstone's blind testimonies to our Hebrew origin. He seems to disapprove of the enlargement of our Empire and would devote attention to parochial rather than to world-wide politics. He might as well try to limit the blessings of the sunshine to a portion of God's earth instead of permitting it to enlighten, bless, and warm the whole planet. We proceed now to present to our readers the salient extracts of that most eloquent speech as far as it relates to our present purpose, though, doubtless, most of our readers have perused the whole and wondered at the blindness of a noble genius which, knowing and seeing so much, still doubts what the functions of such a nation as he describes must and ought to be, seeing it can only be "Lost Israel," now "found" in Great Britain. He said, *inter alia*:—

That this Empire is an Empire the daily calls of whose immense responsibilites task and overtask the energies of the ablest of her statesmen. There is not a country in the history of the world that has undertaken what we have undertaken. There is no precedent in human history for a formation like the British Government. A small island at one extremity of the globe peoples the whole earth with its colonies, but it is not satisfied with that. It goes among the ancient races of Asia and it subjects 240,000,000 to its rule there. Along with all this it disseminates over the world a commerce such as no imagination ever conceived in former times and such as no poet ever painted. (Cheers.) And all this it has to do with a strength that lies within the narrow limits of those shores; not a strength that I disparage; on the contrary, I wish to dissipate if I can the idle dreams of those who are always telling you that the strength of England depends—sometimes, they say, upon its

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prestige—sometimes, they say, upon its extending its Empire and upon what it possesses beyond these shores. Rely upon it, the strength of Great Britain and Ireland is within the United Kingdom. (Loud cheers.) Whatever is to be done must be done by the force derived from you and from your children; derived from you and your fellow-electors in the land; from you, and the citizens, and people of this country. (Cheers.) And where are they? They are some three-and-thirty millions of persons; they are a population less than the population of France, less than the population of Austria, less than the population of Germany, less than the population of Russia. But the population of France, Austria, Germany, and Russia find it quite hard enough to settle their own matters within their own limits. We have undertaken to settle the affairs of a fourth, or nearly a fourth, of the entire human race scattered over the world, and is not that enough for the ambition of Lord Beaconsfield? (Laughter and cheers.)

"Be satisfied with these tasks." But what has been the course of things for the last three years? I will run them over almost in as many words. We have got annexation of territory in the Fiji Islands, of which I won't speak, because I do not consider the Government is censurable for that act. Whether it is a wise act or not I do not consider them censurable for it. Nobody can say that was their spontaneous act. Let us look at what have been their spontaneous acts. They have annexed in Africa the Transvaal territory inhabited by a free, European, Christian, and Republican community which they have thought proper to bring within the limits of a monarchy, although out of 8,000 persons in the Republic qualified to vote upon the subject, we are told, and I have never seen that statement officially contradicted, that 6,500 protested against it. Those are the circumstances under which we undertake to transform Republicans into subjects of a monarchy. We have made war upon the Zulus; we have thereby become responsible for their territory. And not only this, but we are now, as it appears from the latest advices, about to make war upon a chief lying to the Northward of the Zulus; and Sir Bartle Frere, who was the great authority for the proceedings of the Government in Afghanistan, has announced in South Africa that it will be necessary for us to extend our dominions until we reach the Portuguese frontier to the North. So much for Africa. I go to Europe. In Europe we have annexed the island of Cyprus (laughter), on which I will say more at another time. (Hear, hear.) We have assumed jointly with France the virtual government of Egypt; and possibly, as we are to extend, says Sir Bartle Frere, our Southern dominions in Africa till we meet the Southern frontier of the Portuguese—possibly one of these days we may extend our Northern dominions in Africa till we meet the Northern dominions of the Portuguese. (Laughter.) We have, then, undertaken to make ourselves responsible for the good government of Turkey in Asia, not of Asia Minor exclusively, as you are sometimes told, but of the whole of that great space upon the map, including the principal parts of Arabia, which is known geographically as Turkey in Asia. We have undertaken to defend the Armenian frontier of Turkey against Russia, a country which we cannot possibly get at except by travelling over several hundreds of miles of land, including mountain chains never adapted to be traversed by armies, or some thousands of sea ending at the extremity of the Black Sea, and then having to effect a landing. That is another of our engagements. Well, and as if all that were not enough, we have by the most wanton invasion of Afghanistan broken that country into pieces (hear, hear), made it a miserable ruin, destroyed whatever germs there were in it of peace and order, caused it to be added to the anarchies of the Western world, and have become responsible for the management of the millions of warlike but partially civilised people whom it contains in circumstances where the application of military power—and we have nothing but military power to go by—is attended with numerous difficulties. (Applause.) Now, gentlemen, these are proceedings which I present to you at this moment in the view of prudence only. I really have but one great anxiety. This is a self-governing country. Let us bring home to the minds of the people the state of facts that they have to deal with, and, in Heaven's name, let them determine whether or not this is the way in which they like to be governed. (Loud applause.)

Verily the Right Hon. W. E. Gladstone is our best witness that we are Israel! for he proves we have (1) almost universal dominion; (2) are God's battle-axe; (3) are pushing to occupy the whole globe; (4) like the stone of Daniel are few in number, but holding a superb heathen Empire and a glorious colonial Empire too; besides being (5) mistress of the seas and (6) of the commerce *that* brings with it. We thank God for Mr. Gladstone's speech, though evidently he would say of Israel's "Dominion" as Canute said of the waves, "Thus far, but no further." The result will be the same however.

THE CONDITION OF RUSSIA TO-DAY—A SIGN OF THE COMING WOE.

We have not hitherto written on the subject of the disgraceful and horrible attempt on the life of the Czar, perpetrated near Moscow on the night of Dec. 1st, 1879. The life of the Sovereign of all the Russias was then happily preserved, in consequence of his train having passed on *first* over the mine laid for his destruction; but the baggage-train, that his would-be murderers thought contained Alexander II., was wrecked.

His Majesty has escaped; but the danger, alas! remains. His people are stirred from end to end with a revolutionary spirit—the effect no doubt of the "three unclean spirits, like frogs," "the spirits of devils working miracles" (or wonders), "which go forth to the kings of the earth," and of the whole world to gather them to "the battle of that great day of God Almighty" (Rev. xvi. 13, 14). The Nihilist conspiracies, the attempt *by fire* to take the life of their Czar, and the fearful "voices" emitted in their proclamations by the conspirators are premonitions, if not fulfilments, we think, of the evil times at hand, when there are to be "voices, and thunders, and lightnings," preparatory to the "great 'earth'-quake such as was not since men were upon the 'earth,'" "so mighty an 'earth'-quake—SO GREAT" (Rev. xvi. 18). Let the reader listen to the following proclamation or "voice" issued just recently by the "Executive Committee" of the Nihilist uprising. Addressing themselves to "all honest Russian citizens who value liberty," they point to Alexander II. as "the personification of a despicable despotism, of all that is cowardly and sanguinary. The reign of Alexander II. from the beginning to the end is a lie, in which the famous emancipation of the serfs ends with Makoff's circular. From the commencement to the end it has been devoted to the consolidation of the classes hostile to the people, and the destruction of everything by which the people lived and wish to live. The will of the people was never so contemptuously disregarded and trampled on." The robbers and oppressors of the people have been supported, and all who are honest and devoted to the nation systematically exterminated. Alexander II. is spoken of "as the usurper of the nation's rights, the main pillar of re-action, the chief author of judicial assassinations. Fourteen executions weigh on his conscience. Hundreds of sufferers cry for vengeance. He deserves to die for all the blood he has spilt, for all the suffering he has inflicted. If, however, recognising the dreadful calamities he is inflicting on Russia, he would renounce his authority and transfer it to an elected assembly, his enemies would leave him in peace and forgive him all his offences. Will Alexander II. accept the compromise?" If not, an implacable struggle will be maintained "while there remains in us a drop of blood, until over the ruins of despotism there waves the standard of national liberty, and the will of the people shall become the law of Russian life." Such is this "voice!"

These are indeed fearful words, and plainly point to a Satanic agency at work similar to that which preceded and accompanied the great French Revolution at the end of the last century. The appearance of this national "sore" in the body polity of a Power destined, we believe, to be the coming "Northern woe of Europe," accounts for our Lord's solemn words He used in Matt. xxiv. 29, and Luke xxi. 25, 26. When these evil spirits, acting on a maddened nation, are let loose with no Divine check to restrain them, can we not see what will be the consequence? Will not the "sun and the moon" of the "earthly" monarchies be "darkened," "withdraw their

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light," and be "turned into blood?" Will not then attempts such as we now deplore, successfully carried out, cause the "stars" of the "earthly" political firmament to "fall from their heavens?" Surely "men's hearts will" then (as now), "fail them for fear, looking after those things coming on 'the earth?'" On "the earth" will be "distress"—unmitigated—such as is already begun there now in parts; "the sea" of the populace and "the waves" of democracy "roaring!" But here appears a word of comfort for British-Israel in this time of horror and unparalleled destruction. Our Lord Himself tells US—British-Israelites—"When these things," just described, of which we see the hints and premonitions as they are occurring in Russia; "When these things begin to come to pass, then look up, and lift up your heads; for YOUR redemption draweth nigh!" (Luke xxi. 28). Here is one of our answers to the now stupid "*Cui bono*" question. The advantage we derive from our Israelite origin is the security it will give us—nay, affords us now, in anticipation—what time the fiery deluge devastates and utterly destroys "yonder ill-consolidated Europe" which rests so ill at ease to-day. This is the temporal *bonum* we derive from our origin, and surely our readers see it is no trifling benefit? Endowed with this freedom from the affliction imminent on yonder Roman Europe, we British-Israel, as those "who have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass" (the British Channel shore), "having the harps of God" (Rev. xv. 2). Here we sing the Israelite pean of "Hallelujah! Praise the Lord! for His mercy (to Israel) endureth for ever." Here we glorify the Lord "Jehovah, *the God of Israel*, by the Urim and Thummim, the name of Jehovah, God of Israel, in the Isles of the WEST" (Isa. xxiv. 15).

"THE BLUE MOUNTAINS"—WHERE ARE THEY?

ASKED BY THE REV. JOHN C. BOYCE.

AND THE QUESTION ANSWERED BY THE EDITOR.

I SHOULD be sincerely grateful if you, or any of your readers, could inform me where the "Blue Mountains" are. I entered into conversation with a brother clergyman the other day, to whom I had been saying that, at a clerical meeting held a few days previously, I introduced the topic of Anglo-Israelitism with the rather discomfiting result that I found myself the sole supporter of the theory, among about twenty earnest and hard-working brethren in the ministry; I told them, however, that I was far from convinced. One gentleman, whose noble head and refined *spirituelle* countenance testified to his being both a scholar and a true servant of his Lord, objected that in the mere descent of the Twelve Tribes alone from Jacob there was a sufficiently ample fulfilment of the prophecy that "a nation and a company of nations" should be born of him. And another brother denied that we could be said to have sprung from the Israelites alone, seeing that so many nationalities form the basis of our origin. I will not trouble you, Sir, with their reasonings. Had anyone more learned on the subject than myself been present (as I wish had been the case), they could have been closely grappled with and refuted over and over again; for evidently they had not read up the subject, and the chairman went so far as to decide that it was an unpractical matter, that could not be discussed with any hope of benefit accruing therefrom. The clerical friend to whom I have made allusion, in reply to the story of my discomfiture, said, "Well, I too should have been against you." He, I assure you, would have been no mean antagonist. "But," said I, "I can't help thinking there is great inconsistency somewhere. Many of us believe that we are nearing the end of the present dispensation; I have just been reading with intense interest, 'The Approaching End of the Age,' by Mr. Guinness. I gather from Holy Scripture that the Ten Tribes will come to light before the millennial reign, and, if so, where are they?" "Oh," he replied, "the Jews say they are behind the Blue Mountains, and will come out and astonish the world some fine day."

This, dear Sir, is a typical answer of many who have not read up the subject, and it is, of course, an exceedingly unsatisfactory one. I am won over to the belief your able and deeply interesting journal advocates by not a few strong arguments in its favour which have certainly never yet been refuted. Speaking reverently, I cannot conceive it possible that in some quarter of this world God is holding back, hidden, as it were, in "the hollow of His hand," a numerous, great, powerful, missionary people, whose prestige when He sends them forth, shall be found to eclipse that of Great Britain. I say, I cannot conceive of even the existence of such a people, much less of "all the families of the earth" being blessed through them. I am astonished that any one can hold out against the cause you advocate. "Blindness in part has indeed happened unto Israel," because the times of the Gentiles are not yet "fulfilled." One is thankful that the sun is rising slowly but surely on this great truth of our descent from Israel, and that one day something will happen—we know not what it will be as yet—which will confound all opponents and convince them that you are right and they are wrong. It refreshes one, even now, to see an earnest and foretaste of this inevitable climax, in the weakness of their arguments; but I believe that the Spirit is leading some to ponder this great subject; and that the small drops are even now descending of those refreshing showers of blessing which will at no distant date descend upon our parched and thirsty creation.

Wakefield, December 8th, 1879.

REPLY BY THE EDITOR.

We are glad to be in the position to answer our rev. friend's question. His clerical opponent was quite right. The Lost Ten Tribes *are* "behind the Blue Mountains"—"have appeared there already," and are "astonishing the world." There are three sets of Blue Mountains in the world, as any atlas will show, and all three in Anglo-Saxon, or Israelite, hands. Manasseh-Israel has one set called "The Blue Ridge Mountains" in Virginia, near Washington, United States, the home of Manasseh-Israel; another due West of and "behind" Sydney, in New South Wales, where British-Israel resides in great power; and a third, where we ourselves know every inch of ground—the Nila-Gherries, or "Blue Mountains" of the Madras Presidency, now in the firm grasp of the Empress of India, the glorious Queen of England seated on Israel's throne. Let the Rev. Mr. Boyce recollect this little lesson in geography, and in the next clerical meeting propound to the astonished assembly, that "the Jews are right, and the Lost Tribes are indeed behind the shadow of the Blue Mountains at the ends of the earth, and are already astonishing the world" by their wonderful prosperity, and by their response to the promises of God, to "*Abraham and his seed for ever*" (see Gen. xxii. 17, 18, xxviii. 14, xxxv. 11; Deut. xxviii. 1—14). EDITOR.

December 10th, 1879.

INDIA LOYAL AND CONTENTED.

WHILE Mr. Gladstone was thundering in Glasgow against the British administration in Israel's Heathen Empire, declaring "things are going there steadily from bad to worse"—"the people loaded with debt, impoverished, oppressed, misgoverned," and wretched—we have the testimony of the *Times* of Dec. 8, 1879, that so far from this being the truth, it is the very reverse of it. Our late policy in Afghanistan, according to the *Times*, has worked nothing but good. The natives of India, from the highest of the feudatory princes down to the

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poorest of the peasantry, are more loyal to our rule, more convinced of our strength, more sympathetic with our motives and measures, more resolved to be with us and not against us in any possible convulsion, than they were a few years ago. And why is this? Because they see God has given us success; that we have "gone through, trodden down, torn in pieces, and there has been none to deliver" from our hands! When Shere Ali defied us and was backed by all the moral strength of Russia, as India verily believed (for a time) he would be, the native races saw us defeat the Ameer's troops by a single blow, seize his fortresses, tear from his grasp his mighty "Gates," and dictate a peace to his son, after the defeated father had been forced to fly from his capital and country, to die at last a miserable death, a suppliant in a foreign land, for help the Russians never dared to send him. India saw, too, the boasted alliance of Russia with Shere Ali dissolve and collapse at the first collision. The Russian envoy was once the honoured guest at Cabul when the British ambassador was repulsed with insult at the frontiers. But now? India sees that Russia has disappeared, cowed from even the neighbourhood of the Western frontier of Afghanistan, and British power having "broken the kingdom in pieces" (as Mr. Gladstone, unwittingly quoting Psa. ii. 9, described the operations), has now seated itself near Cabul, dethroned and carried off Yakoob Khan a state prisoner to India, destroyed the Bala Hissar, and quietly enthroned the British Empress as the *de facto* ruler, present events notwithstanding, of the once independent kingdom of Shere Ali. All this acts with power on the Oriental mind. It has its reflex operation in every bazaar from the Himalayahs and Hindu Khush to Cape Cormorin; from Peshawur to Singapore; in the Khanates of Central Asia to Asia Minor, and even to Arabia in the South; and as far as Constantinople, the capital of the followers of Mahomet in the North. Speaking of the magical effect of the late policy of our Government and its results on India, the *Times* describes he situation thus. Let our readers note the words—

The change has beyond all controversy come. The language and demeanour of princes and people, the tone of the Press, the gossip of the bazaars, show that the natives have once more recognised the fact that the British have not lost the qualities of a ruling race, and that they have not the least intention in the world of letting slip or surrendering to anybody the Empire which their fathers won, and that they are prepared to fight, if necessary, in defence of their dominion. The delusion that Russia is a stronger Power than England, and that the fortunes of Russia are rising while those of England are sinking, has been dispelled by the events of the past two years. The ordering of the Indian regiments to Malta, however its expediency may be contested on economical or constitutional grounds, produced an immediate and most powerful effect upon native opinion. It showed our Indian fellow-subjects that this country was thoroughly in earnest, was determined to hold its own, and, in case of need, to put forth all the forces of the Empire in its defence. But it proved also that the people of India could be brought within the circle of imperial interests and sympathies, and it touched the national pride of the natives. The declaration of war against Afghanistan, in the same way, whatever may be urged against it on grounds of policy or even of morality, was regarded in India as a further proof that the British dominion was a vigorous reality. The natives did not clearly understand the diplomatic question, and were not as greatly concerned as Mr. Gladstone supposes about the financial question. But they saw that Russian policy had apparently threatened British interests in Afghanistan, and that the attack was promptly and unflinchingly met. Probably it would be found that the determination of the Government to deal sternly with sedition and conspiracy, shown by the passing of the Arms Act and the Vernacular Press Act, increased rather than diminished the respect of the native population for their rulers. But the main point is that they have ceased to question the stability of the British power and to speculate upon the impact of Russia as menacing the Anglo-Indian dominion with overthrow. In Asia still more than in Europe the great gain of recent policy—a gain by which Liberal as well as Conservative Governments will profit in the future—is that it has put an end to the mischievous and misleading belief that England's day is over, and that her Empire is held together only by a conventional cohesion. The natives of India now understand that the bonds of imperial unity are as strong as ever, and that not less strong is the national spirit which in time of need Empire and Fatherland must alike depend for safety. On this conviction we believe the loyalty of our Indian fellow-subjects is securely anchored, and it will not be disturbed by criticism which addresses itself to ideas not yet engrafted upon the Oriental mind.

Do not our readers see now how God is working by the policy we are properly pursuing, to bring large masses of the Eastern world under the supremacy and power of Israel? India sees who her master is, and submits with alacrity and gratitude to the Power that brings her peace, safety, trade, and contentment. Distant nations in Asia Minor, hearing of the success of the British Raj and the happy condition of her 200,000,000 of subjects in the East, stretch out their arms to Israel for similar good government, as we have proved to be the case in Asia Minor, Syria, Palestine, and Egypt. And are these blessings and advantages such as we can rashly cast to the winds to please a single man, and place him in power? Are we to abdicate this high position of vantage, and yield all we hold to the grinding oppression of Russia, to anarchy and misery, leaving her unmolested to stir India to rebellion if she can, and unsettle what all men know, who know aught of India to-day, is now happily established on a footing of security and contentment throughout the whole East? We know such will not be the case! God's plans and purposes, we believe, all point to the *advance* of British interests and power throughout the East, and neither the statesman's speeches, nor the plaudits of the party which acknowledges him as leader, will, we are sure, be able to shake or alter that policy one iota, or destroy the splendid fabric of power and dominion which God has given to our race in yonder Heathen Empire, *because we are Israel!*

BISHOP WILKINSON, LATE OF ZULULAND, ON THE BRITISH EMPIRE.

We seldom get a bishop into our witness box. Indeed, never since Bishop Crowther, the negro bishop of the Niger territory, gave such splendid blind testimony to our Identity, which we reported faithfully at page 246, vol. i., No. 30 of The Banner, so far back as July 25th, 1877. We fear that since that date (over two years), not a bishop of our Anglican Church has so much as alluded favourably to our Identity, directly or indirectly, blindly or otherwise, though some have now and then done their best to throw discredit on our views.

We welcome some outspoken sentiments of Bishop Wilkinson, reported in the *Bath Argus*, of Nov. 1st, 1879, from two sermons preached by his lordship in St. John's and St. Mary's, Bathwick, respectively, on Sunday, Oct. 26th, to crowded congregations. The object of his lordship's advocacy was "South African Missions," but the burden of the two discourses (preached in one case before Lord Chelmsford), was to show that the late policy of our Government in Zululand was absolutely correct, the war inevitable, the results in a six months' campaign wonderful, and the future outcome, the necessity we are under that we should at once occupy the ground with the Gospel of Christ. We are quite at one with Bishop Wilkinson on all he urged during both his sermons; and wish our space allowed us to republish the two reports we have received. We append the shorter of the two, that relating to the discourse in St. John's, and may find, in future, room for a part of the second sermon. The bishop said regarding Zulu Missions:—

The books of the Old Testament contain the principles upon which true politics should be based. What was it that made a people great? Of course all wise men would say good government, according to the laws of God, based upon justice, mercy, and truth; but there was a multitude which cried loudly that it was wealth which made a nation great. God nowhere in His revelation says that a nation should not be wealthy, but He tells nations to hold to

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justice, mercy, and truth, and warns us that wealth is a curse to a nation that uses it badly. Nations are composed of individuals, and each individual that is selfish and luxurious is not doing the best for his nation, but weakening it. God had placed in our hands wealth and significance such as no other European Power possessed. He had made us guardians of all the families of the earth, our commerce the commerce of the world, and our language seemed likely to become the common tongue of the nations. He (the rev. preacher) had been told that the British people were to double themselves during his own time, and that such would not be so with the French nation for 300 years to come. Was all this given to us simply that we should be a great commercial people? No, we were also to be the greatest Christian people. Our treatment of the heathen nations under our rule was the means whereby as a nation we should stand or fall. God never punished nations without giving them due and ample warning. He had given us more than one such warning in our day. Was not the Indian Mutiny a warning that we were not doing in India the work which we ought to do? If it had not been for the Christians we made in India, we should have lost it. In the South of India, where we had spread Christianity, there the people were most loyal. Our past experiences in South Africa, and especially in Zululand, where he had lived for several years, had been of the same kind. The disaffection had been the greatest where neither we nor the Dutch Boers, who had preceded us, had done anything to raise the natives from their degraded state. In Natal, however, all through the recent war, 320,000 Zulus, chiefly exiles from their own country, lived side by side by 20,000 colonists, with the greatest loyalty through the first terrible reverses, because they valued the good works which we had done for them. Sir Bartle Frere had warned us that we must not rely upon the fidelity of the natives unless we benefitted them more than we have. He (the bishop) believed that one day we might be the possessors of the whole of Africa, because he saw no other nation who could hold and develop that continent as we could. Necessary as he believed this late war to have been, inevitable as we know it was, many as he believed were the blessings which would flow from that war, we must not forget that a good Government should benefit as well as punish the people it ruled. We already had had seven wars in Africa, and that should remind us that England was not to kill, slay, and destroy only, but to spread the Christian faith, which is civilisation amongst the people. Numbers of tribes in the North of Zululand would, in a few years, become dangerous if we did not do this. Therefore he asked for help. They were trying to establish a bishopric at Delagoa Bay, which would include these Northern tribes, and he would be glad of the prayers as well as the pecuniary help of those he addressed, for he had seen what prayer had done for the mission field.

Here we have noticed that God has given *us* abnormal wealth, which is in accordance with God's treatment of Israel, as Deut. viii. 18 tells us.

That God had also made *us* guardians of "ALL the families of the earth!" The very words of God's blessing to *Jacob*, in Gen. xxviii. 14.

That "our commerce is the commerce of the world," which was Balaam's and David's promised blessings to Israel (Num. xxiv. 7; Psa. cvii. 23).

That "our language seems likely to become the common tongue of the nations;" which, however, is another way of saying that our race is Israel, for the language must follow the race; and if the language is "to fill the earth," so must the race; *which is Israel's rôle* (Dan. vii. 27; Zeph. iii. 9).

That the British nation is to double its numbers (as he hears) in the bishop's lifetime—an event which we believe is probable, if his lordship only lives 41 years—a rate of multiplication, truly Israelitish, and the actual one which is British now (Hosea. i. 10).

That "one day we British might be, he believes, the possessors of the whole of Africa." No doubt! Being Israel, we shall certainly be (Dan. vii. 27); and—

That "we are to become the greatest Christian people!" Hosea's prophecy of the Ten Tribes (chap. i. 10).

On the whole, we thank Bishop Wilkinson for his blind testimony in our favour, and suggest that if his lordship has not been reading the BANNER OF ISRAEL lately, he should at once invest in that useful publication, and thus discover that all his anticipations regarding the British Empire are absolutely certain to be realised, and that—because of our Identity with Lost Israel. We hope the new see of Delagoa Bay will act as a new Gate, spiritual and temporal, for all Central Africa.

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 471).

No. XXXV.—"HERAT."

In lat. 34° 5′, and 62° 20′ East, due West of Cabul, on its Western frontier, towards Central Asia and the Khanates, is situated the city of Herat—"that special city," as Colonel G. B. Malleson calls it, "which the highest military authorities have described as 'the GATE of India;' which the commercial instincts of traders have made the mercantile capital of Central Asia—I mean the city of Herat."

We are aware that Herat is not yet a British Gate. But as we entertain no manner of doubt that before long it will be one, we think we serve our cause by placing before our readers—in lieu of a paper of the Channel Islands as promised—Colonel Malleson's account of the place as published in the *Times* of Oct. 23, 1879. It is the best description of the spot we have seen. As the public in general are perfectly unacquainted with the locality, a detailed picture of what will ere long be deeply interesting to Israel as an Eastern "Gate" of the first magnitude confronting Russia is sure to be acceptable, and we do not apologise, therefore, for transferring to our pages the letter which the Colonel addressed to the *Times* on the subject. It was as follows:—

The position I claim for Herat is one of very ancient date. The prosperity of that city, even before the invasions of Genghiz Khan, was assured. In those days the city could boast of 12,000 retail shops, 350 schools, 144,000 occupied houses, and 6,000 baths, caravanserais, and water mills. That prosperity, though it suffered, disappeared neither before the rapacity of Genghiz Khan nor before the ruthlessness of Tamerlane. Under the mild and genial rule of the son of the latter, Shahrukh Mirza, it recovered all it had lost. The restored prosperity continued till the beginning of the sixteenth century. Up to that period Herat was not only the richest city in Central Asia, but the resort of the greatest divines, philosophers, poets, and historians of the age.

Such was Herat under good administration. But in the beginning of the sixteenth century Herat was conquered by and annexed to Persia. Herat in the hands of the Persians was like Venice in the hands of Austria. Venice was starved and milked to build up Trieste. Herat was starved and milked to build up Meshed. No wonder, then, that its trade dwindled and its prosperity melted away.

In 1715, however, the Abdali Afghans wrested Herat from Persia. In 1731 the city was conquered by Nadir Shah. On his death, 1749, it again fell into the hands of the Abdali Afghans. Since that time the fate of Herat has been linked to that of Cabul. Although constantly besieged and always misgoverned, the prosperity of Herat has revived considerably since her severance from Persia. Looking at the enormous disadvantages under which she has laboured, at the fact that she been governed by a race of mountain robbers, who know no rule but that of extortion, and marking the advance she has made since she was freed from the forced rivalry with Meshed, it is clear that were she administered on the principles which characterise British rule in India, she would speedily attain a position far exceeding in splendour that which she reached even under the fostering care of the descendants of Tamerlane.

The position occupied by Herat—on the high road between India and Persia, the centre spot of an extensive and fertile valley, well watered by channels made from a perennial stream—marks her out as the natural garden and granary of Central Asia. Let us see for a moment how she responds to this claim.

Herat was visited by Mr. Forster in 1783. That gentleman describes the city as far surpassing Candahar in the extent of her markets and the amount of her merchandise. European wares were then brought thither by way of the Persian Gulf. In the caravanserais in Herat Mr. Forster met about 100 bankers and traders from India—all rich and well-to-do men and whose credit was at the highest.

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The next English traveller of whom I find any record is Captain Christie. He visited the city in disguise in 1810, and spent a month there. He describes Herat as situated in a valley, stretching six geographical miles from East to West and about half that breadth, fertilised to a degree not to be surpassed by the streams which richly watered it. As far as the eye could reach were orchards, and gardens, and cornfields. On the North side rose lofty mountains; on the South, the traveller, coming from Candahar and Farrah, would have to ride for two hours through luxuriant fields and gardens before he could reach the bridge over the Herirud; crossing that bridge, he would have another ride of a similar length through the same class of country before he could reach the city gate. Christie described the city as covering four English square miles. In the public market, of vast extent, he found wares and merchandise from India, from Persia, from the shores of the Caspian, from Orenberg, from Samarcand, and from Afghanistan. The population he reckoned at 100,000, of whom 10,000 only were Afghans. Of Hindoos there were 600, held in the highest esteem; and there were a few Jews.

Arthur Conolly visited Herat twenty-one years later, in 1831. He travelled all over the province of which Herat is the capital, found its natural capabilities far greater than had been represented, but records that these were wasted—partly by the misrule of the Afghans, partly by the unchecked plundering by the Persians and border Tribes, and partly by internal feuds. The same causes had produced a decline of the population to 45,000; the Hindoos, however, had increased to 1,000, and the Jews maintained their position. The city he describes as being dirty in the extreme. But if any one ventured to express surprise that in spite of the filth it should be healthy, he received the stereotyped answer, "If dirt were to kill, where would the Afghans be?"

Conolly describes the environs as being wonderfully beautiful, and he confirms the accounts of previous travellers as to the extraordinary fertility of the soil. The gardens, vineyards, cornfields, and hamlets occupying the valley which stretches four miles to the foot of the mountain ranges on the North and twelve miles to the ranges on the South are described by him with an enthusiasm worthy of the theme. The water of the Herirud he pronounces the best he ever tasted; the fruits as the rarest and most delicious in flavour. They are so plentiful that people are allowed to enter the gardens and pluck and eat them. Each visitor is weighed as he enters and again as he returns, and pays at a fixed rate the difference in weight.

The climate is the finest in Asia. There are two hot months in the year, but the thermometer even then rarely stands higher than 85deg. (Fahrenheit) in the shade. The nights are always cool, often cold. The Heratis have a proverb—"If the soil of Ispahan, the cool breezes of Herat, and the waters of Khwarizin were in the same place, there would be no such thing as death."

The districts of Herat boast of extensive mines of iron and lead. These have, as yet, only been worked at the surface. If properly dealt with, they would yield enormous returns. The character of the iron is shown by the fact that the scimitars made at Herat are considered the best in Central Asia. The breed of Herati horses is scarcely less renowned; they are very cheap and are exported in large numbers. Herat, too, is famous for its carpets. Worked in silk and in wool, and in both combined, they are made of any size and command large prices. Hitherto the difficulty in the way of transport has prevented their being so well known as they deserve. Silk is spun in large quantities in the districts. The districts likewise produce largely assafœtida, saffron, pistachio nuts, gum, and manna. These and horses constitute the principal exports. Of skins, only those of the sheep and the lamb are used in Herat. But of these the supply is insufficient. Shoes are, therefore, imported from India *viâ* Candahar. Herat produces neither cotton goods nor cloths. The sheep-skins are made up into coverings.

Such is Herat—a place possessing vast capabilities, the employment of which demands only intelligent rule. The annual revenue, under the tyrannical government of Shah Kamran, was £89,248. Under the rule of the British it could be made to cover the expense of the occupation of the great cities of Afghanistan. Again would Herat become what she was 500 years ago—"the garden and granary of Central Asia." In the course of a few years this garden and granary must fall either to Russia or to England. Why not take it now? The possession will solve every difficulty. Not only would England govern the country with its own revenues, but she would rescue from Afghan tyranny a race who hate the Afghans, and obtain for the industries of England the market of Central Asia.

I remain, Sir, your obedient servant,

27, West Cromwell-road. G. B. MALLESON (Colonel).

Such is Col. G. B. Malleson's monograph of Herat. He begins his account by calling it "the Gate of India," and ends it by hinting that the "possession" of that Gate will fall probably to "England." God gave all the Gates to Israel. As Herat is a "Gate," and the British are Israel, we cannot but conclude that the Colonel is perfectly correct, and that before long "the Gate" Herat will be in the "possession" of British-Israel, to enable her therefore to meet, to confront, and to conquer her enemies, the prince of Rosh, and all his Northern bands (Ezek. xxxviii. 6, 22, xxxix. 4, 5).

THE THIN END OF THE WEDGE.

THE federation of the company of nations will, it seems, be brought about in a quiet, yet wonderful way. The appointment of Sir A. T. Galt to be a resident minister in London, in order to fulfil the *rôle* of a representative of the Canadian Dominion at the head-quarters of the British Empire, will, if followed by similar appointments by all the company of Israel's nations, lay the foundations of what may prove to be in the end a federation which will be a real and satisfactory solution of a difficult problem now. A provincial contemporary writes of this matter thus, under date Dec. 4, 1879:—

The Imperial and Canadian Governments are about to make an arrangement which will not only facilitate the transaction of business between the mother country and one of her most important colonies, but cannot fail to strengthen the ties that exist between them. Someone made the rather wild suggestion the other day that our colonies should send representatives to a sort of high Imperial assembly, thus establishing a relationship something like that existing between the German States and Prussia. This being impracticable, if only for one reason, because of the great distance between the mother country and some of our colonies, the Canadian Dominion are about to take a middle course by appointing a member of the Dominion Cabinet as a Resident Minister in London, to be a sort of connecting link between the Imperial and Colonial Governments, able and willing to give expression to the views and policy of the Canadian Government of the day. Questions are continually arising upon which communications directly between the two Governments would be of great value, and immensely facilitate negotiations. The stoppage of the Canadian cattle trade, the fisheries question between this country and the United States, the relation of local fishing laws of the British North-American provinces to certain clauses of the Treaty of Washington, the conclusion of commercial treaties with foreign countries, colonial defences, financial arrangements between the Colony and English financiers—these are a few of the important questions that render the presence of a member of the Dominion Government in London desirable and even necessary; and the appointment of Sir A. T. Galt for the position is a most desirable one, seeing that, besides a general knowledge of Canadian politics and public affairs, he acted as British Commissioner in the late Halifax International Arbitration, and therefore is conversant with all the details of the fishery dispute which the American Government appears determined to resuscitate.

WERE MOSES' SEVENTY ELDERS AN HEREDITARY NOBILITY?

IN our article on "The British Constitution—A Sign," published in BANNER, No. 153, p. 478, we stated that, in our view, it was "probable" the seventy elders chosen by Moses, as detailed in Num. xi. 16, were Israel's nobles constituted an hereditary body appointed as a great council to help the Prime Minister "to judge" the people of God's inheritance. We wish now to advance some reasons which lead us to this conclusion. In the first place, "the elders" of Israel appear to have been the nation's "nobles." Exod. xxiv. 9—11 seem to us to tell us that "Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel" went up to Mount Sinai, and there they *saw* the God of Israel. Verse 11 tells us that "upon the nobles of

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the children of Israel He laid not His hand: also they saw God and did eat and drink." It seems, then, the seventy elders were nobles of the children of Israel. 1 Kings xxi. 8 further shows that if there were nobles who were not elders, or *vice versâ*, they were co-ordinate in authority and respect; for Jezebel addressed her letters, in Ahab's name, to both "the elders and to the nobles" of Jezreel. That the nobles were also judges in Israel as well as the elders seems manifest by Prov. viii. 15. The seventy elders of Moses' selection were men whose names being first recorded in writing (Num. xi. 26), were afterwards solemnly set apart and consecrated for their official judicial functions by the Spirit of God, put on them by the LORD Himself. We never hear that such selection and consecration were afterwards repeated—a fact which favours the idea that they belonged to "the nobles of Israel," and were set apart by this act for an *hereditary* office like the king's, or like Aaron's.

Another view, confirming our conclusion as to the hereditary function of the upper house chosen by Moses, arises from our Identity. Being Israel, we have the promise addressed to us recorded in Isa. i. 26. Our judges being the "earls" or "elders" of the Upper House, *are* hereditary legislators, and we conclude, therefore, from the facts, that the original institution in Moses' time, given "as at the first," was composed of an hereditary nobility too, to which ours answers to-day, "according to the promise." The Anglo-Saxons further brought in with the Heptarchy a class of hereditary nobility, vested with judicial functions, whom *they* too called "elders," "earls," or "eldormen," recognised now to be their nobles;" and as the Anglo-Saxons were Israelites of the Lost Ten Tribes, we conclude they merely perpetuated an institution, which, like their "dooms," or laws, and their manners, customs, and political constitution generally, they derived straight from Moses, and from those times which Isaiah was Divinely instructed to call "the first," and "the beginning" of Israel's polity. The balance of evidence satisfies us that the seventy elders chosen by Moses were an hereditary body of judges like our House of Lords. But as Israel, in the wilderness, contemned and cast aside all that God's good providence provided for their benefit, no doubt the upper and lower houses of legislature, instituted for them under the theocracy, fell into disuse and neglect, but is now by God's grace and mercy being restored to us "as at the first," and "as at the beginning," according to the Divine promise made to us by our prophet Isaiah in chap. i. 26.

THE EDITOR OF THE "FAMILY HERALD."

THE editor of the *Family Herald* being earnestly urged by some of our friends in British Guiana to discuss the "Anglo-Israel question and movement," published on the 29th November, 1879, at page 76 of his issue for that date, the following "Notice to Correspondents." Our readers are requested to peruse it before we proceed to discuss it.

BRITISH GUIANA, writing from George Town, contends that we ought to discuss the Anglo-Israel question and movement. Beyond doubt many persons are interested in the subject, and a large number of excellent folk are intent on promulgating their views with regard to the "Identity" proposition. We do not either challenge the right or desire to oppose the endeavour of those who are of this way of thinking to spend and be spent in the service of their idea. Nor do we wish to offer an opinion on the subject of the Lost Tribes and the Identity of the English nation with the race of wandering stars. Our position is this. *If we are Israelites*, that will be shown in good time. A warm discussion on the subject will not change the fact, or make us more or less Jewish in our extraction. We have stigmatised the movement as a "craze," and in all honesty the remark must be repeated. These "burning questions" do constitute crazes, and exert most injurious effects on the minds of those who, diverting the talents vouchsafed to them for the earnest duties and purposes of life, apply their energy and time to profitless disputes of this nature. It was against strifes and questionings and genealogies of this class that the apostle warned his readers. We are not careful to vindicate ourselves against the charge of "ignorance." That is the weapon to which passionate persons invariably have recourse when they cannot work their will on an opponent. Let it pass with the other silly things warm-tempered but well-meaning enthusiasts write for their partisans to read. To those who really care to know our opinion on the subject we simply say that, having carefully investigated the question when some of those who treat it so glibly were learning their letters, we arrived at the conclusion that the evidence collected from a scientific and natural-history standpoint is altogether insufficient to support the view taken. Nothing we have since seen or heard on the subject has shaken the opinion then formed; and in the presence of the many great and pressing needs and perplexities that week by week engage our attention, and to which in most cases we are unable to give the time and space legitimately demanded, we are not disposed to revive the controversy or again allude to it in these columns.

We ask our readers what the condition of mind of a leader of public opinion must be who, openly declaring certain opinions are a "craze," "one exerting an injurious influence on the minds of those applying their energies to profitless disputes of the nature" of our Identity, refuses to give his readers the benefit of his own researches into the scientific and *natural*-history (?) stand-point of the matter! About fifty years ago we were ourselves about to begin learning our letters. The editor of the *Family Herald* was then, we suppose, carefully investigating the evidence of "Our Israelitish Origin," and doubtless weighed the probative value from a *natural*-history stand-point (!) of "The Gates," "The Nation and Company of Nations," "The Multitudinous Seed," "The wondrous Heathen and the splendid Colonial Empires of the British," and the like, as those grand foundations of "the craze," which we, as one of the "well-meaning enthusiasts," but "silly," "warm tempered" people, write so "glibly about" now. Our mentor must, we suppose, now be over 70 years of age. Our only objection to his rather incisive words is this, that when we were learning our letters, the British nation had but few "Gates," no "Company of Nations," a comparatively very small "Heathen Empire," no "Colonial Empire" to speak of, but only a few scattered "Plantations," and a population in these islands of about 14 millions of souls, as against the 32 millions of the present hour. We may safely say, then, that the "careful" study the editor of the *Family Herald* gave to our Identity 50 or so years ago, was not the question we are now propounding, but quite a different one. His related obviously *to our Jewish*, ours to our Israelitish, origin. Hence the questions were not the same. He is not, therefore, in a condition to pass judgment on our present contention; but must, if he still calls ours a "craze," and the other disparaging epithets he hurls at our heads, submit to be deemed by us a man obnoxious to the charge of "wilful ignorance," even though we who allege it are "passionate persons," who are endeavouring, but cannot "work our will" on him as an "opponent" (whatever that may mean).

The editor of the *Family Herald* may be sure of this: that ours is a "burning question" which seeks, and will have, its response from every rational man in these realms ere long. It cannot be ignored, and it will haunt and harass him, as it does our clergy, the editor of the *Rock*, and other "opponents," to whom we shall, and are bound to, give no rest till they calmly sit down and deal with the matter, answering "yea or nay," "whether we British be Israel or no?" We shall require, too, from the editors of public journals the reasons for the rejection of the claims (if they be rejected), that the question may be argued. And if the claims be allowed, we shall expect and welcome with joy the co-operation of every rational man who sees the force of reasoning founded on Holy Writ, as well as on the irresistible logic of nineteenth century facts; demanding, what we have a perfect right to expect, that all who admit our Identity, should forthwith commence an earnest propaganda for the further spread of the "good news;"

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knowing as we do the national, spiritual, and temporal blessings that lie behind these glorious truths. We are sure our readers have perused the remarks of the editor of the *Family Herald* with real pain and real shame. They are not wise remarks nor prudent remarks. But we fear they are the opinions of a man who is wilfully "ignorant" of what he fears to investigate, and who, closing his eyes and shutting his ears against all light and sound, is as blind and as deaf as a man can be, to his own great damage. Readers, pray give no rest to the editor of the *Family Herald* till he consents to open his eyes, and see what *we* see! And may God bless that effort, for his paper has great influence.

THE PROMISED LAND.

We take the following from the *Oldham Standard* of Sept. 20, 1879. The report of Mr. Robinson's lecture seems to us to have been very imperfectly given, as not a word is stated regarding the subject of the lecture, "The Promised Land." What is given us is merely a sketch of our "Identity" belief, with which our readers are familiar. We were therefore inclined to omit that portion of the report, but give it in full, as sent to us, on second thoughts. The rev. chairman's remarks are striking, and worthy a place in the Banner, which we accordingly give them.

A lecture on "The Promised Land; the Welfare of England; and the Glory of God Concerned," was delivered in the Temperance Hall, Horsedge-street, on Wednesday night, by Mr. A. K. Robinson, of Leeds. The lecture was under the auspices of the Oldham branch of the Anglo-Israel Association, which has for its object the Identification of the British race with the Lost Ten Tribes of Israel. The chair was occupied by the Rev. A. J. J. Cachemaille, vicar of Oldham Church, who, in introducing the lecturer, said he was delighted to see the room so well filled. It was better than the attendance at the last meeting, which showed that they were not going backward, but forward, in their work as a society. The present was the first meeting of their winter campaign as an Israel Identification Association, and as it was beginning so well he hoped by the spring of the coming year that they would have taken the town by storm, and probably become the leading town in Lancashire in the matter of the Israel Identification movement. The subject was very interesting, and those who took it up would not be likely soon to put it down again quietly. It was not a matter they could very well discuss, but rather a subject to be searched out. It could not be cut down to a single lecture. It must be studied right through and through. First of all, it took them to the Bible, and if they could not found their proofs upon the Bible, they had better give it up at once; but when they had once established that, then they could bring all the sciences to bear upon it—ethnology, and history: so that, really, the subject of the lecture, if they took it up, and followed it, would take them through a round of research which was as interesting and as whetting to the literary appetite as possible. (Cheers).—The lecturer, who ably supported the theories of the society throughout a lengthened but interesting discourse, said that in the Old Testament they read of the Twelve Tribes of Israel. Those Tribes were governed by various kings and judges up to the time of Solomon, and were known as the Hebrew race. After the death of Solomon they were divided into two separate nations. Ten Tribes were called Israel, and Two Tribes the kingdom of Judah. On account of the sins of Israel, various nationalities—principally the Assyrians—were sent to make war upon them. Judah worshipped the true God, but the other fell into idolatry. The Assyrians took them captive, and 130 years after, Nebuchadnezzar took Judah to Babylon. In 70 years from that date Cyrus set them at liberty, and they returned from their captivity and rebuilt Jerusalem. Their descendants were, and are now, known as Jews. It was the Jews who crucified our Lord; the people of Israel's land were then Samaritans, &c. The Ten Tribes took no part in the crucifixion of Jesus Christ, neither were they inheritors of the fearful curse incurred by the Jews in their assertion—"His blood be upon us and upon our children." Jesus Christ redeemed the Ten Tribes from the bondage of the Mosaic law. Circumcision was abolished, and God said He would sift them among all nations like as corn is sifted, yet not a lost grain should fall to the earth. The theory of the Identification Society, therefore, was this, that just as they knew the *Jews* who were scattered abroad among all nations as a peculiar people, so they maintained that the inhabitants of Great Britain, America, and the English Colonies, were the lineal and indisputable descendants of the Lost Ten Tribes of Israel.—A vote of thanks to the lecturer and chairman concluded the proceedings. There was a large attendance.

HOW THE STONE EMPIRE GROWS.

The following two proclamations by Sir Bartle Frere tell us how this Empire grows. We take the information from the *Times* of the 28th October, 1879:—

The Transkei Territory and No-man's Land.—Sir Bartle Frere has issued two proclamations declaring that from the first day of the present month certain portions of the above-named territories shall be finally incorporated into the colony of the Cape of Good Hope. The area defined in the order includes two distinct districts. First a three-cornered strip of land bordering the East bank of the river Kei, which may be roughly described as being embraced between that river and its tributary the Gouwa and the Xwexweni Mountains, including Fingoland and the Jantywa Reserve, and containing an area of about 1,600 square miles. This territory is to be known as the territory of the Transkei. The second area, to be known as Griqualand, East includes the territory between the Drakensburg Mountains on the West, the Mataana Mountains on the South, Amapondoland and Alfred Country, Natal, on the East, and the Imgwangwane and Umzumkulu rivers on the East. This territory covers about 7,000 square miles. The boundary between this area and Amapondoland may be described as following the Nofangweni and Noabeni Mountains, as far as the Umzimvubu river, and thence by a line drawn in a South-westerly direction to Umtata, or Uhitshana Drift on the Umtata. The regulations for the allotment of land to natives in these areas enact that for every dwelling, hut, or house erected on such allotment there shall be paid a hut or house tax of 10s. per annum, and that in computing the liability of any person for payment of the house or hut tax it shall be held that payment at the rate of 10s. per annum shall become due for each wife of any person residing on any such lot, whether a separate house or hut shall be erected for the use of each such wife or not.

Reader, note this! 8,600 square miles have just been added to the "Empire of Stone," and the fact is pushed away in small type into a corner of the *Times*, and no man notices it. The *Times*' own Asia Minor correspondent tells us on the 28th of October, 1879, that the "Turkish Empire is dead and gone, and the whole land cries to Great Britain to come and govern it;" but the *Times* coyly pushes aside the gift and will have none of it. "Who is blind but God's servant" Israel?

"UPON 'EARTH' DISTRESS OF NATIONS WITH PERPLEXITY, MEN'S HEARTS FAILING THEM FOR 'FEAR.'" FOR "ISRAEL," SAFETY, "REDEMPTION," AND EASE (Luke xxi. 25—28).

We cannot have a better testimony to the truth of the above Scripture than the *Pall Mall Gazette* of Nov. 17, 1879, gave us. We quote the passage as follows:—

"It is depressing to look through the leading articles of the ministerial press this morning. Telegrams and letters from every capital in Europe warn us of the gravity of the situation. The smaller Powers, whose very existence is involved, are one and all in the greatest trepidation. From Vienna comes the news to one journal that the Three Emperors' League is virtually re-established; from Constantinople we are told that the Sultan has given way, but Mahmoud Nedim, Said, and Osman are still supreme, and Prince Lobanoff's influence has certainly not decreased. That the French are by no means satisfied, and the Italians only too eager to move, is matter of common notoriety. And yet, in the face of all this seething mass of trouble, we read nothing but platitudes about the necessity for paying more attention to domestic politics; the danger of trusting the English people in their own affairs, for fear of what Mr. Gladstone may say; comments upon the want of patriotism shown by Mr. Forster and the Duke of Argyll, and much other cuttle-fish twaddle besides."

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THE SABBATH SIGN IN AUSTRIA.

ONE who we thought was fully with us, and sympathised with all our views, has startled us lately by broaching Gothic, or anti-Ten Tribe, opinions, asserting his belief that the Tribe of Gad may be located now among the "*Siah Posh Kaffirs*" in the neighbourhood of Afghanistan. He maintains this because, 1st, these are the "last days;" 2nd, in the "last days" the Tribe of Gad was to be "overcome by a troop," or to be a "conquered" people; 3rd, these Siah Posh Kaffirs are conquered people (?), and reported to be "very like" the Saxons in their complexion; and 4th, therefore they *may* be the Tribe of Gad, of Israel. The same friend also starts the wondrous theory that the Tribe of Issachar cannot be in these islands now, because in the "last days," Gen. xlix. 14 declares that Tribe was "to be paying tribute." He suggests, therefore, that *possibly* the Hungarians, who are paying tribute (?), are that Tribe.

When we reflect that these opinions were elicited by perusal of our paper on this very subject, published at page 455, No. 150 of the BANNER, we feel somewhat surprised, if not discouraged. Of such an one we would ask if he has ever reflected on "The Sabbath SIGN," and what God said regarding it? His record regarding it is contained in Exod. xxxi. 13 and 17. "The children of Israel shall keep the Sabbath," is God's unfailing decree; and they SHALL keep it (He adds) as His SIGN "throughout their generations."

Wherever, therefore, we see a people keeping the Sabbath nationally, there we know Israel is; but wherever we find distinct dishonour done to the "sign," there we are entitled to say, "that people cannot be Israel." Now, let our dissenting brother apply this test to the *Siah Posh Kaffirs*, and to the *Hungarians*. Do those two nations keep God's seventh day holy according to the Commandment? The former are Mohammedans as we understand—certainly not Christians; and they know not the Hebrews' Sabbath. The Hungarians disregard it, and dishonour the day. The latter now belong nationally to the Austrian Empire. Let us hear how the day is kept in their capital, Vienna, as reported to us by an American in the columns of the *Belfast Weekly News*, of Nov. 15, 1879. He wrote as follows:—

NO SABBATH IN AUSTRIA.—An American traveller abroad writes:—"Whatever else Vienna may have, she certainly has no Sabbath. Unless the traveller keeps close watch of the lapse of time he will himself forget the recurrence of Sunday; for there is nothing here—as in most other continental cities—to remind him when the Lord's-day is come. We have been in Vienna two Sabbaths, and outside of our own party and a few American and English travellers, we have not heard any suggestion of the day. Traffic, work, amusements, and worldly occupations have gone on just the same on the seventh as on the sixth day. Indeed, the theatres and the dance-houses do a better business than on any other day. The Catholic churches (for nearly everybody here is a Roman Catholic) have services on the Sabbath, and small audiences gather, but the noise of business outside drowns the voice of prayer. Continental Europe has virtually set aside the Fourth Commandment."

That being the verdict of an American traveller, we can safely declare srael is not nationally in continental Europe; which therefore is Gentile; also that Hungary does not represent any Tribe, probably not even a part, rift, or remnant of any Tribe of Israel. As to the *Siah Posh Kaffirs* there is not even the smallest shadow of a shade of a proof that they have anything whatever to do with Israel at all.

Our friend's idea that the present year must be a portion of the "last days" of Gen. xlix. 1 is correct, but we take leave to remind him that St. Peter also regarded A.D. 33 as "*the last days*" (Acts ii. 17),and the Rev. A. B. Grimaldi has taught us in his paper published at page 267, BANNER, No. 131, that the term applies to the whole Christian dispensation from the time of the Nativity till the "age" itself comes to a close in (say) A.D. 1881·6. The prophecies regarding the Tribes of Gad and Issachar, therefore, may have been fulfilled long before these Tribes converged with their brethren into these "isles" in the fifth century; and our objecting correspondent's argument, consequently, is baseless, unsupported by proof, and utterly at variance with the principles which have from the first regulated the IDENTITY STANDARD and BANNER OF ISRAEL, as announced in the first number dated October, 1876, published under our editorial management.

UNANSWERED PRAYER.

BY A COUNTRY PARSON.

THERE is one kingdom continually spoken of in the Scriptures; the prophet Daniel mentions it when interpreting Nebuchadnezzar's dream, and describes it under the figure of a little stone hewn without hands that struck the feet of the great image made up of divers metals, which represented the kingdoms of the world. Rome, the last of these, was struck by the stone. The image fell, and its various parts, representing Babylon, Persia, Greece, and Rome, were broken to pieces. The stone grew to a mountain and filled the whole earth. This would be none other than the kingdom of God. When St. John the Baptist's voice was heard in after days in the wilderness, his cry was, "Repent ye, for the kingdom is at hand." Shortly after our Lord took up the same cry, the message was repeated by His apostles, and to this day is delivered by the Church in our ears. The kingdom is not yet come, nor has yet filled the earth. It has increased, and is increasing; but still it is only "at hand." In the New Testament we read a very great deal about this kingdom. The Gospel is called the "Gospel of the kingdom." The apostles talked freely about it, but understood but little in early days. Among our Saviour's parables are many that tell us what it is like; they show it forth in various aspects. After His resurrection His advanced lessons to His apostles were of things concerning it. The last question of the Church to her risen Lord in Person was whether He would at that time restore again the kingdom to Israel; evidently referring to the same kingdom. They were assured it should be restored, and would fain believe the time had arrived for the kingdom to come. Our Lord did not rebuke them for believing this; but reminded them of a time of witnessing that must needs first take place, and of their parts and duties during that time. That time still continues. That kingdom is still at hand—still future. How long ere it be revealed, God only knows!

Our Saviour taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" and thus continually for more than 1,800 years has the Christian Church been offering up this prayer of her Lord's. Still the kingdom tarries; we must yet wait for it, pray for it, hope for it, never doubting but that it will come some day, and that speedily.

This delay in answering prayer cannot be because of any fault in the substance of the petition, for Christ Himself taught us thus to pray; and if many repeat the words little thinking what they mean, there are always some faithful souls waiting for the consolation of Israel. It may seem strange to us there is this delay; but not stranger than that there should be some delay in answering our Lord's own prayer for unity in His Church. We may be sure there will be a gracious answer vouchsafed in God's good time, and that our Saviour did not pray in vain, though we may be puzzled to know how or when it shall be. It may so be it is one of the hidden things of God. Then, in vain, shall we seek to find out the answer to the question, "How can these things be?" But it seems far more probable that it is like other parts of God's great plan that have been already revealed, that those who humbly study what is written for their learning, and take a delight therein, may, to a certain extent, pierce through the mystery and comprehend in

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part what is hidden from those who never ponder over what they read, and compare the sayings of the Scriptures with events taking place around them. The question has often occurred to my mind, May not the Identity be a mighty instrument in God's hand of bringing about that unity in His Church for which Christ prayed? as I suppose most of us are ready to look on it as a means under God of hastening Christ's kingdom. For what is it to those who receive it but a doctrine that enlightens us as to "who is who" and "what is what?" for by it we are instructed that the unchangeable God has not altered His mind with respect to His chosen ones; that His people are still flesh and blood descendants of Israel; and that their Church is no other than the Church of the First-born, the same as that (in all essentials) which was endued with power from on high on the day of Pentecost; that though in the eyes of the world it has appeared the junior member of the main branches into which the Church has become divided, yet, in reality, it is the stem which shall absorb the best individuals of the other divisions, leaving nothing but dross behind. History confirms the antiquity of the Church of our forefathers, and should it so come to pass that it absorbs all that be good out of other divisions, as Moses' rod when turned into a serpent devoured the others, would not unity be secured?

Let it be understood that I am not saying this *is* the way unity in the Church shall be brought about; but that this appears to me a way in which such unity *could* be brought to pass without compromise in matters in which our Church considers the Gentile Churches in error.

"God moves in a mysterious way."

His purpose is eternal, and all we do and say cannot alter His grand plan being accomplished. Still, from what we know of the unchangeable God, it seems but reasonable to expect that the bringing about of unity in His Church will be in keeping with the establishing His kingdom on earth. We know how this is pictured forth in Nebuchadnezzar's dream. We also know what was foretold of the chosen ones, especially of the double Tribe of Joseph. Ephraim and Manasseh are compared to the two horns on one head that should "push the nations."

The national history of our race shows us this very event in progress. Our dominions on earth are continually increasing, and those who see not the hand of the Lord in this matter and would fain prevent it, are powerless. If nation after nation are to be crumbled to dust before "the kingdom of the stone," why should it seem improbable that the Churches of Greece, Rome, or any other, should melt away before that of the "First-born," and thus secure unity rather than by amalgamation? Salvation is open to the Gentiles. Members of other Churches, ere they utterly pass away, can find a Zoar in ours; and through association with us can be made partakers of Israel's privileges —ours by right, not for our own deservings, but because of God's oath; theirs to enjoy through us, because in Abraham *and* in his seed were "all the families of the earth to be blessed."

WHEN THE LORD ROARS LIKE A LION, THE CHILDREN TREMBLE "IN THE WEST."

(Hosea xi. 10).

The terrible events which are occurring in Afghanistan are a trial to Israel's faith. Poor, faithless, "silly doves!" They hear the Lord's roar in the East, and they tremble in the West. All over England to-day men and women, with trembling voice and anxious faces, are asking, "How shall we escape those dangers? The Afghans will defeat and swallow us up."

We urge our friends to lay aside these faithless fears. The Lord has said to us, "Fear not: I will help thee. Fear not, thou worm Jacob, and ye (few) men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli. 13, 14). Our Lord Himself in view of present events, speaking of times when men's hearts shall be failing them for fear, looking after those things that are coming on the earth, when the powers of heaven shall be be shaken, gives a positive command, which we are bound to obey, and have no right modestly and diffidently to put from us: for He tells us just then —that is, *now*, to-day—"When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh"—the redemption of the nation and the redemption from captivity and outcasting. We urge our friends then to joy and rejoice at these commotions, for let them be sure the Lord is riding on the storm, He is at the helm of Israel's destiny, directing her course, steering her ship through the rapids, and making all things work together for her good. Let us recollect "Ulundi," which proved that the Lord was better to us than all our fears; Ali Musjid, which showed that He could put the dread of us, and the fear of us, on our Afghan enemies; Char Asiab, which was a testimony that the Lord our God fought for Israel, and Himself discomfited our foes. And shall we tremble and fear now? Has the Lord forgotten to be faithful? Has He cast off Israel again? Away with such faint-hearted terrors! If we tremble at the Lord's judgments, we have His solemn promise that He "will place us in our houses," that "He will hold our right hand with the right hand of His righteousness" (Isa. xli. 10, 13; Hosea xi. 11). "Those that war with us," as the Afghan infuriated fanatics are doing now, "shall be as nothing, and a thing of nought," for the Lord OUR God will be our Helper, Strengthener, Succourer, Aid. Why, then, should we now fear or tremble? why should we dishonour Him, and displease Him, by doubting His solemn oath that "He will not be wroth with us, nor rebuke us" ever more? (Isa. liv. 9). Let us rather go to Him right humbly, confessing our national sins, praying Him to pardon us in the blood, to give us the trusting and believing spirit, and then with patience and confidence, ceasing our tremblings, and drying our tears, let us wait for the deliverance of the Lord, which, in His own due good time, He will show, who is Israel's God, Israel's Father, and Israel's Redeemer, Sanctifier, Friend.

Let us see in passing events that the Lord is rebuking in words of storm and thunder, the muttered threats of our public journalists, uttered only last week, that "now our work was done Israel must retire from Cabul and Afghan territory," leaving the people to themselves. God answered the suggestion, we think, by raising a commotion, which will now force us to annex the land, and probably advance our borders soon to the great Western "Gate" of Hindustan, which, as Col. Malleson lately told us, is the city of Herat.

Again we repeat, "Israel, fear not." Rather join in the joyous shout, "Hallelujah! Praise ye the Lord" (Rom. v. 3—5).

December 18, 1879.

PROGRESS.

We take the following from the *Sheffield Telegraph* of October 15, 1879:—

Sheffield Anglo-Israel Association.—The usual meeting was held on Monday night, in the Cutlers' Hall, Mr. C. Wardlow in the chair. Mr. W. H. Swingler read a short paper on emigration, viewed in the light of Anglo-Israelism. The lecturer gave quotations and statistics to prove that we were pre-eminently the colonising nation, that we were fast pushing other peoples to the ends of the earth, and were stretching forth our habitations, lengthening our cords, and strengthening our stakes. The promise to Israel was to "Inherit the Gentiles," and to "make desolate cities to be inhabited." After giving extracts from Sir Charles Dilke's "Greater Britain," some of which the lecturer pronounced as almost prophetic, he stated it as his opinion that our Government ought not to allow so many of our teeming population to remain in forced idleness, but should make some arrangement whereby they might be assisted to our colonies, there to earn their bread by the "sweat of their brow," and to obtain those comforts and luxuries the earth is ready to bestow. An interesting and animated discussion followed.

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REPORT OF
METROPOLITAN ANGLO-ISRAEL ASSOCIATION LECTURES.

PUBLISHED WITH "THE BANNER OF ISRAEL," DECEMBER 31, 1879.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

ITS WORK AND PROGRESS.

By whom and in what manner the fact in the first instance was made public that the Lost Tribes of Israel existed in the British race, cannot now be positively determined. It has been stated that as far back as Bishop Horsley the question was hinted at, if he did not more openly propound it. Then in 1794 one Richard Brothers publicly advocated it in a work he published, entitled, "A Revealed Knowledge of the Prophecies and Times." The result of which was, that making some allusion to King George III. which was not considered complimentary, he was incarcerated by the Government of the times in a lunatic asylum for eleven years.

It was not, however, till the year 1839 that the question began to engage the public attention, when John Wilson, of Brighton, published a work entitled, "Our Israelitish Origin," which commanded the profound and serious study of many truly pious and good people. From a position wherein we have been able to exercise much observation and inquiry, we have no hesitation whatever in saying that to this good and holy man all who are interested in the grand question of "our Israelitish origin," either directly or indirectly, owe their knowledge of the first principles of the subject.

It remained, however, to Mr. Hine to bring the subject before the general public and to popularise its study—this gentleman having greatly added to the facilities by which its principles may be comprehended by the production of some cheap pamphlets which have had an extensive circulation.

There is also another gentleman who, from the the position he occupies, his varied attainments, and indefatigable labours as a writer, is producing so much good to the cause in general, that the "Identity" history would be incomplete without naming him—need it be said that this is "Philo-Israel," the editor of the BANNER OF ISRAEL?

Thus the cause designated "Anglo-Israelism" has been growing. Some months back it was felt by several friends that an effort ought to be made so that those who hold the fact that the Lost Tribes of Israel are to be found in the British, might by means of a recognised organisation concentrate their power and know something of their strength; accordingly, in Dec., 1878, a few of the friends met together to consult upon the formation of an association which should have for its aim and object the spreading the knowledge that "Lost Israel" was found, and the strengthening the hands of those who are anxious to make this fact known. The result of their deliberations was the establishing of the "Metropolitan Anglo-Israel Association." For a detailed list of its present executives we refer our readers to next week's BANNER OF ISRAEL.

This Society is purely a religious one, partaking of a missionary character. It works with every section of the Church of Christ, as well as with every colour of politics. There is nothing whatever about it which makes it a "Business Company, Limited." It exists for the glory of God, and not for the payment of a large dividend. Seeing, therefore, that it enrols upon its banners obedience and profound reverence to God, salvation by Christ, faith in obedience to God's Word, it commends itself to every true Christian as worthy of their countenance and support.

For twelve months this Association has been pursuing its work under many disadvantages—not the least of them may be found—1st. That its lecturers, Messrs. Douglas A. Onslow, J.P., Charles Stubbs, B.A., and the Hon. Sec., were not known to the public at large, nor Identity friends in particular; and, then, 2nd. From the obscurity of its office: yet under these difficulties God has given it a wonderful success. By means of its lectures some 150 audiences have been gathered during the last eight months, and some 50,000 persons, the majority of whom knew nothing whatever of the "Identity," have been addressed and interested in the question.

Lectures have also been delivered by members of the Association in their various localities, among whom may be mentioned Mr. Waymann Dixon, Colonel Bentinck, Mr. B. Canney, and the Rev. F. R. A. Glover, M.A. The Rev. A. J. J. Cachemaille, M.A., the popular and energetic vicar of Oldham, has given several during this month at St. James, Oldham, the Heyside Church Institute, and other places; these were attended principally by MEN, thus completely answering those of our opponents who urge that our question is only entertained by feminine minds. The Association is now located in premises most admirably adapted for its increased work at No. 334, Strand, W.C., opposite Somerset House, and friends will do well if they call and see the premises, also to learn other particulars of the Society's operations.

In the matter of finance there is very much to thank God for. The income during the past twelve months from all sources has reached quite £500—this, of course, includes the munificent donation of £300 from W. H. Peters, Esq., J.P., which was given for special purposes of Identity work.

It was felt that it would not be altogether just to defray the expenses of furnishing the new offices out of the General Fund; a special subscription list was therefore opened to cover this cost—amounting to about £50: already £40 has been contributed for this purpose, and friends are now asked to share the honour and privilege of clearing off this debt.

As to the future, classes will be held every week, notices of which will appear from time to time in the BANNER OF ISRAEL. These classes will be conducted by writers and others of acknowledged ability and authority on Identity matters, so that friends desirous of obtaining information upon the different phases of our question will have no difficulty of being satisfied upon any point.

We cannot close this short epitome of our work and progress without submitting the opinion that every true friend of our cause ought to feel it their duty to join the Association, the minimum subscription to which is 2s. 6d. per year. The Hon. Sec. will feel it a pleasure to give every particular, and answer every inquiry which may be made to him, concerning the Association.

EXETER.

SPEECHES BY W. H. PETERS, PHILO-ISRAEL, AND D. A. ONSLOW.

On Tuesday, Sept. 9, meetings were held at the Victoria Hall, Exeter, in aid of the above Association. The object of the Society is to propagate the knowledge that the Lost Tribes of the House of Israel have been found in the Anglo-Saxon races. The first annual meeting was held a few months since, when Viscount Folkestone was elected President, and special reference was then made to the support given by Mr. W. Peters, of Harefield. who has contributed about £300 to the funds of the Associa-

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tion. This gentleman occupied the chair at yesterday afternoon's meeting, and there was a larger attendance than is generally secured by religious societies. Mr. E. W. Bird, "Philo-Israel," Rev. J. Billington, and Mr. D. A. Onslow, of London, were on the platform.

The Chairman, in the course of his remarks, read a letter of apology from the Rev. .B. W. Savile, who regretted that he was unable to be present, and expressed himself "inexpressibly shocked" at the language which some professing Christian ministers used with regard to those who maintained that to the English race might be traced the Lost Tribes of Israel. The Chairman expressed his own strong belief that the Association was engaged in the work of God, and that before twelve months were over it would be seen that the Anglo-Israelites were right, and their opponents would be obliged to bow down in submission before them. The whole of Christian England were deeply indebted to "Philo-Israel" for the gratuitous services he was rendering in this cause. (Hear, hear).

Mr. E. W. Bird, "Philo-Israel," then addressed the meeting. He reminded his hearers of the blessings promised to the seed of Abraham, and pointed out that Rebekah was to be "the mother of thousands of millions, and her seed to possess the Gate of those which hate them." This being the promise of God, it was clear that the race of Israel could not have passed away, and he maintained that the position occupied by England at this time showed that the Anglo-Saxon race were descended from the seed of Abraham. From their numbers, as well as by the strong places they occupied on the earth, it was plain that they were the fulfilment of the words quoted above. The English race had so multiplied that they occupied the whole earth, and at the present moment we held the Gate of every part of the world with the exception of Constantinople, and if that left the Turks, it would never pass into any other hands than those of England. By obtaining the control of the whole world England would be able to spread the knowledge of Christianity, for everything was worthless without Christ. No other nation in the world answered to the fulfilment of the promises made to Abraham, and he maintained that the Identity of the British with the so-called Lost Tribes of Israel was established beyond question.

Rev. J. Billington, of London, Secretary of the Metropolitan Anglo-Israel Association, delivered a lecture on "Anglo-Israelism and its Most Recent Criticisms," and contended that the British were the true descendants of the Lost Tribes of Israel. The creed of the Anglo-Israelites was that God, by special favour, chose Abraham to make him the progenitor of a race which should know no equal so long as the world should stand. God made Abraham several promises, but, strange to say, there did not, at the time these promises were made, seem any human probability of their being fulfilled. Perusing Scripture, however, they would see that the blessings promised by the Lord were fixed in the Tribe of Ephraim, and the contention of Anglo-Israelites was that the British race were the descendants of the Tribe of Ephraim. It was said that the belief in the doctrines of the Anglo-Israelites was entirely opposed to Christianity and the spirit of the Gospel, and that those who held these doctrines were devil-inspired men. He threw back this libel and asserted that in holding these principles they did but show their belief in the truth of the promises of Scripture. He defended the establishment of this Association to promulgate the doctrines of the Anglo-Israelites —they in associating did but follow the example of every other religious Society. Every member of the Society was connected with one or another branch of the Christian Church; they had no individual prejudices or eccentricities, but they went solely to the statements of the Word of God and rested on them. The rev. gentleman then proceeded to answer certain criticisms which had appeared in the *Family Herald*, with regard to the supposed Identity of the British race with the Lost Tribes of Israel, and in continuing his speech he pointed out that the views held by the Association were spreading rapidly among all classes, and there was no doubt that before long the British would everywhere be recognised as identified with the Lost Tribes of Israel. (Applause.)

Mr. Onslow remarked that in this matter the Association simply asked people to believe that the Bible meant what it said. The words of the Bible must be taken in their literal meaning. If they spiritualised everything, they simply mystified it. As the language of Scripture had received its literal fulfilment in the decay and destruction of many nations, so in this matter they had a right to literally accept the language of prophecy. Israel was set aside to be God's chosen people for ever; that people must be in existence somewhere, and he maintained that in the British people were found the absolute and literal fulfilment of the promises of God to Abraham, Isaac, and Jacob. He denied that the Anglo-Israelites were a set of crazy lunatics; they had good reasons for their contentions, and all they asked was that those reasons should be looked into and examined. Then they were sure that the principles they held would gain ground. (Applause.)

A vote of thanks to the Chairman terminated the afternoon proceedings.

The evening meeting was held under the presidency of Mr. E. W. Bird, of Bristol "Philo-Israel," when Mr. Douglas Onslow lectured on "Lost Israel: Identified with the British Nation."

Mr. Onslow then delivered his lecture, which he said was a demonstration in detail of the four points sketched out by Mr. Bird. Having devoted an hour to showing that the separation between the Houses of Israel and Judah existed down to the captivity, he said, he defied anyone to prove that the people brought from Babylon to occupy the land of the Ten Tribes had ever been turned out to make room for the people of Israel to come back. They knew from Hosea i. that the Israelites were to become lost wanderers amongst all nations, but ultimately they were to be sifted, and gathered into one place, and planted there. Where were they to be looked for? Without going at length into the wanderings of the Israelites after the dispersion in Assyria, he asked them to apply a few of the tests generally used to shew that they were to be found in Great Britain and the American colonies. They were told by the prophets that Israel would be found a single nation; that he was to be made a strong nation, and that he was to be a Northern Power occupying islands in the Western sea—on this latter point there were no less than eight passages in Isaiah. Provost Paradol had shewn the power of England, and that in all human probability the dominion of the Anglo-Saxon race would extend the world over. Israel, again, was to possess the Gate of his enemies, and that England answered this test, "Philo-Israel" had shewn that afternoon. Concluding, Mr. Douglas Onslow said he thought he had advanced enough to satisfy them that those who held the Anglo-Israel doctrine were not crack-brained lunatics, but had some substantial ground for their belief. They believed in it because they accepted God's Word literally; and if he had failed to convince his audience, the fault was his own, and not his subject's.

Mr. Gerald de Courcy Hamilton, Chief Constable of Devon, moved a vote of thanks to the Chairman, and stated that he had become convinced of the truth of what he would modestly call the theory of the Anglo-Israel Association.

The Chairman, in replying, said he could not admit the use of the word "theory." As one who had for years been trained in judicial work, he was prepared to say that the Identity of the British people with the Lost Ten Tribes was a proved fact. He would stake his life on the truth of it, and was ready to die for it. (Applause.) He urged the formation of an Association for the study of the subject in Exeter, observing that Mr. Peters would make a capital President.

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EXMOUTH.

On Thursday, September 11, two lectures were delivered in the Albert-hall in support of the object of the above Association —the Identification of the British Nation with the Lost Ten Tribes of Israel. At the afternoon meeting W. H. Peters, Esq., J.P., of Harefield, presided. In introducing the Rev. James Billington, the Secretary of the Association, Mr. Peters said:—

In a sea-faring town like Exmouth we all know the necessity of a chart in the hands of every pilot or mariner who leaves these shores for foreign lands; nothing would induce him to set sail without it. There is a chart of far greater importance than this for every human being, if he will make proper use of it, and without which the All-wise Creator would never have framed mankind as it is; our only paternal or sure Guide to conduct us safely through every step and stage of this life to that endless eternity of happiness for which we were originally created. This blessed and sacred Chart—the Bible—has been profusely dilated upon both by sacred historians and divines as regards the dealings of the Almighty with us as individuals, but seldom do we read it as regards His dealings with nations. The Anglo-Israel Association (in tracing out the distinction between Israel and Judah) introduces before you truths relating to this question, which seem to have lay hidden in obscurity until it has pleased the Lord to lift up the veil from the eyes of His people Israel and Judah at this the latter end of the present dispensation, and to reveal to us that we British are the inheritors of the promises made to the seed of Abraham, Isaac, and Jacob, to whom so many great national blessings are vouchsafed at the time of the restoration of Judah to the Holy Land, through the instrumentality of the British. We do not presume to say, nor ever said, that the blessings of salvation can possibly accrue to us individually because of our being Israelites, but only nationally, and that nations are nationally judged in this generation, and that they stand or fall according to the acts of their rulers now, equally as they did in the time of the kings of Israel, who, when they obeyed the commands of the Lord and put away all idolatry from the land, prospered at home, and were victorious over all their enemies. That the sin of idolatry, which caused their being scattered throughout the earth (as an example to all future generations) caused also the overthrow of all the great kingdoms of the East. The same subtle form of the Papacy, accompanied with its national and sacerdotal rites and superstitions, is now at the present time paralysing and keeping in ignorance and utter darkness the great nations of Europe, which one after the other are stumbling and tottering, and will be soon overtaken in that great earthquake which is destined to shake to their very foundations those nations of Europe which did not cast off the idolatries of the Papacy at the time of the great Reformation; but which this nation (being the Israel of God) escaped by abjuring its delusive superstitions. As regards the Jews, we need say little more about them; they cannot be spiritualised away to fall in with doctrines of the multitude, for they are patent to us all—a standing miracle of God's displeasure upon those Two Tribes, depicted even upon their downcast countenances, for the great sin of the crucifixion, for which they were scattered as outcasts to the ends of the earth, but soon to be restored, we believe, by the British-Israelites as a present to their Lord on Mount Sion. The Chairman concluded by introducing the Rev. James Billington to deliver his lecture: subject, "Israel and Judah, Their Distinction and Differences."

The evening lecture was delivered by Douglas A. Onslow, Esq.

PERTH.

The first of two lectures, under the auspices of the Perth branch of the Metropolitan Anglo-Israel Association, was delivered in City Hall by the Rev. James Billington, London, on Tuesday evening, Oct. 14. In the absence of Sheriff Barclay, who was prevented from being present on account of family bereavement, Councillor Munro presided. Amongst the gentlemen on the platform were Councillors McLeish, Brown, and Walker; Dr. Pateson, Dr. Flemming, Mr. John Wilson, druggist, Mr. John Macgregor, postmaster, Mr. Fairbairn, city missionary, &c. Mr. Fairbairn having opened the proceedings with prayer—

Rev. Mr. Billington, whose subject was "The Lost Ten Tribes of Israel; Who are They? and Where are They?" proceeded to deliver his lecture. The lecturer commenced by pointing out that their Association was identified with no particular denomination or political party, but dealt with facts that were every day becoming more apparent. They took their stand upon the Bible, and were convinced that the British people were the nation that were inheriting the blessings promised to Ephraim. He then proceeded to show that the great bulk of the Jews at the present day were descended from Judah and Benjamin; and that the most intelligent Jews believed that the British people corresponded with the Lost Ten Tribes. He next proceeded to show that the Lost Tribes were to be Identified by certain characteristics, to every one of which Britain answered in a way that no other nation did. The blessings promised were contingent upon the observance of God's law, and he urged upon his audience not to depart from the faith that was in Christ. In conclusion, he said that a belief in the Identity of Britain with Israel involved the acceptance of no new doctrine. It simply pointed out that God was preserving His people Israel; and that people were composed of the British people. The lecture was altogether most instructive and interesting, and evidently made a deep impression upon the large audience. At the close, a hearty vote of thanks was awarded to Mr. Billington.

On Thursday night, Rev. Mr. Billington delivered a second lecture in connection with the Anglo-Israel Association, his subject being, "The Anglo-Israel Theory, and its most Recent Criticisms." There was a large attendance, Colonel Williamson, of Lawers, occupied the chair.

At the close, on the motion of Councillor Munro, a hearty vote of thanks was passed to the lecturer, and a similar compliment to the Chairman, on the motion of the lecturer.

THE IDENTITY MOVEMENT AT UPPER NORWOOD, SURREY.

By John S. Anderson.

The object of the Metropolitan Anglo-Israel Association's Supplement to the Banner of Israel being to make known the progress of the movement as well as the work done by the Association, the following will show that zeal has not been wanting at Upper Norwood on the part of those able to instruct in Identity lore.

On the second Sunday after Trinity, 1877—the 10th of June, two years ago—the subject was introduced at All Saints' church by the vicar. The text was taken from Isa. xlviii. 9: "For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off."

The discourse was opened by the statement that this promise was made to the children of Israel, and as other important promises were made to them in the Scriptures, it was proposed to bring the subject forward on successive Sundays. The importance of every Christian being well up in these matters was shown, and it was also noted that what was then taking place in the East was undoubtedly the beginning of the fulfilment of some of the prophecies. To understand the subject properly, it is necessary to be perfectly acquainted with the

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history of the children of Israel. This was followed by a lucid sketch of their history, pointing out most clearly the distinction between Israel and Judah, following the Ten Tribes of Israel, and leaving them in Assyrian captivity on the Southern shores of the Caspian Sea about 740 B.C., from which time all real traces of them have been lost.

The next sermon was preached from Jer. i. 1: "The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin."

No doubt many facts in Bible history have not attracted special notice. Two-and-a-half miles North of Jerusalem was Anathoth, a refuge for the priests, and the birthplace of Jeremiah. Tracing his life when he went to Egypt, his Bible history ends. Having every opportunity, he no doubt would save all the treasures and relics, the ark, the tables written with the finger of God, also the stone of destiny called Jacob's pillar. It is not known where the ark and other treasures are, but the stone of destiny is now in Westminster Abbey. Zedekiah's daughter accompanied him Westward; and when the lost nation shall be recognised, it will be reigned over by a descendant of the House of David.

The next sermon was founded on Gen. xvii. 2: "And I will make My covenant between Me and thee, and will multiply thee exceedingly." This was treated in an exhaustive manner.

On the next Sunday, the fifth after Trinity, the text was Ezek. xxxviii. 2: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."

It ran somewhat thus. It is now our intention to point out and explain, so far as history goes, the present position of the Russian Empire, about which there are only two passages in the Bible; the end of Dan. xi., and the above chapter with the next. Ezek. xxxviii. gives first a description of a great Power, and describes three different periods in its history.

What is the Power? It is found described in the second verse: "Gog, the land of Magog," and to identify it further, "the prince of Meshech and Tubal."

On the next Sunday the subject was continued, alluding to the first period being already completed, and Russia being so weakened, some time must elapse before the close of the second when the Jews and some of the Israelites will return to Palestine, where they will not be strong enough to withstand Russia without aid.

Russia with her companions are to be opposed by a Power which it is easy to identify. Verse 13: "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof." About the identity of the other country there cannot be a doubt; it is England.

On the seventh Sunday after Trinity, Dan. xi. 40 was considered: "And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a whirlwind, with chariots and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over."

The knowledge we have already obtained by examination of Ezek. xxxviii., will enable us to understand the above, which is the second detailed account of the movements of Russia in this stage of the world's history. In conclusion, it is all told by Daniel regarding the second assault of Russia after the return of a few Israelites and the Jews to the land allotted to their race until the end of the world. Between the first and second periods there was an interval of twenty-one years, and between the second and third according to Daniel, the interval is to be thirty-seven years. Both give detailed accounts of the future of Russia, a time of power to be followed by her destruction.

The next on the following Sunday—the 8th after Trinity—the text was from Dan. xi. 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

By the examination of two passages from Ezekiel and Daniel, we have proved that the war now raging—July, 1877—is that named by the prophet. Whether it is to end by the Russians being victors, we are not told by either; we can only gather the fact that when the Russian Empire is confederated, Turkey will be found under Russian rule. These facts are all in the future, yet the narrative is given in a full, clear, and graphic manner, so although we may be wrong in some of the details, the chief points are right in the end. The return of Israel to Palestine will then take place. Syria having been assigned to the people to whom it belonged of old, under their protection many Jews will no doubt return.

Ninth Sunday after Trinity. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared" (Rev. xvi. 12).

Of course the Euphrates means Turkey, and our nation the kings of the East, viewing our vast Indian Empire under the Queen of England; having a population of 200,000,000 souls, it is a most remarkable instance of a large Eastern nation governed by a foreign State. What a responsibility for us, bound as we are to do all we can for the Indian people, &c.

"Is it conceivable that when God thought fit to notice events in the minutest detail, that He should overlook our nation and pass us by without notice?"

The subject of the promises to the patriarchs was resumed by a sermon from Gen. xvii. 2: "And I will make My covenant between Me and thee, and will multiply thee exceedingly."

Twelfth Sunday after Trinity. "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void," &c. (Isa. lv. 11).

Conclusion arrived at, after going over the promises and the seed in the singular, which is Christ, is this, that if God has fulfilled all the evil He prophesied against Judah, then when we are informed in the same sacred Book of blessings promised to the people of Israel, we cannot doubt all being faithfully fulfilled.

Thirteenth Sunday after Trinity. "Be fruitful and multiply: a nation and a company of nations shall be of thee" (Gen. xxv. 11).

Noting the difficulty in tracing the wanderings of the Lost Tribes, we can arrive at the same conclusions by another course of argument. Let us see what nation holds the required position. This was elaborated, going into statistics of population; comparing increase with that of other nations, &c.

Fourteenth Sunday after Trinity, 1877. "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).

After touching on the allegorical stone in Nebuchadnezzar's dream (Dan. ii. 34) cut out without hands, or which was not in hands, applying to which must be the result of our rapid increase, and describing, amongst other things, the Gates, all of which, but two, are in our possession, and if the Danes are of the same seed as ourselves, there is only one left—Constantinople.

The fourteenth, and last of this series of sermons, preached on the Fifteenth Sunday after Trinity, Sept. 9, 1877, was from Gen. xii. 7: "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."

The land being all that country from the river Nile to the Euphrates, which belongs to us and the Jews by Divine authority, the highest authority possible under which such a title could be given. Regarding the number to return, reference was made to Jer. iii. 14—"One of a city, two of a family," &c. Our nation being so favoured entails on itself, as well as upon every separate individual, a great responsibility to use their position to do good in every way to every nation in the world.

Upper Norwood, Dec. 15, 1879.

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